have made great advances in civilization since the beginning of the present century; but there is every reason to fear that, as the tide of the White population flows westward, the Indians generally, who are located in that quarter, will rapidly diminish in number, until, like their brethren in the eastern parts of America, their place shall be no more found, unless they shall be preserved from destruction by the progress of Christianity and civilization among them. It is evident that, unless something more effectual is done to put an end to the sale of spirituous liquors to them,[1] and to the fraudulent dealings carried on with them by the White traders, many of the tribes will become extinct before it be long. Some of them are already fast wasting away. The policy of the government of the United States, and the benevolent efforts of missionaries and others who were labouring among them for their good, were defeated, to a great extent, by the traders, who were an unprincipled, fraudulent, lawless set of men. Besides taking advantage of the Indians, and cheating them on all occasions, they, in many instances, counteracted the designs of government, by selling spirits to them, and charging them as corn, blankets, or other articles which the licensed traders had a right to sell to them, while it was unlawful to sell them whisky. The advice of the whisky sellers and other traders had unbounded influence upon the Indians; and these traders were constantly hanging about them, and advising them against such a course as would be for their good, and cautioning them not to give up the chase, nor lay down the gun or the blanket, to have no schools esta-

[1] No external circumstance has contributed more to impede the progress of Christianity, and the arts of civilization among the Indians of North America, than the introduction of spirituous liquors among them by the White people. Of this they themselves have long been sensible; but, though they have occasionally displayed much eloquence in declaiming against the rum trade, and have often passed excellent laws with regard to it, yet so little resolution have they, that they fall before the first temptation that presents itself.

In June 1802, when a Miami chief, named Little Turtle, passed through Baltimore, on his way to visit the President of the United States, Friends in that town had an interview with him, and, having adverted to the pernicious effects of the rum trade, in preventing the success of their endeavours, he made a very impressive and patriotic speech on the subject, of which the following is an extract:—

"Brothers and friends,

"When our forefathers first met on this island, your Red brethren were very numerous; but, since the introduction amongst us of what *you* call *spirituous liquors*, and what we think may justly be called *poison*, our numbers are greatly diminished. It has destroyed a great part of your Red brethren.

"My brothers and friends,

"We plainly perceive that you see the very evil which destroys your Red brethren. It is not an evil of our own making. We have not placed it amongst ourselves. It is an evil placed amongst us by the White people. We look to them to remove it out of the country. We tell them, brethren, Fetch us useful things; bring us goods that will clothe us, our women, and our children; and not this evil liquor that destroys our health, that destroys our reason, that destroys our lives. But all that we can say on this subject is of no service, nor gives relief to your Red brethren.

"My brothers and friends,

"I rejoice to find that you agree in opinion with us, and express an anxiety to be, if possible, of service to us in removing this great evil out of our country; an evil which has had so much room in it, and has destroyed so many of our lives, that it causes our young men to say, 'We had better be at war with the White people. This liquor which they introduce into our coun-

blished among them, and, in short, against instruction and civilization in any way.[1]

WESTERN AFRICA.

In 1819, Hannah Kilham, of Sheffield, a member of the Society of Friends, made some proposals for promoting the work of African education. Her views extended not merely to the instruction of individuals, but to the formation of an institution for cultivating some of the unwritten languages of Africa, for reducing them to grammatical principles, composing in them elementary books, translating into them portions of the Holy Scriptures, and diffusing them by the instrumentality of the natives themselves, and through the medium of schools among their countrymen, with a view at once to the introduction among them of the arts of civilization and of a knowledge of religion. With this design, she took under her care two youths from Western Africa, both of whom spoke the Jaloof language. They were afterwards placed under the charge of William Singleton, another member of the Society of Friends, in order to their being instructed in reading, writing, and some other branches of useful knowledge, with the view of qualifying them for promoting the improvement of their countrymen; and he, becoming much interested in the object, made an exploratory visit to Western Africa for the purpose of ascertaining the best means of accomplishing the ends in view.[2]

In November 1823, Hannah Kilham herself sailed for Bathurst, on the river Gambia, accompanied by other three Friends, Richard Smith, John Thompson, and his sister, Ann Thompson, as assistants, and the two youths already mentioned. Previous to their departure, an elementary work had

try is more to be feared than the gun and the tomahawk.' There are more of us dead since the treaty of Greenville, than we lost by the six years' war before. It is all owing to the introduction of this liquor among us.

"Brothers,

"When our young men have been out hunting, and are returning home loaded with skins and furs, if it happens that on their way they come where this whisky is deposited, the White man who sells it tells them to take a little drink. Some of them will say, 'No, I do not want it.' They go on till they come to another house, where they find more of the same kind of drink. It is there offered again; they refuse; and again the third time; but finally, the fourth or fifth time one accepts of it, and takes a drink, and, getting one, he wants another, and then a third and fourth, till his senses have left him. After his reason comes back to him, when he gets up, and finds where he is, he asks for his peltry. The answer is, 'You have drank them.' 'Where is my gun?' 'It is gone.' 'Where is my blanket?' 'It is gone.' 'Where is my shirt?' 'You have sold it for whisky!' Now, brothers, figure to yourselves what condition this man must be in. He has a family at home; a wife and children who stand in need of the profits of his hunting. What must be their wants, when even he himself is without a shirt?"

[1] Some Account of the Conduct of the Society of Friends towards the Indian Tribes, with a Narrative of their Labours for the Civilization and Christian Instruction of the Indians, from their Settlement in America to 1843, pp. 171, 178, 181, 183, 197, 199, 202.

[2] Miss. Reg. 1820, p. 332.—Ibid. 1822, p. 132.—Ibid. 1823, p. 135.—Ibid. 1824, p. 414.—Ibid. 1825, pp. 11, 240.

been printed, entitled "African Lessons," in Jaloof and English, consisting of three parts: 1. Easy lessons and narratives for schools; 2. Examples in grammar, family advices, and a short vocabulary; 3. Selections from the Holy Scriptures. Shortly after their arrival, they opened a school at Bathurst, under Sandanee, one of the Jaloof youths, consisting partly of liberated negroes from Sierra Leone; and another, under the women Friends, at their own house, with the mulatto girls and others in the colony; while it was proposed that the men Friends and Mahmadee, the other Jaloof youth, should proceed to Birkow, a Mandingo town, eight miles distant at Cape St Mary, with the view of commencing farming operations. The two African youths, who had been educated in England, did not realize, as often happens in such cases, the expectations which had been formed of them. Hannah Kilham and John Thompson paid a short visit to Sierra Leone; and, on their return, they and Ann Thompson embarked for England; but John Thompson died on the passage, and, before the other two reached that country, Richard Smith, who had remained in charge of the concerns at Birkow, also died after an illness of eight days.[1]

In November 1827, Hannah Kilham again sailed for Africa, and on this occasion she proceeded to Sierra Leone. Her object was to avail herself of all practicable means, particularly of the assistance of the more intelligent of the liberated Africans, for compiling vocabularies of the languages and dialects of the coast, and the interior of that quarter of the world; but she stopped only between ten and eleven weeks at Sierra Leone, and then returned to England by the vessel in which she went out. During her short stay she collected a number of words, particularly the numerals and some other leading terms in the principal languages spoken by the liberated Negroes, and, after her return to England, she published "Specimens of African Languages spoken in the Colony of Sierra Leone." These specimens extended to thirty languages or dialects, but they are probably not of much value.[2]

In 1830, Hannah Kilham went out a third time to Africa, in prosecution of her benevolent designs, as regards the languages of that part of the world. After remaining about fourteen months in Sierra Leone, she proceeded on a visit to Liberia; but, in returning from that colony to Sierra Leone, she died at sea.[3] Thus terminated the benevolent, yet, we cannot help thinking, somewhat ill-directed, course of this devoted and disinterested woman.

AUSTRALIA AND SOUTH AFRICA.

In September 1831, James Backhouse, of York, and George Washington Walker, of Newcastle, two members of the Society of Friends, sailed from

[1] Miss. Reg. 1824, pp. 222, 225, 299, 415.
[2] Miss. Reg. 1827, pp. 348, 557.—Ibid. 1828, pp. 213, 280.—Ibid. 1829, p. 5.
[3] Miss. Reg. 1830, p. 471.—Ibid. 1831, p. 8.—Ibid. 1832, p. 320.

London for Van Dieman's Land, with the view of visiting, in the first instance, the English colonies in Australia.

"After having had," says James Backhouse, "an impression upon my mind for about sixteen years respecting paying a religious visit to some parts of the southern hemisphere, which impression I believed to be of the Lord, the time arrived when I thought I clearly perceived that it was His will that I should proceed to the performance of this duty. I therefore laid the matter before the meetings for discipline, upon which it devolved to judge of such a subject, according to the good order observed in the Society of Friends. These were, first, the monthly meeting of York, within the compass of which I resided; secondly, the quarterly meeting of Yorkshire, to which the said monthly meeting belonged; and, thirdly, the yearly meeting of the ministers and elders of the Society of Friends, to which the general yearly meeting of the Society, for Great Britain and Ireland, held in London, deputes the final judgment of the cases of such of its members as believe themselves called to travel in the work of the ministry in foreign parts. These meetings all concurred in the belief that I was called of the Lord to this service, and they gave me certificates of their unity, commending me also to the kind regards of the persons amongst whom I might come. The yearly meeting of ministers and elders, nevertheless, signified its judgment to be, that I should not proceed without a suitable companion. I had settled my affairs, and taken leave of my children before setting out from York; and I remained several weeks in the vicinity of London, waiting for a companion, without one presenting. One evening, after retiring to my bed-room, I had been engaged in earnest prayer, that if it were the will of God that I should, at this time, proceed on the work which I had in prospect, he would be pleased to raise up a companion for me. I retired to rest with this petition upon my mind, and awoke in the night under the same feeling. Towards morning, before I was thoroughly awake, I was considering who there were, in various places, who might be suitable for such a service, when the words, 'Now look northward,' were distinctly and powerfully impressed upon my mind, but without audible sounds; and, in a moment, Newcastle and my friend George Washington Walker were set before me. Being afraid lest I should be deceived by my imagination, I tried to bring other places and other persons into view; but it was not in my power to give a similar character to any effort of my own. On awaking fully, such a feeling of heavenly sweetness attended the view of my friend accompanying me, as left no doubt on my mind that he was the person chosen of the Lord. I therefore wrote to him, simply informing him how I was situated, and encouraging him, if he felt drawn to the service, to give up to the will of the Lord therein. Subsequently it appeared that his mind had been prepared for this work by a series of circumstances, scarcely less remarkable than the one here related. But, up to the moment of my receiving the impression described, I had never thought of him as a person likely to accompany me, nor had this field of labour opened to his view. We had

taken leave of each other, and he had sent letters to my care for some of his relations who were settled in Van Dieman's Land. The manner in which we were subsequently 'led about and instructed' in the performance of this duty, added a strong confirmation to the belief that our call to it was of the Lord."[1] We have given this statement, as it furnishes an illustration of the views and practice which prevail among the Society of Friends.

After a voyage of about five months, they arrived at Hobart Town; and they spent six years in the Australian colonies, particularly Van Dieman's Land and New South Wales, prosecuting the pious and benevolent objects which they had in view. In towns they held meetings for the promotion of religion and good morals, pleading, in a particular manner, the cause of Temperance Societies, drunkenness being a chief bane of these colonies, and the ruin of vast numbers of the settlers. They also visited a large proportion of the country settlers, in their own houses, holding religious meetings with such as they could collect, almost every evening in the course of their journeys. These journeys were generally performed on foot: this mode of travelling being most independent, and giving the easiest access to that part of the prisoner population, assigned to the settlers as servants. They also made many visits of a religious character to penal establishments, including Norfolk Island, which is the place of transportation of the worst description of convicts.[2]

In February 1838, they sailed from Freemantle, in West Australia, for the Mauritius; and after spending near three months in that island, they sailed for the Cape of Good Hope. In South Africa, they prosecuted their pious and benevolent labours among all classes of the population; and, in the course of their extensive journeyings, they visited most of the missionary stations which had been established by the United Brethren, the London Missionary Society, the Methodist Missionary Society, the Glasgow Missionary Society, the Paris Missionary Society, the Berlin Missionary Society, and the Rhenish Missionary Society, in various parts of the colony, of Caffraria, of the Bechuana country, and of Great and Little Namaqualand, scattered as they were over a vast extent of country, and often at a great distance from each other. By the missionaries of the various denominations they were received in the most friendly manner, and every facility and assistance were given them in addressing the people under their care. Though their addresses were not free from the peculiarities of Friends, yet we feel peculiar pleasure in noticing the evangelical character of their views in regard to "the way of salvation through Jesus Christ." At the end of this extensive journey, George W. Walker sailed for Hobart Town, intending to settle in Van Dieman's Land; and James Backhouse embarked for

[1] Backhouse's Narrative of a Visit to the Australian Colonies, p. 1.—Backhouse's Narrative of a Visit to the Mauritius and South Africa, p. 638.

[2] Backhouse's Australian Colonies, pp. xvi., 13, 252, 553.

England, where he arrived February 15, 1841, having spent nine years and five months in these extended and benevolent labours.[1]

SOUTH SEA ISLANDS.

In November 1833, Daniel Wheeler, a minister of the Society of Friends, who had been many years resident in Russia, and had long had impressions on his mind as to its being his duty to visit, "in the love of the gospel," the islands of the Pacific Ocean, New South Wales, and Van Diemau's Land, proceeded, with the concurrence of meetings of Friends to whom he referred the matter, on this voyage of disinterested benevolence, accompanied by his son, Charles Wheeler. In the course of it, he visited most of the missionary stations in the Society Islands, the Sandwich Islands, the Hervey Islands, the Friendly Islands, and New Zealand, and he was most cordially received by the missionaries in these various groups of islands, including those of the London Missionary Society, the American Board for Foreign Missions, the Methodist, and the Church Missionary Societies, who, though they differed materially in sentiment from Friends on many points, some of them of no small importance, afforded him every facility for addressing their congregations on the subject of religion, and were always ready to act as his interpreter. He was not, however, prepared to avail himself of their assistance, unless he had some impression on his mind beforehand in regard to the duty; yet he rarely lost any opportunity of the kind; but it is worthy of notice, that before addressing any audience, he usually had "a great weight of exercise" on his mind: and when he had delivered himself, he felt light and easy, like a man relieved of a burden. Though his addresses were not free from the peculiarities of Friends, yet, generally speaking, they were of a Scriptural and evangelical complexion. He often speaks of the stillness and solemnity which spread over the meetings, and of "the Divine presence being over them as a crown and a diadem." We suspect, however, that he greatly overestimated the impression that was made upon his hearers, judging, perhaps, of their feelings by his own, which we doubt not were of that character. He appears to have been a truly pious, humble, benevolent, disinterested, good man. In his voyages among the islands of the Pacific Ocean, he spent about two years; and he at length arrived in London, May 1st, 1838, after an absence of four years and a half.[2]

[1] Backhouse's Visit to the Mauritius and South Africa, pp. 1, 59–648; Appendix, p. viii.

[2] Memoirs of the Life and Gospel Labours of Daniel Wheeler, pp. 197, 203, 205, 208, 223, 286 297–686.

XI. THE DANES.

LAPLAND.

In 1716, two missionaries, Kiel Stub and Jens Bloch, were sent to that part of Lapland called Finmark, under the auspices of Frederick IV., King of Denmark, whose reign was distinguished by giving birth to the Danish missions, both to India and Greenland. This undertaking continued to be supported by his successors, and other missionaries were sent, from time to time, to instruct the ignorant Laplanders in the principles of religion.

In the winter season, the missionaries travel among the mountains in sledges, drawn by reindeer, from the habitation of one Laplander to that of another, sometimes spending a whole week with the same family. During his stay with them, he daily catechizes them concerning the principles of religion, and on festival days, the whole of the inhabitants of that district assemble together, and then, besides catechizing them, he delivers a sermon to them. On these occasions, he not unfrequently finds it necessary to perform Divine worship under the canopy of heaven, upon the deep snows, and amidst a cold almost intolerable. In the summer season, the missionaries go in boats from one part of the sea-coast to another, instructing the inhabitants in a similar manner. To assist them in these labours, there are schoolmasters who teach the young people the art of reading, and the first principles of religion.

The Laplanders, according to Leemius, who was a number of years a missionary among them, have not only made great progress in Christian knowledge, but manifest the highest respect for the ordinances of religion; for though public worship on the Sabbath seldom occupies less than three hours, they will sit bareheaded in the hut, amidst the severest cold, manifesting the greatest attention and devotion.

Among them you hear no oaths or imprecations, though these are so common in most other countries. The Sabbath day they rarely profane. They are of a meek and very peaceful disposition, so that they very seldom fall into quarrels, or proceed to blows. In their manners they are exceedingly chaste, and theft is a crime little known among them.[1]

But notwithstanding the favourable accounts of Leemius, we fear that Christianity has made but little progress in Finmark. This conclusion we are led to draw from many of the very circumstances which he mentions in the course of his work, to shew the flourishing state of religion in that country.

[1] Leemii Commentatio de Lapponibus Finmarchiæ, pp. 61, 507.

XII. THE UNITED BRETHREN.

LAPLAND.

In March 1734, Andrew Grasman, Daniel Schneider, and John Nitschman, set off on a mission to Lapland. After arriving at Uleaborg, Grasman proceeded into Swedish Lapland, and travelled through many parts of the country as far as the borders of the Arctic Ocean. "At Knusamo," he says, "I found lodgings with the priest. His parish consists exclusively of Laplanders, comprises a circuit of 300 miles, and stretches to the Russian frontier, for the Laplanders live very much scattered. He could see the greater part of his charge only once a year, on which occasions he baptized the children born in the preceding twelvemonth, instructed the young people, and administered the Lord's Supper. This was the general practice at that time throughout the whole of Swedish Lapland." At Uleaborg and Tornea, he speaks of meeting many awakened people, among whom he and his brethren laboured in a private way with much success.[1]

In 1736, Grasman and Schneider finding that it would be very difficult to reach Russian Lapland from Tornea, as was originally their object, left that place and returned to Stockholm, where they were joined by Miksch, another of the Brethren, as their future fellow-labourer. It was now settled that they should make an attempt to carry the gospel to the Samoiedes, and accordingly they proceeded next year (1737) to Archangel. At Christmas, the Samoiedes are accustomed to come to Archangel with their reindeer. This year there were several hundreds of them with 600 reindeer. They are a race of dwarfs, and, like the Greenlanders, dress in sealskins. Wishing to return with them to their country, the Brethren applied for passports from the authorities, but being suspected to be spies employed by France or Sweden, they were thrown into prison, and after being confined for nine weeks, they were sent on to Petersburg under an escort of three soldiers, and on their arrival there, were taken straight to prison. On being brought up for examination, they were asked why they had not at once avowed their proper object. They had obtained a passport at Revel as mechanics, and had wished to do the same at Archangel, while they were all the time missionaries from the Church of the Brethren. To this they replied, that they really were mechanics, and wrought as such wherever they stayed. After being imprisoned other three weeks, they were liberated on bail, and at length an order was given that they should be sent out of the country. Its purport was as follows:—"Because they had undertaken to go secretly to the heathen in her Majesty's dominions, in order to introduce their religion amongst them, though they knew that her Majesty was endeavouring to convert them to her religion, they had deserved to be punished according to the laws; but as her Majesty had ever been graciously disposed towards the Germans, the punishment should

[1] Period. Accounts, vol. xx. p. 6.

this time be remitted. But in case they, or any other members of their Church, were found engaged in similar enterprises, they should, without mercy, suffer the punishment prescribed by the law." "This, as was explained to us," says Grasman, "was to be burnt alive."[1]

In 1741, Elias Ostergreen and Ulric Behr, two others of the Brethren, set out again for Lapland. Having spent the summer at Tornea, they proceeded after Christmas, in company with a party of traders, to the first place where a fair was held, about 170 miles from that town. Here they found a small church built of wood, in which a minister preached, and administered the sacraments during the fair. Except at this time, it seems, the people never came to church the whole year round. The Brethren inquired whether any unbaptized or heathen people were there, that they might speak to them, but they were assured that they were all good Christians. Of this, however, their conduct was no great proof, for before the fair was ended, there was not an individual but what was guilty of drunkenness. This the traders encourage, in order that, when the people are intoxicated, they may make the better bargains with them.

Apprehending that they could be of no use in this quarter, the Brethren resolved to cross the mountains and go to Finmark, and with this view they engaged a Lapland guide. This man had a herd of 500 reindeer, which he drove as far as the confines of the country, and having left them there, he conducted the missionaries to a bay on the Icy Sea. Here they waited in vain for twelve weeks, but they at length procured a boat, with which they intended to proceed to Norwegian Lapland. On leaving the bay, they had the wide ocean to the right, and exceeding high rocks and mountains, covered with perpetual snows, to the left. Whenever the wind was high, they were obliged to run toward some rocky island, or to the neighbouring coast, for safety, and wait till it abated. They had sufficient covering to protect themselves from the cold, but when it rained, they were completely wet. As the sun, however, never set, they soon got dry again in clear weather, and suffered no material injury. At sea, they were not unfrequently in danger of being overset by whales. One morning, when they had a bay to cross, they discovered no less than ten of these monsters of the deep, and were obliged to return after repeated attempts to pass it. After encountering a variety of dangers, they arrived at an island belonging to Norwegian Lapland, in 71° north latitude. From hence they proceeded to a place where they found a church and a minister. The Norwegian Laplanders are, in this respect, better provided for than the Swedish, for they have public worship every Lord's Day. In this quarter, the Brethren remained two years, but as they saw no prospect of being useful to the people, they left it; and thus the mission to Lapland was finally abandoned.[2]

[1] Period. Accounts, vol. xx. p. 61. [2] Ibid. vol. ii. p. 203.

GUINEA.

In March 1737, Henry Hukuff, and Christian Protten, a mulatto from Guinea, sailed from Holland for that country. Hukuff died soon after his arrival, but Protten remained some years in his native land; and, while he did little good to the souls of others, he suffered in his own spiritual interests. He at length returned in 1741; but he afterwards, of his own accord, made two other unsuccessful attempts to introduce the gospel into that quarter of Africa.

In 1768, Jacob Meder, and four others of the Brethren, sailed for the coast of Guinea. Here the Copenhagen Guinea Company had agreed to assign them a tract of land on the Rio Volta, or in any other situation which should be deemed most convenient for a missionary settlement, with such other privileges as were necessary for promoting the conversion of the negroes. Before, however, they were able to begin the intended settlement, Meder and two of his assistants died, and the two others laboured, at the same time, under dangerous disorders. As soon as these painful news reached Europe, several of the Brethren cheerfully offered to go and supply their places.

In 1769, John Erich Westmann, and four other assistants, sailed for the coast of Guinea, and on their arrival they found two of the preceding company still in life. Soon after their arrival, the Danish governor introduced them to the King of Ackim, who was then on a visit to him, and explained to him the wish of the missionaries to settle in his country, rather than in the Danish fort. After consulting with his Kaboseers, the king replied, "I will receive these good people on my land. They may take up their residence wherever they please, only they must not erect any fort." Having fixed on a spot for a settlement, at a place called Ningo, they began to build a house; but scarcely had they commenced their operations, when they were attacked by the fever which is so common in this inhospitable country, and which cut them off one after another in rapid succession. By the end of 1770, not one of them was left alive.[1]

CAROLINA.

In 1738, Peter Boehler and George Schulius were sent to South Carolina, at the request of the associates of Dr Bray,[2] for the purpose of instructing

[1] Risler Erzahlungen, tom. ii. p. 176.—Crantz's Hist. Breth. pp. 223, 615.—Fortsetzung Brud. Hist. tom. i. p. 176.

[2] Dr Bray's association was instituted for the purpose of providing for the establishment of parochial libraries, and for the instruction of the negroes in the British colonies. The fund for the conversion of the negroes consisted chiefly of £900 which Mr d'Alone, private secretary to William III., had bequeathed to Dr Bray and his associates for that purpose. This association is still in existence, and supports three schools in Nova Scotia, in which are educated a considerable number of negro children, two in Philadelphia, and one in New Providence, one of the Bahama Islands.—*Christian's Magazine*, 1760, vol. i. p. 84.—*Christian Observer*, vol. i. p. 51; vol. xvii. p. 555.

the negroes in that colony. In consequence, however, of the sinister views of those who ought to have assisted them, they were hindered from prosecuting the great object of their mission. Schulius died soon after his arrival; and Boehler, who was at the same time minister of the colony of the Brethren in Georgia, retired with them to Pennsylvania, in consequence of their being required to carry arms in the war with Spain.[1]

Of late years, the Brethren in North Carolina have made some attempts for the conversion of the negroes in their neighbourhood, and have baptized several of them.[2]

CEYLON.

In January 1739, David Nitschman, jun., and Augustus C. F. Eller, a physician, embarked at the Texel for the island of Ceylon. For three successive nights they had to sleep among a crowd of noisy, turbulent people on the deck, as the captain took no notice of them, nor appointed them any place to put up their hammocks. On its being discovered that they were Herrnhutters, a nickname of the Brethren, the crew not only laughed at them, and loaded them with reproaches, but pushed them about, and thrust them into dark corners, spat in their faces, and threw dirt upon them; but, as they bore all with patience, their persecutors became at length ashamed of their conduct. Eller, indeed, rendered himself so useful in a medical capacity, that the conduct of the crew to them was completely changed. On their arrival at Colombo, they found most of the clergy much prejudiced against them; but the governor, Mr Imhof, gave them some land in the country, by the cultivation of which they might maintain themselves and the mission. But he, having been removed to the government of Java, the new governor of Ceylon was very unfavourable to them. As their labours appeared to make an impression on some of the European settlers, the jealousy of the clergy was roused; and, as the Brethren were averse to live amidst contention and strife, they left the island, after a residence of less than twelve months.[3]

GEORGIA.

In 1774, Ludwig John William Muller, and John George Wagner, were sent to Georgia, in consequence of a request which the Brethren had received from Mr Knox, the English under-secretary of state, to send some of their number to instruct his negroes in that colony. On their arrival, Mr Habersham, the president of the council, expressed a wish that they would also take his negroes under their care. But their labours were attended with little success.

[1] Crantz's Hist. Breth. pp. 226, 229. [2] Period. Accounts, vol. iv. p. 199; vol. viii. p. 238.
[3] Ibid. vol. vii. p. 247.

After the commencement of the American war, the Brethren were often required to take up arms; but this they avoided for a long time. It was at length, however, resolved by the congress of the colony, that if they persisted in refusing, they should either pay a fine monthly of £7 sterling, or leave the province. In consequence of this, one of the Brethren who had come to their assistance from Wachovia, in North Carolina, retired again to that settlement; and, though Wagner was still permitted to carry on his labours, yet at length, in 1779, when Savannah, the capital, was captured by the British, he returned to England, as there seemed little prospect of his doing any good while the country was in so distracted a state.[1]

MOSQUITO COAST.

In March 1849, the Brethren, H. G. Pfaifer, E. Lundberg, and G. Kandler, commenced a station at Bluefields, on the Mosquito coast, with a special view to the instruction of the Indians and negroes.[2]

AUSTRALIA.

In October 1849, the Brethren, A. F. C. Tager, and F. W. Spieseke, sailed for Port Philip, with the view of commencing a mission among the aborigines of Australia. They began a station among the Papoos, on the shores of Lake Boga, about 200 miles north-west of Melbourne.[3]

XIII. THE METHODISTS.

GEORGIA.

In October 1735, Mr John Wesley, accompanied by his brother Charles, and his friends, Mr Ingham and Mr Delamotte, left London for Georgia, with the view of Christianizing the Indians in that quarter of North America. When the proposal was first made to him, he peremptorily refused; and when many objections which he started were answered, he alleged the grief it would occasion his mother, who had but very lately been left a widow—"I," said he, "am the staff of her age—her chief support and comfort." He was then asked whether he would go, if his mother gave her consent to the measure. This he thought impossible; but he allowed the trial to be made, resolving that, if she made no objections, he would consider it as the call of God. Her answer was worthy of a Christian parent, and well deserves the imitation of the relations of missionaries in similar circumstances. "Had I," said she, "twenty sons, I should rejoice they were all

[1] Fortsetzung Brud. Hist. tom. i. p. 248. [2] Period. Account, vol. xix. pp. 151, 278. Ibid. vol. xix. p. 278; vol. xx. p. 48.

so employed, though I should never see them more." He now, therefore, agreed to the proposal; and, issuing from the retirement of a college, prepared to embark for the new and untried scenes which were before him.

On arriving in Georgia, Mr Wesley undertook the pastoral care of the colonists, until he should be able to go among the Indians; and, in the prosecution of his ministry among them, he spared neither labour nor pains. He exposed himself with the utmost indifference and with perfect impunity to every change of season and inclemency of weather. Heat and cold, frost and snow, storms and tempests, made no impression on his iron body. In travelling through the woods, he often slept on the bare ground, covered with the night dews; and sometimes when he awoke in the morning, his hair and clothes were frozen to the earth. He would wade through swamps, and swim over rivers with his clothes on, and then proceed on his journey till they were dry. One instance of his presence of mind is not unworthy of notice. In sailing to Fredrica, the pettiawaga, a kind of flat-bottomed barge, in which he had taken his passage, cast anchor near Skidoway island, where the water at flood is twelve or fourteen feet deep. Mr Wesley wrapped himself up from head to foot in a large cloak to keep off the sandflies, and lay down on the quarter-deck to sleep. Between one and two o'clock in the morning, he awoke in the midst of the sea, with his mouth full of water, having rolled out of his cloak and fallen overboard. Many, on finding themselves in such perilous circumstances, would have lost all presence of mind, and quickly found a watery grave; but such was Mr Wesley's self-possession, that, on awaking, he swam round to a boat on the other side of the barge, and climbed up the rope without sustaining any injury, except the drenching of his clothes.

Mr Wesley was anxious to proceed among the Indians, agreeably to his original design, but, whenever he made the proposal, he was told he must not leave Savannah without a minister. There, indeed, he was at first highly respected; but many of the very people who, on his arrival, received him as an angel of God, soon became his bitterest enemies. The animosity toward him became at length so general and so violent, that he was glad to escape from the colony in a private manner.

On his voyage to England, Mr Wesley instituted a particular investigation of his Christian character; and, as the result of the inquiry, he concluded that he was still a stranger to vital religion. "It is upwards of two years," says he, "since I left my native country, in order to teach the Indians in Georgia the nature of Christianity; but what have I learned myself in the meantime? Why, what I least of all suspected, that I who went to America to convert others was never converted myself. I am not mad though I thus speak; but speak the words of truth and soberness, if haply some of those who still dream, may awake and see that as I am, so are they."

"Are they read in philosophy? So was I. Are they skilled in ancient or modern tongues? So was I. Are they versed in the science of divinity? I, too, have studied it many years. Can they talk fluently about spiritual things? The very same can I do. Are they plenteous in alms? Behold

I give all my goods to feed the poor.' Do they give of their labour as well as of their substance? I have laboured more abundantly than they all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country. I have put my life in my hand, wandering into strange lands. I have given my body to be devoured by the deep, parched with heat, consumed by toil and weariness, or whatsoever God shall please to bring upon me. But does all this make me acceptable to God? Does all I ever did or can do justify me in his sight? Does all this give me a claim to the holy, heavenly, divine character of a Christian? By no means. If the oracles of God are true; if we are still to abide by the law and the testimony, all these things, though they are holy, just, and good when ennobled by faith in Christ, yet without it they are dung and dross."[2] Whether Mr Wesley was at this period a partaker of divine grace, is a question which must be left with the great Searcher of hearts, but certainly the conclusion which he drew concerning himself is well calculated to awaken a holy jealousy in the breast of the Christian missionary, and of the candidate for that sacred employment, with respect to his own character and qualifications, his principles, motives, and ends.

FOULAH COUNTRY.

In February 1796, several mechanics of the Methodist connexion sailed from England for Sierra Leone, with the view of beginning a colony in the Foulah country, in order to instruct the inhabitants in the useful arts of life, and to make known the gospel among them. Previous to their embarkation, nothing unsuitable to their missionary character appeared among them, but during the voyage they became extremely discontented, quarrelled among themselves, and two of them were continually calling each other ill names. On their arrival at Sierra Leone, they behaved in such a manner as excited the derision and contempt of all who had an opportunity of observing them. Happily, however, their dissensions among themselves prevented them from proceeding to the Foulah country, where their unhallowed conduct and example could have produced nothing but mischief. Some of the women declared they would proceed no further, and reflected on their husbands for conducting them to a foreign land; the men, after wavering for a season, joined them in their revolt. Thus the design of a colony was completely abandoned. The unworthy adventurers seized the earliest opportunity of returning to England to accuse each other of having defeated the undertaking, and to endure that shame which

[1] In the 7th volume of Mr Wesley's *Sermons*, there is an account of the charities of one of the first Methodists, which is supposed to be himself. "When," says the preacher, "he had £30 a-year, he lived on £28, and gave away £2. Next year he received £60; he still lived on £28, and gave away £32. The third year he received £90, and gave away £62. The fourth year he received £120, and still continued to live on £28, and gave away £92."—Hampson's *Life of Wesley*, vol. iii.

[2] Coke and Moore's Life of Wesley, p. 92.

their misconduct so justly merited.[1] It is only an act of justice to the Methodist body to add, that, though the colonists belonged to that communion, they were not sent out by the Conference, but by a Committee in London consisting of gentlemen of various denominations.

XIV. THE SOCIETY FOR THE CONVERSION OF THE NEGROES IN THE WEST INDIES.

In 1794, was incorporated by royal charter, the Society for the Conversion and Religious Instruction of the Negroes in the British West India Islands. This institution was originally proposed by Dr Porteous, the Bishop of London, and its funds, in the first instance, consisted chiefly of the rents of an estate, purchased with money which had been left by the Honourable Mr Boyle, for charitable and other pious uses, particularly the advancement or propagation of the Christian religion amongst infidels. It sent several clergymen of the Church of England to the West Indies; but, like other missionaries in that quarter of the globe, they had many difficulties to encounter, the chief of which was an invincible reluctance on the part of the planters to promote any plan, however "quietly and prudently" conducted, for the instruction of their slaves.[2] Though these gentlemen had often professed their readiness to have their negroes instructed by what they called duly authorized teachers, yet, in some instances, the missionaries of this society, notwithstanding they belonged to the Church of England, met with greater opposition than even the Methodist missionaries, with all "their dark and dangerous fanaticism."[3]

In 1823, this society had two missionaries and one schoolmaster in Antigua, one missionary in Nevis, one in St Kitts, and four in Jamaica. The Legislative Assembly of this last island, allowed from one to two hundred pounds currency, for the support of clergymen sent out by this society.[4]

In 1824, a bishop was appointed for Jamaica, and another for Barbadoes and the Leeward Islands; but this measure did not prove favourable, in the first instance, at least, to the religious interests of the slaves. Previous to the appointment of bishops, the society sent missionaries, or chaplains, as they were called, to the West Indies; but after that time they sent catechists only. The bishops were averse to having chaplains of the society in their dioceses, as they thought it caused a collision of authorities, and was not quite compatible with ecclesiastical discipline. The missionaries appear therefore to have been adopted as part of the colonial clergy, and the efforts of the society were henceforth directed to

[1] Drew's Life of Dr Coke, p. 366.

[2] Hodgson's Life of Bishop Porteous, p. 111.—Account of the Society for the Conversion of the Negro Slaves in the West Indies, p. 5.

[3] Watson's Defence of Meth. Miss. p. 98.—Anti-slavery Reporter, vol. v. p. 363.

[4] Account of the Society for the Conversion of the Negroes, p. 11.—Miss. Reg. vol. vii. p. 46.

the maintenance of catechists, schoolmasters, and schoolmistresses, who were under the parochial clergy. In 1832, the society had about fifty of these lay agents in all the islands. They were appointed by the bishop; and the society at home knew little of them, and did not even know the principle on which they were selected. In Jamaica, some of them were *book-keepers;* some, persons of colour. The instruction given to the slaves was chiefly oral, and consisted in teaching them to repeat the creed, the Lord's Prayer, and the Church Catechism; comparatively few were taught to read. Indeed, the instruction altogether appears to have been of a very imperfect and inefficient kind.[1]

XV. ANTHONY N. GROVES, ESQ.

BAGDAD.

In June 1829, Anthony N. Groves, Esq., of Exeter, sailed from England for St Petersburg, accompanied by his wife and two children, his sister and another lady, a young Scottish missionary, and a deaf youth of the name of John Kitto, who had the special charge of the two little boys, and who afterwards became distinguished as the author and editor of many valuable and useful works. Mr Groves had lately published a pamphlet, entitled, "Christian Devotedness, or the Consideration of our Saviour's Precept—'Lay not up for yourselves treasures upon earth,'" in which he advocated the literal interpretation of that passage, and the obligation of Christians to consecrate their whole property to the cause of Christ, without laying up anything either for themselves or their children; and he now personally exemplified the principles which he had inculcated, gave up his possessions, left his station in society, relinquished the enjoyments, privileges, and distinctions of this world, not presuming to retain any of its gifts even for the supposed service of the Redeemer. He knew he must be prepared to endure contempt, reproach, and scorn from the world, all help from which he found himself compelled to refuse, in order that the power might be seen to be of God, and the glory ascribed to him alone. Believing that "the earth is the Lord's, and the fulness thereof," he felt confident that God would keep him as "the apple of his eye," and provide all things necessary for him. He therefore committed himself altogether to the tender care of that gracious Being, without thought or carefulness for the morrow, believing that the same love which provided for him to-day was unchangeable

[1] Miss Reg. 1824, pp. 152, 328.—Ibid. 1828, p. 590.—Anti-slavery Rep. vol. iv. pp. 124, 469, 486; vol. v. pp. 272, 456, 461.

It is a curious fact, that since 1696, it had been a part of the slave law of Jamaica, that all "the owners and managers and overseers of slaves shall, as much as in them lies, endeavour the instruction of their slaves in the principles of the Christian religion, to facilitate their conversion." How these men fulfilled this obligation, may be seen by referring to the *Anti-slavery Reporter*, vol. iv. pp. 124, 126. To expect such men, most of them living in all manner of immorality, to instruct their slaves in the principles of religion, was more than ridiculous.

and inexhaustible, and would continue to provide for him. He went forth without other provision for himself, his wife, and his children, and his other companions, than what his Master might incline the hearts of his brethren to furnish.[1]

Their passage to St Petersburgh was provided in a way somewhat remarkable. A gentleman, Mr P., who had gone down to Portsmouth to sell a yacht which he had, having been informed of Mr Groves's intention, agreed to carry him and his company out before disposing of it, and he, together with one of his friends, was even so kind as accompany them thither. On their arrival in St Petersburgh, they met with much Christian kindness from various of the friends of religion in that city. Instead of incurring any expenses at St Petersburgh, Mr Groves had all his charges paid for him, and even received considerable contributions for the future expenses of his journey. Proceeding on their way, they experienced many of those incidents which are common to all such journeys, and, after about four or five months, they reached Bagdad in safety.[2]

When they came to Bagdad, they expected to be able to travel pretty extensively in Persia and in the mountains of Kurdistan; but the state of the country and other considerations brought all such plans to nothing. Schools did not originally enter into their views; but an Armenian teacher having offered to place his school in their hands, they accepted of his offer, particularly as there appeared no immediate prospect of any other work in which they might engage. It was attended chiefly by boys; but they afterwards opened another school for girls. They also availed themselves of opportunities for circulating the Holy Scriptures; but in Bagdad itself they found they could not do much in this way. It may not be improper here to mention, that Mr Groves was one of those who believed that the coming of Christ to earth to establish his kingdom of peace and glory was at hand, and expected no great success through missionary labours, but merely "some choice fruit from here and there a fruitful bough."[3]

In 1831, Bagdad was visited by a succession of calamities, to which we know of few or no parallels. First of all came the plague. The deaths were at first few in number, but they afterwards rose, it was said, to from 1500 to 2000 a-day; a few days later they were even reported as 5000. The accounts were probably much exaggerated; but there is no reason to doubt that the mortality was absolutely appalling. Great numbers of the inhabitants fled from the city, some in one direction, some in another, often carrying the plague along with them. Many died in a state of the greatest destitution and misery; the air of all the roads was tainted by the immense number of dead bodies lying in them. In the towns and villages around, the report was, that the plague was as bad or worse than in the city itself.[4]

[1] Journal of Mr Anthony N. Groves through Russia, Georgia, and Persia, p. v., 3.

[2] Ibid. pp. 2, 17.

[3] Miss. Reg. 1830, p. 452.—Ibid. 1831, p. 454.—Groves's Journal of a Residence in Bagdad, pp. 1, 68, 169, 213, 237.

[4] Groves's Residence in Bagdad, pp. 96, 116, 121, 137, 155, 158.

Meanwhile, the distresses of the people were greatly aggravated by an inundation of the river Tigris, which had now overflowed the whole country around Bagdad. The entire harvest was destroyed. The barley, which was just ready to be reaped, was swept away by the flood, and every other kind of grain was likewise either ruined, or there were not, in consequence of the deaths by the plague, hands to cut down what remained; so that, for thirty miles round Bagdad, no grain could be expected to be collected this year. The waters went on rising, and, as they rose, the fear of the plague gave way to dread of the inundation of the city. They did at length make a breach in the walls, and, bursting forth in full stream into the city, laid more than half of it level with the ground, sweeping away some thousands of houses, and burying the sick, the dying, and the dead, with many of those in health, in one common grave. The palace of the Pacha was a heap of ruins.[1]

Happily the waters soon fell; but the plague still carried on its destructive ravages, apparently with no other mitigation than that arising from the diminished and diminishing number of the inhabitants; but the inundation prevented even this from having its full effect, for the remaining population were crowded into a space unnaturally small, and so increased the mortality. Many took refuge in houses which had been left desolate by the plague. Numbers of dead bodies might be seen lying in the streets unburied, and the dogs eating with avidity the loathsome food. But in a few days the plague also diminished. Fewer were attacked by it, and more recovered. Though it may have been secretly making its way before it was discovered, yet it did not subsist in all its virulence for more than a month; but, short as was its course, it was calculated that upwards of one-half, or perhaps even two-thirds, of the inhabitants of Bagdad were swept away by it and the inundation.[2]

During the whole time the plague was carrying on its ravages among all classes of the inhabitants of Bagdad, Mr Groves and his family were preserved in safety. Amidst its fearful ravages, Mr Groves and his pious wife felt composed and peaceful. They not only consoled and supported their minds by an assured sense of the loving-kindness of God, and by the hope of Christ's speedy coming to earth, but they had the most perfect assurance that he would protect them, and not allow the plague to enter their dwelling. But at length, when it was subsiding, Mrs Groves was seized by it, and died after a week's illness. Two others of their household were also attacked by it, one of whom died. Mr Groves himself had likewise an attack of it, but it was slight, and mercifully passed off. His infant child was also taken ill, though not of the plague; and after a lengthened illness this "sweet little flower," as he feelingly calls it, was cut down.[3]

[1] Groves's Residence in Bagdad, pp. 110, 116, 124, 127, 136, 198.

[2] Ibid. pp. 130, 132, 133, 134, 135.

[3] Ibid. pp. 101, 107, 112, 133, 140, 143, 147, 150, 154, 155, 157, 159, 165, 171, 237.

The assurance felt by Mr and Mrs Groves was certainly not warranted by Scripture. It is unquestionably the duty of the Christian, in seasons of trial, to trust in God, to commit himself

Mr Groves was called to pass through these trying scenes without having a single earthly friend at hand to support and comfort him; none of those who originally came out with him being now at Bagdad, with the exception of the deaf boy. Nature could not but deeply feel such heavy trials; but yet grace prevailed, and yielded him support under them. "My poor heart," he writes, "flutters like a bird, when it contemplates the extent of its bereavements as a husband, a father, a missionary. Oh! what have I lost! Dear Lord, sustain my poor, weak faith. Thy gracious visits sometimes comfort my soul, yet my days move heavily on; but the Lord, who redeemeth the soul of his servants, has declared that none of those that trust in him shall be desolate. Lord, I believe; help thou mine unbelief. I do indeed desire, with my whole soul, to cast myself into the ocean of thy love, and never to let Satan have one advantage over me, by instilling into my heart hard thoughts of thy ways. Surely we expect trials, and if so, and thou sendest one other than we expected, should it surprise us when we see but a point in the circle of thy providence, and thou seest the end from the beginning."

The Grand Seignior had for some time past been greatly dissatisfied with the pacha of Bagdad, and rumours had been current that he was resolved on superseding him, and that troops would be sent to attack the city in case he should make any resistance. The plague and the inundation had not long subsided, when there arose fighting between different parties. Now one party prevailed, now another. The city was at length besieged by the Arabs, and there was also fighting between the troops within the city and the inhabitants. Famine, too, was now added to these other calamities. The people were reduced to a state of the greatest distress. The city was in a state of perfect anarchy. At length the besiegers entered it, and Ali Pacha, who had been sent by the Sultan, conducted himself, amidst numberless provocations, with a moderation and prudence which did him high honour; and by the firmness and energy with which he acted, order and quietness were speedily restored.[1]

These calamities severely affected the schools. On the appearance of the plague, they were, of course, broken up. Of eighty children attending them, only twenty-five remained. Of five masters, not one survived.[2]

Previous to these calamities, John Parnell, Esq., and his lady, and Mr Francis

to his protection and care, to resign himself to his holy will. But what that is to be, he must not determine, one way or other; that he must leave with God, who may have wise and gracious ends to serve, by pursuing a course the very opposite to his fondest hopes and wishes. Hence, we are so much accustomed to speak of the mystery of Providence. The error to which we have been referring arises sometimes from a misapplication of the promises of God, and perhaps still more frequently from taking the impressions and persuasions of our own minds as a ground of faith, instead of the Word of God, which is the only safe and warranted ground of faith, than which there are few things more deceptive and dangerous to weak and ill-informed, though, perhaps, pious minds. Mr Groves afterwards saw his error, though not, we think, on its true grounds.—*Residence in Bagdad*, p. 220.

[1] Groves's Residence in Bagdad, pp. 63, 67, 77, 80, 172, 177, 181, 185, 187, 196, 204, 221, 234, 236, 241, 248, 257, 272, 281.

[2] Ibid, pp. 170, 280.

William Newman, fellow of Baliol College, Oxford, had left England with the view of joining Mr Groves at Bagdad; but on their way, they stopped at Aleppo for a considerable time, thinking they had there found a considerable field of usefulness. In afterwards proceeding to Bagdad, they carried with them a number of boxes of the Holy Scriptures round by Mardin, in the hope of putting them into circulation by the way. In consequence, however, of selling a few Turkish Testaments at Aintab, they were involved in so many troubles, that it nearly cost them their lives. A Mr Cronin who had joined them was left for dead, and Mr Parnell and Mr Newman escaped a similar fate by the fleetness of their horses.

After the arrival of these fellow-labourers, Mr Groves proceeded on a visit to India, with the view, among other objects, of perfecting himself in the knowledge of lithographic printing, in order to present the Scriptures in a form more acceptable to the people on his return. From India he afterwards proceeded to England.[1]

In 1836, Mr Groves returned to India, accompanied by his wife, he having married again, and by his relatives, Mr and Mrs John Groves, and Miss Groves; the Rev. Dr Gundert; Miss Julia Dubois; Miss Mary Monnard; Mr and Mrs Bowden; and Mr and Mrs Beer. Here it may not be improper to state, that he and his coadjutors, as will have been seen already, entertained some peculiar views. They relied entirely on the free-will offerings of the whole Church, and disapproved of publishing accounts of their labours, or of acknowledging the receipt and expenditure of moneys, as is usually done by public religious bodies. They also disapproved of the continuance of a mission beyond five years in one place, if no signs of repentance were manifested by the people; advocated the operation and brotherly union of all the members of Christ's body; and alleged that the gospel is to be preached as a *witness* only, and that then will come the end. We have, of late years, met with no accounts of their labours, perhaps in consequence of some of the views now stated.[2]

Of Mr Newman, whom we left at Bagdad, the history is at once singular and painful. He was the brother of the Rev. John Henry Newman, who was for some years a leading man among the Tractarian party at Oxford, and who afterwards joined the Church of Rome, came out as one of her priesthood, and was known under the name of Father Newman. He was early in life impressed with serious views of religion, and when rather more than seventeen years of age, he, according to the established rule, subscribed the Thirty-nine Articles at Oxford, in order to his admission to the university. Subscription, however, he says, was "no bondage," but a pleasure to him; for he well knew and loved the Articles, and looked on them as a great bulwark of the Truth. But he had not been long at Oxford when he began to change his opinions on one point after another, and he at length

[1] Miss. Reg. 1830, p. 453.—Ibid. 1833, p. 80.—Ibid. 1835, p. 82.
[2] Calcutta Christ. Observ. vol. v. p. 425; vol. vi. p. 270.

came to discover that he could not fulfil the dreams of his boyhood by becoming a minister in the Church of England.

Having gone over to Ireland, he there came into contact with a young Irish clergyman of a singular character, who rapidly gained an immense sway over him. Indeed, but for a few weaknesses, which shewed that he might err, he could almost "have accepted him as an apostle commissioned to reveal the mind of God." Under the stimulus given to his imagination by this remarkable man, the desire which, from his boyhood, he had more or less nourished, of becoming a teacher of Christianity to the heathen, took stronger and stronger hold of his mind. But he saw that he was shut out from the ministry of the Church of England; and from the idea he had formed of Dissenters, he had no wish to connect himself with them. About this time he heard of Mr Groves, and of the tract he had written, entitled "Christian Devotedness," on the duty of devoting all worldly property to the cause of Christ, and who, in pursuance of this principle, was then going out to Persia as a Christian missionary. "I read his tract," says he, "and was inflamed with the greatest admiration, judging immediately that this was the man whom I should rejoice to aid and serve." In reasoning about the Evidences of Christianity, he had formed the idea that the argument for its truth from miracles was too unwieldy a weapon for use among heathens or Mahommedans, and that direct moral evidence alone would carry conviction to their minds. But then came the question, How could such moral evidence become appreciable by them? "I felt distinctly enough," says he, "that mere talk could bring no conviction. While nations called Christian are known only to heathens as great conquerors—powerful avengers—sharp traders—often lax in morals, and apparently without religion—the fine theories of a Christian teacher would be as vain to convert a Mahommedan or Hindu to Christianity, as the soundness of Seneca's moral treatises to convert me to Roman paganism. Christendom has to earn a new reputation, before Christian precepts will be thought to stand in any essential or close relation with the mystical doctrines of Christianity. I could see no other way to this, but by an entire Church being formed of new elements on a heathen soil—a Church in which by no means all should be preachers, but all should be willing to do for all whatever occasion required. Such a Church I had read of among the Moravians in Greenland and in South Africa. I imagined a little colony so animated by primitive faith, love, and disinterestedness, that the collective moral influence of all might interpret and enforce the words of the few who preached. Only in this way did it appear to me, that preaching to the heathen could be attended with success. In fact, whatever success had been attained, seemed to come only after many years, when the natives had gained experience in the characters of the Christian family around them."

In September 1830, Mr Newman accordingly set out with some Irish friends to join Mr Groves at Bagdad. "What I might do there," he says, "I knew not. I did not go as a minister of religion, and I everywhere

pointedly disowned the assumption of the character, even down to the colour of my dress. But I thought I knew many ways in which I might be of service, and I was prepared to act according to circumstances."

Mr Newman had already changed his views on a variety of points, as the matter of the Sabbath—of the Mosaic law—of infant baptism—of episcopacy. He now took a greater step than any he had before taken. He became Arian in his views of the divinity of Christ, and denied the personality of the Holy Spirit. He had long thought that "God in the heart" was a sufficient explanation of the phrase, the "Spirit of God," in the New Testament.

Two years after he left England, he returned to it from Bagdad, with a commission to bring out others of their friends, if there were suitable persons disposed to join them; but he had scarcely reached this country, when he found that "painful reports had everywhere been spread abroad against his soundness in the faith." An entire separation now took place between him and his former friends. He now gave ample scope to the bias of his mind, and renounced one principle of his former faith after another. Calvinism he abandoned as neither evangelical nor true; denied not only the inspiration of the Scriptures, but the credibility and truthfulness of the historical books, not excepting the gospels, and at length disparaged the character of Christ himself, which even Rousseau so highly extolled.

But notwithstanding all this, Mr Newman's infidelity was of a singular kind. With a mind more disposed, perhaps, to raise doubts, to fix on difficulties, to seize objections, than to look at and weigh arguments in favour of the Bible and of Christianity, he yet appears to have retained a strong sense of moral and spiritual excellence. His was, in fact, that form of infidelity which has appeared of late years under the name of *Spiritualism*. "I still felt," says he, "the actual benefits and excellencies of this religion (oh! how contrasted to paganism!) too remarkable a phenomenon to be scorned for defect of proof." "Meanwhile it did begin to appear to myself remarkable, that I continued to love and have pleasure in so much that I certainly disbelieved. I perused a chapter of Paul or of Luke, or some verses of a hymn, and although they appeared to me to abound in error, I found satisfaction and profit in them. Why was this? was it all fond prejudice—an absurd clinging to old associations?

"A little self-examination enabled me to reply, that it was no ill-grounded feeling or ghost of past opinions, but that my religion always had been, and still was, *a state of sentiment* toward God, far less dependent on articles of a creed than I had once unhesitatingly believed. The Bible is pervaded by a sentiment which is implied everywhere, viz.,—*The intimate sympathy of the pure and perfect God with the heart of each faithful worshipper*. This is that which is wanting in Greek philosophers, English deists, German pantheists, and all formalists; this is that which so often edifies me in Christian writers and speakers, when I ever so much disbelieve the letter of their sentences. Accordingly, though I saw more and more of moral and spiritual imperfection in the Bible, I by no means ceased to regard it

as a quarry whence I might dig precious metal, though the ore needed a refining analysis; and I regarded this as the truest essence and most vital point in Christianity—to sympathize with the great souls from whom its spiritual eminence has flowed,—to love, to hope, to rejoice, to trust, with them; and *not* to form the same interpretations of an ancient book, and to take the same views of critical argument."

In the conclusion of his work, after stating some of his views, he thus proceeds:—"But nothing of this ought to be allowed to blind us to the truly spiritual and holy developments of historical Christianity, much less make us revert to the old paganism or pantheism which it supplanted. The great doctrine on which all practical religion depends—the doctrine which nursed the infancy and youth of human nature—is, 'the sympathy of God with individual man.' Among pagans, this was so marred by the imperfect characters ascribed to the gods, and the dishonourable fables told concerning them, that the philosophers who undertook to prune religion, too generally cut away the root, by alleging that God was mere intellect, and wholly destitute of affections. But happily, among the Hebrews, the purity of God's character was vindicated, and with the growth of conscience in the highest minds of the nation, the ideal image of God shone brighter and brighter. The doctrine of His sympathy was never lost, and from the Jews it passed into the Christian Church. This doctrine, applied to that part of man which is divine, is the well-spring of repentance and humility, of thankfulness, love, and joy. It reproves and it comforts; it stimulates and animates. This it is which led the Psalmist to cry, 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.' This has satisfied prophets, apostles, and martyrs, with God as their portion; this has been passed from heart to heart for full 3000 years, and has produced bands of countless saints. Let us not cut off our sympathies from those who have learned to sympathize with God, nor be blind to that spiritual good which they have, even if it be more or less sensibly tinged with intellectual error. In fact, none but God knows how many Christian hearts are really pure from bigotry. I cannot refuse to add my testimony, such as it is, to the effect, that *the majority is always true-hearted.* As one tyrant, with a small band of unscrupulous tools, manages to use the energies of a whole nation of kind and well-meaning people for cruel purposes, so the bigoted few, who work out an evil theory with consistency, often succeed in using the masses of simple-minded Christians as their tools for oppression. Let us not think more harshly than is necessary, of the anathematizing churches. Those who curse us with their lips, often love us in their hearts. A very deep fountain of tenderness can mingle with their bigotry itself, and with tens of thousands the evil belief is a dead form—the spiritual love is a living reality. Whether Christians like it or not, we must needs look to historians, to linguists, to physiologists, to philosophers, and generally to men of cultivated understanding, to give help in all those subjects which are preposterously called *theology;* but for devotional aids, for pious meditations, for inspiring hymns, for purifying and glowing thoughts,

we have still to wait on that succession of kindling souls, among whom may be named with special honour, David and Isaiah, Jesus and Paul, Augustine, A Kempis, Fénélon, Leighton, Baxter, Doddridge, Watts, the two Wesleys, and Channing."[1]

The course of the two brothers is remarkable: the one taken in the superstitions of Popery, the other in the mazes of infidelity; the one landed in credulity, the other in scepticism. Whether there was anything common to the minds of both, which will account for their singular course, we do not know.

XVI. WELSH FOREIGN MISSIONARY SOCIETY.

INDIA.

In May 1840, an association was formed among the Welsh Calvinistic Methodists for sending missionaries to the heathen, and in November following, the Rev. Thomas Jones sailed for Calcutta, from whence he proceeded to Cherrapunji, in the north-east of Bengal, near Sylhet, for the purpose of commencing a mission at that place among the Kassias, one of the hill tribes. Other missionaries were afterwards sent out, and another station was begun at Sylhet in 1850. In 1852, the number of communicants, at the two stations, was twenty-eight. The Rev. W. Lewis has translated the four gospels, and the Acts of the Apostles, into the Kassia language. A translation of the Gospel of Matthew into that language by the Rev. T. Jones, was previously printed in the Roman character.[2]

XVII. NAVAL MISSIONARY SOCIETY FOR THE LOOCHOO ISLANDS.

About 1844, a Naval Missionary Society for the Loochoo Islands was formed by a number of officers belonging to the Royal Navy. It was their wish to send out two missionaries connected with the Church of England: the one a minister, the other a medical man.

In September 1845, Dr Bettelheim, a converted Jew, sailed with his family, and also a female infant-school teacher, with a view to a mission on these islands. On his landing, the government made decided objections to his remaining, and as he shewed that he was determined not to go away, it

[1] Phases of Faith, or Passages from the History of My Creed, by Francis William Newman. London, 1850, pp. 3, 15, 26, 33, 37, 39, 40, 43, 45, 46, 52, 54, 67, 74, 76, 90, 94, 106, 187, 200, 208, 230.

Mr Newman is now Professor of the Latin language and literature in University College, London.

[2] Miss. Reg. 1842, p. 236.—Revised Statistics of Missions in India, p. 11.—Rep. Bib. Soc. 1847, p. 90.—Ibid. 1853, p. 80.

was equally determined to make his residence as disagreeable as possible. He and his wife were placed under a strict surveillance; wherever he went, he was attended by spies. His offers of medical aid, and of instruction in geography and astronomy, were rejected. The opposition to him was persevering and increasing, and he was at times exposed to personal violence. He maintained his position, however, in opposition to the will of the government, and employed manœuvres, which, if they are correctly reported, were unworthy of a Christian missionary. It appears that another missionary has been lately sent to his assistance.[1]

XVIII. PATAGONIAN MISSIONARY SOCIETY.

TIERRA DEL FUEGO.

In 1844, a missionary association was formed at Brighton, with the special view of establishing a mission in Patagonia. It was formed and carried on chiefly through the influence and efforts of Captain Allen F. Gardiner, R.N. He was the originator, the advocate, the secretary, the pioneer, the first missionary, the first superintendent of the society; and in these several capacities collected funds, selected agents, and carried out its operations. He had some years before proceeded to the Zulu country, in South Africa, with the view of promoting missionary efforts in that quarter; but he left it, in common with other missionaries, in consequence of the massacre of the Dutch boers by Dingaan.[2] Previous to this he was impressed with the idea that some attempt ought to be made for the Christianization of the independent Indian population on the borders of Chili and the Buenos Ayres provinces; and on returning from Africa, his mind reverted to the people in whom he had formerly felt so much interest, and he went twice to South America, and visited various parts of that continent with the view of finding an opening for the gospel; but the various tribes of Indians in the interior were so suspicious, and so hostile to strangers, while they were at the same time surrounded by the old Spanish Popish states, and there was so powerful an influence exerted to prevent its introduction, that there appeared no practicability of settling among them.

It was not until his endeavours to establish a friendly communication with the independent Indians in the interior were frustrated, and every prospect of reaching them was closed, that his attention was drawn to the scattered tribes of Patagonia, more especially those which were found in the neighbourhood of the Straits of Magalhaen. It appeared evident to him that nothing could be accomplished, humanly speaking, for the spiritual benefit of the Indians in the interior, unless they could be approached

[1] Cape of Good Hope Christian Magazine, 1845, p. 253.—Ibid. 1846, p. 254.—Calcutta Christ. Observ. vol xix. p. 360.—Amer. Miss. Her. 1854, p. 26.

[2] See vol. iii. p. 241.

from a quarter which was not margined by Papists, and over which they did not exercise a direct or indirect influence. It is but fair to Captain Gardiner to state, that in fixing on Patagonia as a field of missions, it was not simply with a view to the small and scattered population of that wild and inhospitable region; the idea in his mind appears to have been, that it would form an important link between their northern and southern neighbours, and become a key of communication with both. He hoped that if "a mission were established in Oazy Harbour, it would soon become a centre of operations, embracing more immediately the most southern Patagonian tribes, but aiming also to supply the spiritual wants of the entire native population, from the southernmost inhabited spot of the New World, to the Rio Negro and the independent tribes beyond, which at present scour and devastate the Pampas of Buenos Ayres."

After spending more than three years, on occasion of his second visit to South America, in seeking to prepare the way for the entrance of a missionary among the native tribes of the southern part of that continent, he returned to England. He now solicited the Church, the Wesleyan, and the London Missionary Societies, to undertake a mission in that quarter; but they all declined the proposal.[1] A few friends at Brighton, where Captain Gardiner resided, were however called together, and out of them a small committee was formed to promote a mission to the Patagonian Indians, in the hope that it would afterwards be extended to Tierra del Fuego, and to many other tribes in South America. It was the earnest desire of the committee to send out, in the first instance, both a clergyman and a catechist; but every effort to procure the services of a clergyman having failed, and the funds at that time not being adequate to the maintenance of more than one individual, it was resolved that Mr Robert Hunt should be sent out as a missionary catechist, and Captain Gardiner, with his accustomed liberality, offered to accompany him, free of all cost to the society.[2]

In December 1844, Captain Gardiner and Mr R. Hunt sailed for Patagonia; and after a voyage of about ten weeks they entered the Straits of Magalhaen, and landed at Cape Gregory. They early fell in with a family of Fuegians; but were much disappointed in meeting with no Patagonians. They therefore undertook one or two journeys in quest of them; but they were obliged to return without falling in with any of the objects of their search. After about another week, a chief named Wissale, whom Captain Gardiner had met with on a former visit which he had paid to Patagonia, came to the place where they had begun to erect houses for themselves, and also a number of his people, to the number of seventy or eighty; but he proved an audacious and troublesome beggar, and assumed at times a threatening aspect. They met with so many difficulties, and had so little prospect, in consequence of a variety of circumstances, of doing any

[1] He afterwards applied to the United Brethren, but with a similar result.
[2] Despard's Hope Deferred, not Lost, pp. 8, 10, 16, 19.

good, that, finding an opportunity of returning to England, they gladly availed themselves of it, after being only about a month in the country.[1]

In January 1848, Captain Gardiner again sailed from England, with the view of attempting a mission in Tierra del Fuego. He was provided with a long-boat, a life-boat, and a dingy, and with stores and supplies of all sorts for seven months, and was accompanied by four seamen and a boat carpenter. On his arrival, he fixed on a spot to which he gave the name of Banner Cove, on Picton Island, as the site of the mission. Here, after a few days, some natives made their appearance. They were very unceremonious, and were evidently intent on making booty of anything that might happen to lie exposed. As soon as it grew dark, Captain Gardiner appointed a watch for the night; and it seemed plain that they would be always obliged to keep watch—that they would be able neither to build in peace, nor to separate for any length of time with safety; and, if the number of the natives should increase, they would be absolutely at their mercy. Captain Gardiner, therefore, gave up the idea of forming a station on shore. Had he possessed two large decked boats, one to be fitted up as a mission-house, the other to contain the stores, with a small one merely for landing, he thought the mission could have been carried on. But, situated as they were, he came to the conclusion that they had no alternative but to return to England. Within a week after they reached Picton Island, they dismantled the store which they had erected, re-embarked that part of their supplies which had been landed, and sailed away, in the vessel which had brought them out, to Payta, on the coast of Peru, whither it was bound; and from thence the captain returned to England by way of Panama and the West Indies.[2]

In September 1850, Captain Gardiner sailed again for Tierra del Fuego. He was accompanied by Mr Richard Williams, surgeon, and Mr John Maidment, who both went out in the capacity of catechists; John Bryant, John Pearce, and John Badcock, fishermen, from Cornwall; and Joseph Erwin, boat carpenter, from Bristol. He was also provided with two decked boats and two small boats as tenders. Masts, sails, cordage, anchors, chain cables, were ordered by him according to his own unfettered judgment, and provisions of all kinds to last the party for six months. On arriving in Tierra del Fuego, they appear never to have been able to bring themselves to settle at any particular place. Instead of wishing to meet with the natives, they lived in continual dread of them, and the sight of even a few of them in any quarter where they happened to go was the signal for them to make their escape. That the natives were troublesome, intrusive, rude, impudent, uncontrollable, we can easily believe; but whether their hostility did not exist chiefly in the apprehensions of Captain Gardiner and his associates, it is difficult to say, for they never had much opportunity of shewing it by outward acts. He and his party seldom remained any time at one place, but were almost always voyaging hither and thither;

[1] Despard's Hope Deferred, pp. 20, 42, 51, 80.

[2] Ibid. p. 101.

and, in sailing about in so tempestuous a region, they often encountered fearful weather, suffered many hardships, and were exposed to many dangers. Having deposited part of their stores and provisions at Banner Cove on Picton Island, they returned to obtain them; and, before again leaving it, Captain Gardiner, with the view of affording intelligence to the vessel which was expected to come to their relief, this being the place appointed for her coming to, inclosed notices in bottles, and sunk them in various places, with boards erected above them, and letters painted on them, "Look underneath." The following is a copy of these notices:—"The natives are hostile; we are obliged to move from place to place; if not in Banner Cove, we shall be near Cape Rees, or Cape James, on the N.E. side of Navarin Island; if not there, in Spaniard Harbour, which is on the main island, not far from Cape Kinnaird. We have sickness on board, our supplies are nearly out, and, if not soon relieved, we shall be starved. We do not mean to go to Staten Island, but, if unable to remain at the two places indicated above, to run for Spaniard harbour, and stay there on a cove, on the western side, until some vessel comes to our assistance.

"ALLEN F. GARDINER,
"*Superintendent of the Mission.*

"*Banner Cove, March* 26, 1851."

Previous to this, Mr Williams the surgeon, and John Badcock, had shewn symptoms of scurvy, and their strength continued greatly to fail them. Erwin, Bryant, and Pearce, after a time, also shewed symptoms of the same disease. They were not only without fresh vegetables, but without fresh meat, and other remedies suitable for such a disease. By a fearful neglect, their gunpowder was left in the ship, and carried on to California, so that they had not the means of providing themselves with fresh meat, by shooting birds or wild animals. Captain Gardiner had also calculated on obtaining supplies of fish from the sea; but few were to be found; and, early in June, the net by which they had occasionally caught a few, was so much torn, and almost entirely carried away by the floating ice, that to repair it was out of the question, and thus another source of supply was lost. They were now at Spaniard harbour. Captain Gardiner and Mr Maidment lodged in a cavern about a mile and a half from the mouth of Cook's river, where the boat, containing the rest of the party, was moored; and, though the distance was so inconsiderable, yet so exhausted and weakened were they all, that they could not maintain a daily communication with each other. On Friday, the 4th of July, Captain Gardiner writes:—"Went this afternoon to Cook's River, found Mr Williams enjoying great peace of mind, and he said that, in some respects, he felt better even in his body; extremely weak, but able to take refreshing sleep at times. Erwin had been suffering again from a pain in his chest, and had been laid up for two days, but was considerably better.

Despard's Hope Deferred, pp. 126, 143, 190, 195, 197, 202, 219, 323, 378, 397.

Bryant very weak, but still able to help a little in procuring wood, &c. Pearce complains of pains in his bones, and general weakness. I have desired them not to think of coming over to us, unless there should be anything of importance to communicate. In the weakened condition of our party, the necessary duties of procuring food, cooking, and attending on the sick, is in itself a very great exertion, and sometimes too much for them. What a mercy it is that no Indians have been permitted to approach us, for, to the eye of sense, we are utterly helpless. Should we wish to move the boat, we could not; the exertion of weighing the anchor and attending to the sails would be too great; besides which, neither sails nor rigging are now in a trustworthy condition. We have now been more than seven weeks on short allowance, and latterly even this has, of necessity, been curtailed. The meat and the biscuit of our share (in the cavern) was all expended on Wednesday, so that we have now remaining half a duck, about 1 lb. of salt pork, the same of damaged tea, a very little rice (a pint), two cakes of chocolate, and four pints of peas, to which I may add six mice. The mention of this last item in our list of provisions may startle some of our friends, should it ever reach their ears; but, situated as we are, we partake of them with a relish, and have already eaten several. They are very tender, and taste like a rabbit."

"In noting down our wants and difficulties, I would not conclude without expressing my thanks to the God of all mercies for the grace which he has bestowed on each of my suffering companions, who, with the utmost cheerfulness, endure all without a murmur, patiently awaiting the Lord's time to deliver them, and ready, should it be his will, to languish and die here, knowing that whatever he shall appoint will be well. My prayer is, that the Lord my God may be glorified in me, whatever it be, by life or death; and that he will, should we fall, vouchsafe to raise up and send forth other labourers into this harvest, that his name may be magnified, and his kingdom enlarged, in the salvation of multitudes from among the inhabitants of this pagan land, who, by the instrumentality of his servants, may, under the divine blessing upon their labours, be translated from the power of darkness into the glorious liberty of the children of God."[1]

From this time forward, to the end of their tragic history, they had little other means of sustenance besides mussels and limpets, and a species of gelatinous sea-weed. On Tuesday, July 22, Captain Gardiner writes: "For six days we have had no intercourse with" our friends at "Cook's River, on account of the weather." "They feel the want of food, and sometimes the cravings of hunger are distressing to them. After partaking of mussels for a fortnight, I was obliged to give them up on the 19th. My food is now wild celery, mussel broth, and the soft part of limpets, when they can be procured. Mr Maidment is indefatigable in his endeavours to obtain all that can be scraped together, in order to furnish a meal, and endures the cold necessary in procuring mussels, and limpets, and wild

[1] Despard's Hope Deferred, pp. 207, 211, 220, 234, 236, 238, 347, 329, 340.

celery, in addition to supplying food and water. All this trouble and labour he engages in with the greatest cheerfulness."

"It was a providential circumstance that, on the very day on which I was obliged to discontinue eating mussels, the remains of a fox were found. It had been thrown up high on the beach, and for some days had been covered with snow; but it was sadly diminished by the ravenous picking of some birds. The skin was also found some days previously on the beach."[1]

Death had already begun his work, and now he proceeded with his ravages. John Badcock had died on the 28th of June; Erwin died on the 23d of August, and Bryant on the 26th. Mr Maidment went to Cook's River to bury them. He laid them side by side in one grave; but the effort was too much for him.[2] The following are the last entries in Captain Gardiner's journal:—

"*Wednesday, September* 3.—Mr Maidment returned, perfectly exhausted. The day also was bad, snow, sleet, and rain. He has never since recruited from that day's bodily and mental exertion. Wishing, if possible, to spare him the trouble of waiting upon me, and for the mutual comfort of all, I proposed, if practicable, to go to the river and take up my quarters in the boat; this was attempted on Saturday last. Feeling that without crutches I could not possibly effect it, Mr Maidment most kindly cut me a pair (two forked sticks), but it was no slight exertion and fatigue in his weak state. We set out together, but I soon found that I had not strength to proceed, and was obliged to return before reaching the brook, on our own beach. Mr Maidment was so exhausted yesterday, that he did not rise from his bed until noon, and I have not seen him since, consequently I tasted nothing yesterday. I cannot leave the place where I am, and know not whether he is in the body, or enjoying the presence of the gracious God whom he has served so faithfully. I am writing this at ten o'clock in the forenoon. Blessed be my heavenly Father, for the many mercies I enjoy: a comfortable bed, no pain, nor even cravings of hunger, though excessively weak, scarcely able to turn in my bed, at least it is a very great exertion; but I am, by His abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed, and pray that I may receive the full blessing, which it is doubtless designed to bestow. My care is all cast upon God, and I am only waiting His time, and His good pleasure, to dispose of me as He shall see fit. Whether I live or die, may it be in Him. I commend my body and soul into His care and keeping, and earnestly pray that He will mercifully take my dear wife and children under the shadow of His wings, comfort, guide, strengthen, and sanctify them wholly, that we may together, in a brighter and eternal world, praise and adore His goodness and grace, in redeeming us with His precious blood, and

[1] Despard's Hope Deferred, p. 249. [2] Ibid. pp. 242, 254, 255, 256.

plucking us as brands from the burning, to bestow upon us the adoption of children, and make us inheritors of His heavenly kingdom. Amen.

"*Thursday, September* 4.—There is now no room to doubt that my dear fellow-labourer has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord whom he served so faithfully. Under these circumstances, it was a merciful providence that he left the boat, as I could not have removed the body. He left a little peppermint-water which he had mixed, and it has been a great comfort to me, but there was no other to drink; fearing I might suffer from thirst, I prayed that the Lord would strengthen me to procure some. He graciously answered my petition, and yesterday I was enabled to get out, and scoop up a sufficient supply from some that trickled down at the stern of the boat by means of one of my India-rubber over-shoes. What combined mercies am I receiving at the hands of my heavenly Father! Blessed be his holy name!

"*Friday, September* 5.—Great and marvellous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feelings of hunger or thirst.

There was also found another paper addressed to Mr Williams, and written in pencil, the whole being very indistinct, and some parts quite obliterated, but nearly as follows:—

"My dear Mr Williams,—The Lord has seen fit to call home another of our little company. Our dear departed brother left the boat on Tuesday afternoon, and has not since returned. Doubtless he is in the presence of his Redeemer, whom he served faithfully. Yet a little while, and though . . . . . the Almighty to sing the praises . . . . . throne. I neither hunger nor thirst, though . . . days without food . . . . . Maidment's kindness to me . . . . . heaven.

"Your affectionate brother in . . . . .

"Allen F. Gardiner.[1]

"*September* 6, 1851."

Meanwhile, the committee had made various efforts to find a ship by which they might send out supplies to the mission; but the general answer was, that no vessel would risk her insurance by attempting to land so small a freight as the proposed stores. From this, and other causes, considerable delays took place; and before the supplies, which were at length sent out, reached Picton Island (if, indeed, they ever reached it), the whole party were gone.

A gentleman in Monte Video had also made some unsuccessful efforts to get vessels to call at Picton Island; but he at length succeeded in sending an American vessel, Captain Smyley, with instructions to visit it, and to assist Captain Gardiner and his associates in anything they might require.

[1] Despard's Hope Deferred, p. 257.

Captain Smyley did not reach Picton Island till the 21st of October; and, on finding the notice at Banner Cove that they had gone to Spaniard Harbour, he proceeded thither the next day. "Went on shore," he says, "and found the boat on the beach, with one person dead inside, supposed to be Pearce, as we cut the name off his frock; another we found on the beach completely washed to pieces; another buried, which is John Badcock. These, we have every reason to believe, are Pearce, Williams, and Badcock. The sight was awful in the extreme. Books, papers, medicines, clothing, and tools, strewed along the beach, and on the boat's deck and cuddy; but no sign of any edge tools whatever. The person in the boat had a large scar on his head, and one on his neck. I supposed he had done this by being delirious, or by chance an Indian might have killed him, as they were too weak to offer resistance." Of Captain Gardiner and Mr Maidment he was able to give no account.

Meanwhile, H.M.S. *Dido*, Captain Morshead, being about to sail for the Pacific, an order was obtained from the Lords Commissioners of the Admiralty to him to touch, if possible, at Picton Island, and inquire after the missionaries. Captain Morshead reached Spaniard Harbour, Jan. 21 1852, and sent Lieutenant Pigott and Mr Roberts, the master, to reconnoitre; and they returned shortly, having discovered the bodies of Captain Gardiner and Mr Maidment unburied. Captain Gardiner's body was lying beside the boat, which he apparently had left, and being too weak to climb into it again, had died by the side of it. Mr Maidment's was found in the cavern. Their remains were collected together and buried, and a small inscription was placed on a rock near the spot.[1]

XIX. RHENISH MISSIONARY SOCIETY.

SOUTH AFRICA.

In 1828, the Rhenish Missionary Society was constituted, by the union of three previously existing associations at Elberfeld, Barmen, and Cologne; and they were soon after joined by other associations in the Rhenish provinces, and in Westphalia. The seat of the society is Barmen, and it derives its support chiefly from the territory between the Rhine and the Maese.[2]

In July 1829, Messrs J. G. Leipoldt, G. A. Zahn, P. D. Luckhoff, and Theobald Von Wurmb, sailed from London for the Cape of Good Hope, with the view of establishing a mission in South Africa. These were the first missionaries of the society; but they were afterwards followed by others, and numerous stations were formed by them, both within and beyond the

[1] Despard's Hope Deferred, pp. 168, 174, 186.

[2] (Amer.) Miss. Her. vol. xxxiii. p. 165; vol. xlvii. p. 130.

colony. Some of them settled not only among the Namaquas, but in Damaraland, north of the tropic of Capricorn.[1]

In 1851, the numbers who had been baptized at the various stations since the commencement of the mission, amounted to 4,340; and the communicants were then 1,647.[2]

BORNEO.

In August 1834, Messrs Barnstein and Heyer sailed from Amsterdam for Batavia, with the view of commencing a mission on the island of Borneo; and they were afterwards followed by other missionaries. The Dutch government was not favourable to the settlement of missionaries in Borneo, and they had at first to undergo a year's probation in Java before they could obtain permission to proceed to that island; but afterwards it became more friendly, supported them wherever they could, and sought, by this means, to introduce among the heathen tribes some portion of morality and civilization. The missionaries laboured partly among the Malays, who are Mahommedans, and among the Chinese in Banjàr, and partly among the Dyaks, in the interior of the island. Their chief labours were in the schools, which were attended by about 500 children. Besides a number of small school-books, the New Testament was printed in the Dyak language, and a translation was carrying on of the Old Testament.[3]

In 1851, the number who had been baptized, from the commencement of the mission, was 98; and the communicants then amounted to 40.[4]

CHINA.

In 1846, Messrs Genahr and Koster were sent to China, at the request of Dr Gutzlaff, with the view of superintending that portion of the native preachers who were employed by the Christian Union established by him in the province Kwang-tung; but they did not long maintain their connexion with him. They did not, however, settle at any of the five ports, but took up their residence in a village named Saiheong, between Hong Kong and Canton. They had also several out-stations, and they were assisted in their labours by some native catechists. It does not appear that they met with any interruption, either from the authorities or the people. They prescribed for the sick, and performed surgical operations, as occasion offered; and this aided them in gaining the goodwill of the natives, and in removing any prejudices which they might

[1] Evan. Mag. 1829, pp. 372, 378.—(Amer.) Miss. Her. vol. xlvii. pp, 130, 132.
[2] (Amer.) Miss. Her. vol. xlviii. p. 212.
[3] Miss. Reg. 1835, p. 147.—(Amer.) Miss. Her. vol. xlvii. p. 131.
[4] (Amer.) Miss. Her. vol. xlviii. p. 212.

feel on account of their being foreigners. They dressed in the Chinese costume, and wore long Chinese cues.[1]

In 1851, the number who had been baptized from the commencement of the mission was 60; and the communicants then amounted to 54.[2]

XX. BERLIN MISSIONARY SOCIETY.[3]

SOUTH AFRICA.

In October 1833, this society commenced its foreign operations, by sending four missionaries to South Africa. These were afterwards followed by others, and a number of stations were formed in the Cape Colony, Kaffraria, the Bechuana country, and Port-Natal colony.[4]

In 1845, the Rev. Mr Scholtz, who, with other four missionaries, had lately arrived in South Africa, was murdered by two Kafirs, when on the way to the scene of their future labours. They had just entered the Kafir territory, and had outspanned for the night. Their men, among whom was a servant of Mr Shepstone, one of the Methodist missionaries, slept round the fire, they themselves remaining in the waggon. About one o'clock in the morning, the violent barking of their dogs led them to suppose that a hyena was prowling around them; but on some of the men advancing, two Kafirs sprung out of the bush and attacked them. Mr Shepstone's servant was stabbed with an assagai; and on Mr Scholtz, and another of the missionaries named Kropf, opening the curtain of the waggon, and looking out to ascertain the cause of the noise, the former received a stab from an assagai in the stomach. They drew back, and Scholtz pulled out the weapon. The wound, they thought, was not deep. Their men having run to several neighbouring waggons for help, the Kafirs in the meanwhile made off. A surgeon having been obtained from Fort-Peddie, he dressed Mr Scholtz's wound, and it was proposed to remove him to the Wesleyan missionary station; but his sufferings were too great to allow him to proceed far. His lips grew cold; he became unable to swallow; and shortly after, he expired. The dead body of the servant was found in the bush, and the remains of both were, on the following day, committed to the grave.[5]

XXI. GOSSNER'S MISSIONARY SOCIETY.

"GERMANY has one organization for the conversion of the heathen which is unlike all others. It is generally called Gossner's Missionary

[1] (Amer.) Miss. Her. vol. xlvii. pp. 134, 413; vol. xlviii. p. 166.
[2] Ibid. vol. xlviii. p. 212.
[3] This society was instituted in 1824.
[4] (Amer.) Miss. Her. vol. xliii. p. 170; vol. xlviii. p. 384.
[5] Cape of Good Hope Christian Magazine, 1846, p. 56.

Society.[1] This warm-hearted but eccentric servant of Christ, extensively known as Prediger Gossner, formerly belonged to the committee of the Berlin Missionary Society. But, as he could not assent to all the principles of his associates in regard to the training of missionaries, he resigned his office in 1836. Soon afterwards he took charge of a number of young men, mostly mechanics, who were anxious to engage in the missionary work as Christian artisans, catechists, and teachers. They were to earn their livelihood by manual labour; and such instruction as they needed was to be given to them gratuitously by pious students.

"Gossner had scarcely entered upon this new enterprise, when Dr Lang, of the Scotch Presbyterian Church in Australia, invited these humble but zealous candidates for missionary employment to make known the gospel to the natives of Australia, near Moreton Bay; and accordingly, on the 10th of July 1837, eleven men, one of them having been ordained, and seven married, proceeded to Scotland, whence they sailed at a subsequent date for their destination.[2] A few months later, the Rev. Mr Start, of the Church of England, anxious to establish a mission in Bengal, went to Berlin, and selected twelve persons for this purpose, who proceeded to England, July 1, 1838. One of them was a 'candidate,' and three were married.[3] In 1840, a reinforcement of five was sent to this mission. During the same year also, six labourers set out for Middle India, upon the invitation of several Englishmen.[4] In the following year, another company left Germany

[1] Gossner was originally a Roman Catholic priest.

[2] In 1838, the first missionaries arrived at Moreton Bay. Their labours were for a considerable time confined, from pure necessity, in a great measure, to the preliminary operations of clearing ground, fencing it in, and breaking it up for cultivation, and in erecting houses and other buildings. The cultivation of the soil was resorted to with two objects in view—partly to lessen the expense of the mission, by deriving support for the missionaries from the produce of the land, and partly to secure a sufficient supply of food for the natives, whom they wished to employ in labouring to earn their own bread by the sweat of their brow, and as a means of fixing them with them.—*Calc. Christ. Obser.* vol. x. p. 601.

[3] In 1836, the Rev. W. Start, who went out to India with the Bishop of Calcutta, but afterwards seceded from the Church of England, settled at Patna. After labouring for some time in that place, he returned to England to seek for suitable persons to be employed as missionaries; but not succeeding in this country, he went to Germany, and at Berlin engaged twelve persons as missionaries. In 1838, he sailed with them for Calcutta, he paying their outfit and passage money, which alone exceeded £900. His plan was, that they should labour with their own hands, and thus do what they could to support themselves, while he should supply what else was necessary from his private resources.

Mr Start afterwards removed, with his assistants, to Darjeeling, where he purchased land and erected houses for himself and them. The mission was designed to be self-supporting. The brethren were to instruct the heathen not only in the truths of Christianity, but also in different branches of labour which might be brought to bear on their present happiness, in the increased enjoyment of the comforts of life. Mr Start was at the expense of printing the Gospel of Matthew in the Lepcha language, which is spoken by one of the hill tribes in and near Darjeeling. He translated the Gospel of Luke and the Acts of the Apostles into the Nepalese language, both of which have also been printed.—*Miss. Reg.* 1838, p. 429.—*Ibid.* 1843, p. 364.—*Calc. Christ. Observer*, vol. xi. p. 116.—*Rep. Bib. Soc.* 1847, p. 90.—*Ibid.* 1851, p. 77.—*Ibid.* 1859, p. 80.

[4] In September 1841, the Rev. H. Loesch, and four unordained brethren, arrived in Bombay and were there joined by another brother who had come by the overland route. The five unordained brethren were artizans and agriculturists; one of them also appears to have had some

for the Chatham Islands. In 1843, an attempt was made to establish a mission in New Caledonia; but those who were destined to this field, on arriving at Sidney, concluded to join their brethren at Moreton Bay. A similar fate attended an effort to commence operations at Mergui, in 1844, the company sent forth for this purpose having concluded to establish themselves in Chuta Nagpur, some three hundred miles west of Calcutta. In 1846, a man and his wife went to Madras to take charge of an orphan school; of them nothing particular is known. During the same year, Gossner was persuaded to send 'a dismissed Basle missionary' and three others to West Africa, near Cape Coast. Quite recently, three brethren have been sent to Java; and a like number have gone to the Tubuai Islands.[1]

"It has been seen that Gossner prepared his young friends for their future

knowledge of medicine. They were sent out by pastor Gossner, in compliance with the wishes of a pious civilian who felt deeply interested in the Gonds, one of the aboriginal tribes of India, from having dwelt long in their neighbourhood, and who had offered to support missionaries if sent to them. They are found chiefly in the hills, and on the forests along the southern bank of the Nerbudda, near its sources, and are a poor, wild, degraded race. The mission was designed to introduce among them at once a knowledge of Christianity, and of the arts of civilized life. Many of the friends of missions in Bombay, and other parts of the presidency, took a deep interest in the missionaries, and came liberally forward to their assistance.

On arriving in the country of the Gonds, the missionaries took up their residence at the village of Karangia. They found the people at first very shy, as they usually are to strangers, and they could hardly obtain the necessaries of life from them, though they paid beforehand for everything; but they at length gained their confidence so much, that they gave them up a great part of their fields to cultivate. The missionaries now commenced cutting down timber, and removing the stones of a ruined temple, wherewith to build houses. The Gonds wondered to see Europeans thus work with their own hands, and assisted them in carrying the timber to the place where the houses were to be built. During the hot weather, the lay brethren were toiling in the sun from morning to night, cutting timber, &c. By the commencement of the rains, their houses were not quite ready. During the day, they worked in the fields on the damp ground, with a hot sun over-head. Then their houses began to leak, and there was not a spot dry in the whole house; even the places they lay on were wet. The consequence was, that they were all attacked with diarrhœa. In this state, however, without appetite or strength, they continued to toil at the completion of their houses, and in the cultivation of their fields. One day we find it stated, that they were "many hours in the pouring rain," sowing their seed and repairing the roofs of their houses. It is stated, however, that they were recovering, when the wind, loaded with moisture, blowing in on their debilitated bodies through windows without glass, they "fell like dead men on the floor." One died on the 23d July 1842, only five months after their arrival at Karangia; their doctor on the 26th; and on the 31st, Loesch, and Gatzke the carpenter. The two who survived, Bartels and Apler, were now left by their servants, and by everybody; many of the people of the village also took ill and died, and those who remained fled in terror to the mountains. At last the two survivors fell ill, and wrote to their friends at Jabbalpur, praying for means to convey them to that station. They accordingly removed thither from Karangia, and there, by the blessing of God on the kindness of their friends, they both recovered. They afterwards removed to Kampti, and ultimately became connected with the Free Church mission at Nagpur.—*Calcutta Christ. Observer*, vol. xix. p. 439.—*Sum. Orient. Spect.* vol. i. pp. 21, 62, 217.—*Free Ch. Miss. Rec.* vol. iii. p. 513.

[1] Two of the last-mentioned missionaries landed at Rurutu, one of the Tubuai or Austral islands, which lie about 500 miles south of Tahiti. They were received by the natives in a very cordial manner, but they did not remain long there. We soon find them at San Francisco on their "way home, or to some other field where the Lord wants" them.—*Amer. Miss. Her.* vol. xlix. p. 118.

labours with little or no expense to himself. He also endeavoured to make the missions undertaken by them as light a burden upon his treasury as possible. Indeed, the support of some of these missions was assumed by others. For the large company sent to Australia in 1837, he provided merely an outfit and the cost of the journey to Scotland. The expense of the passage to Australia was paid by the Irish Presbyterian Church; and Dr Lang agreed that the wants of the mission, after its arrival, should be supplied by the Scotch Presbyterian Church of Australia, it being understood that the missionaries should connect themselves with that body. The two who went to Madras in 1846 were supported by others. How far the Bengal mission, commenced at the instance of the Rev. Mr Start, was to be a charge upon Gossner, does not appear; and the same is true of the Middle India mission; though it is presumed that both were expected to receive important assistance, if not all which they should require, from her sources. The Java mission is to be supported, in part at least, the Dutch.

"The remaining missions looked originally to Berlin for all the aid which ney should need; but it was a part of Gossner's plan that, as far as possible, they should be cheap and self-supporting. This was one argument, indeed, for sending forth such a number of mechanics, though their qualifications, in some respects, must have been of a very ordinary character.

"It is to be regretted that we have no full and accurate history of Gossner's experiments; for the facts elicited thereby would doubtless throw much light upon the expediency of attempting to conduct missions upon plans different from those which are generally adopted. Certain points, however, appear to have been pretty well settled. 1. It is not always safe to rely upon the promises of individuals for support. This has been proved, according to the author of *Das Missionswesen der Evangelischen Kirche*, by the history of the missions to Australia, Bengal, and Middle India; inasmuch as they were soon left unprovided for, and were obliged to rely upon their own labour, or look to Gossner for help; and they had, for this reason, but a sickly existence, even if they escaped annihilation. The last of the three, indeed, lived only a short time. 2. The attempt to carry out the self-supporting plan, as far as possible, has occasioned the loss of many lives, particularly in India. 3. A number have abandoned the missions with which they were at first connected, and gone into the service of other societies. 4. And it is even claimed by the author of the *Missionswesen*, that the greater economy of Gossner's missions, as compared with other German missions, is rather apparent than real.

"If definite information is asked in regard to the present state of the missions, the commencement of which has been already described, it is not easy to give it. Gossner publishes no annual reports; and his *Biene auf dem Missionsfelde* is deficient in statistics. The effort in West Africa proved a failure, mainly through the misconduct of the 'dismissed Basle missionary.' The missions to Australia and Chatham Islands, it is be-

lieved, have accomplished nothing for the heathen. The former has done something for the colonists; but the latter has probably been abandoned; at any rate, Gossner expected this result in 1850.

"The *Missionswesen* assigns three stations to the Bengal mission, namely, Chupra, Muzufferpoor, and Darjeeling, the last being at the foot of the Bengal Himalayas. There are several schools at Chupra; and a number of persons have received baptism. The schools at Muzufferpoor contain two hundred and eighty-five pupils; and prior to January 1850, baptism was administered to ten families and eighteen orphan girls. Thus far there appears to have been but little success at Darjeeling.

"The labours of the mission in Chuta Nagpur are directed mainly to the races which preceded the Hindoos, though other classes receive some attention. There are three stations in this field, namely, Bethesda, Lahardugga, and Covinpore. Earnest and persevering efforts have been made to interest the people in education; but the result at first was not satisfactory. The latest accounts from this field, however, are of a very encouraging character. The Coles, it is said, manifest great readiness to receive the gospel.

"The number of labourers connected with these missions at the present time does not appear. In reply to one of the secretaries of the Board in October 1850, Gossner gave the statistics of his missions as follows :—

Missions.	Missionaries.	Laymen.	Females.
Australia, ...	...	16	16
Bengal, ...	3	8	7
Chuta Nagpur, ...	2	10	5
Chatham Islands, . . .	...	5	3

"Prior to 1842, Gossner had the sole management of his various operations. In that year it was deemed expedient that a society should be organized; and on the 19th of September, the 'Evangelical Union for the Spread of Christianity among the Natives of Heathen Lands', obtained a legal existence. There has been but little change, however, in the mode of conducting the business. Gossner may be regarded as the embodiment of the society. In a humble dwelling outside of the walls of Berlin, far back in a garden, where no one would think of looking for him without a special direction, he receives those who are candidates for the missionary work; and there he transacts the business of his society. Though quite aged, he is exceedingly active, full of vivacity, simple, benevolent, a Lutheran, yet very catholic; and a transient visitor will have no difficulty in believing that he may have a strong hold upon the confidence and affections of a portion of the good people of Germany.

"He has never sought to establish auxiliaries, or other subordinate organizations. His treasury receives the free-will offerings (amounting to

not quite 5,000 dollars a-year) of all such persons as see fit to make use of this channel to send the gospel to the heathen; and that is the whole story. To those who go forth from under his care he makes no pledges. They must trust in God. 'I promise you nothing,' he says; 'you must go in faith. And if you cannot go in faith, you had better not go at all.' Those whom he accounts suitable persons to preach the gospel, he ordains prior to their departure. He was once asked if he had the right to ordain. His reply was, 'Not for Germany, but I have for the heathen.' None of his missionaries have received any other ordination."[1]

XXII. EVANGELICAL LUTHERAN MISSIONARY SOCIETY.

This Society was formed in 1836. Its seat was formerly at Dresden. It is now at Leipsic. Its efforts were directed to Southern India, where its missionaries occupy the field of the Danish missionaries at Tranquebar and other stations connected with it, as Madras, Trichinopoly, &c. It had also missionaries at Adelaide and Encounter Bay, in New Holland.[2]

XXIII. NORTH GERMAN MISSIONARY SOCIETY.

This Society was also formed in 1836. Its seat was originally Hamburg, but it was afterwards removed to Bremen. It sent missionaries to Western Africa and New Zealand. It also commenced a mission in India, in the Telugu country; but it would appear that this mission was afterwards transferred to the German Foreign Missionary Society, in the United States of America, which was organized in 1837. It consists of three stations; Guntur, begun in 1842; Rajamundry, in 1845; and Palnaud, in 1849.

In 1853, the total numbers baptized from the commencement of the mission, including both adults and children, was 334, and the number of communicants, at the date now mentioned, was 70.[3]

XXIV. SWEDISH MISSIONARY SOCIETY.

LAPLAND.

In January 1835, the Swedish Missionary Society was instituted at Stockholm, and a few months afterwards, a Swede, named Carl Ludovic Tellstroem, was sent by it to Lapland as a catechist. He proceeded, in the

[1] (Amer.) Miss. Her. vol. xlviii. p. 184.

[2] See vol. i. p. 175.—(Amer.) Miss. Her. vol. xlvii. p. 391; vol. xlviii. p. 249.—Miss. Reg. 1850, p. 218

[3] (Amer.) Miss. Her. vol. xlvii. p. 391; vol. xlviii. pp. 186, 385.—Miss. Reg. 1847, p. 407.—Ibid. 1849, p. 222.—Sum. Orient. Christ. Spect. 1850, p. 244.—Ibid. 1853, p. 32.

first instance, to Lycksele, a village on the borders of Sweden and Lapland, but he found the work attended with many and great difficulties. The residence of the Lapland families is regulated according to the movements of their flocks of deer. So long as the animals obtain a supply of the moss on which they feed, they remain stationary, and their owners have rest; but when that supply begins to fail, the deer set off for a more favoured spot, and they must strike their tents and follow them. No great number of Laplanders can therefore be found together, and travelling from place to place is hazardous. In summer, extensive marshes have to be crossed; the roads, consisting of small pine-trees stripped of their branches and thrown longitudinally into the marsh, float upon the surface and sustain the weight of a single traveller, who, with his soft seal-skin boots yielding to the shape of the tree, and possessed of exquisite skill in maintaining his balance, may, at the expense of much fatigue, travel a few miles a day. In the winter, all is frozen over, but the danger of being lost in trackless deserts is imminent. Tellstroem was brought near his end, and passed through months of excruciating suffering in consequence of missing his way on a winter journey.

Finding that the Laplanders gathered in considerable numbers at several points where yearly or half-yearly fairs were held, which were attended by Swedish merchants who exchanged their goods with them for their reindeer skins and other articles, Tellstroem hoped to find, on these occasions, opportunities of communicating religious instruction to them, but he quickly met with moral obstacles still more formidable than the natural difficulties of the country. On the eve of the fair, each booth had on the counter a jar of spirits and glasses, and the Laplanders were encouraged to drink freely without charge. The offer was so generally accepted, that all of them were in a state of intoxication during the fair, and it was vain to attempt to interest them in the subject of religion.

Finding so little encouragement in his attempts to communicate religious instruction to the adult population, Tellstroem directed his attention chiefly to the young. He opened a school for children, who were taken from their parents for a term of two years, and were clothed, lodged, and boarded, at the expense of the Society, and at the end of that period, were restored to their parents with a plentiful supply of religious and useful books, to spread the knowledge which they had received. After some years, several young men, who had been taught by him, took charge of similar schools; there were seven schools, which were attended by nearly 150 children. The catechists also, by turns, undertook journeys through the country.

The utter ignorance of religion generally manifested by the Laplanders, shows how little is effected by dividing a country like Lapland into parishes, and placing at the head of each a clergyman, who, as is generally the case, knows nothing of the language of the people committed to his charge.[1]

[1] Evangelical Christendom, vol. iii.

In 1851, Mr Forbes, professor of natural philosophy in the University of Edinburgh, visited

XXV. SWEDISH MISSIONARY SOCIETY, LUND.

CHINA.

In 1846, a Missionary Society was formed at Lund, in South Sweden. It appears to be connected with the extreme Lutheran party. In 1849, it sent two missionaries, Messrs Fast and Elgqvist, to China. They sailed to Fuh-chau-fu, but their course was of short duration. In 1850, they went to the mouth of the river to convert bills of exchange into money. Having obtained two hundred dollars, they set out on their return, but when they were just out of sight of the ships which they had visited, they were assailed by a band of pirates. They discharged their pistols, after which Mr Fast's side was pierced with a spear, when Mr Elgqvist supposed he fell into the water and was seen no more. Mr Elgqvist himself jumped overboard, and swam to the shore. The Chinese officers subsequently destroyed the villages of these pirates, arrested several of them, and carried them to Fuh-chau-fu for trial. One of them died of his wounds. "This," says Mr Peet, one of the American missionaries, "is a melancholy affair, and it is much to be regretted that the brethren should have armed themselves with 'carnal weapons.' It is my belief, that had they not attempted thus to defend themselves, they would have received but little injury comparatively, and lost but little besides their money." Mr Elgqvist's mind was seriously affected, and it was thought necessary that he should return to Sweden. Other missionaries were sent out to carry on the plans of the Society in China.[1]

XXVI. NORWEGIAN MISSIONARY SOCIETY.

This Society was instituted in 1842. Its seat appears to be Stavanger. It sent missionaries to the Zulu country, in South Africa. An estate was bought near Pieter Mauritzberg, for a station called Uitkompst.[2]

Norway, and, in the course of his travels, he fell in with an encampment of Laplanders at Tromsoe, in latitude 69° 40', of whom he gives, on the whole, a favourable account. "We at length," says he, "extricated ourselves from the wood, and, crossing the stream, saw the Lapp camp before us on a dry and pleasant grassy space, about two and a half English miles from the sea. . . . . Their appearance, uncouth, squalid, and diminutive in the extreme, was, I thought, decidedly unprepossessing. But an attentive survey brought out some more favourable features. The countenance was altogether unlike any I had seen, but by no means devoid of intelligence, and even a certain sweetness of expression. . . . . On inquiring into their occupation, we were surprised to find them possessed of some excellently printed and well-cared-for books, particularly a Bible in the Finnish tongue, and a commentary, each forming a quarto volume. We found some of them also engaged in writing. This was a matter of surprise, where we had been led to expect something approaching barbarism; and we had soon a proof that their pretension to religious impressions was not merely theoretical, for they positively refused to taste the spirits which were freely offered to them, and of which our party partook, though it is well known that excessive and besotting drunkenness used to be the great sin of the Lappish tribes, and still is, of those who have not been converted to habits of order and religion by the zealous efforts of the Swedish missionaries (particularly, I believe, Lestadius and Stockfleth), who have indefatigably laboured among them."—Forbes's *Norway and its Glaciers, visited in* 1851.

[1] Amer. Miss. Her. vol. xlvii. p. 138; vol. xlix. p. 118; vol. l. p. 87.

[2] Amer. Miss. Her. vol. xlvii. p. 391.—Miss. Reg. 1851, p. 70.

No. II.

ACCOUNT OF THE EXERTIONS OF SOME PERSONS DISTINGUISHED BY THEIR ZEAL FOR THE PROPAGATION OF CHRISTIANITY AMONG THE HEATHEN.

THE HONOURABLE ROBERT BOYLE.

THE Honourable Robert Boyle was not only a man of extensive learning, and one of the first philosophers of the age in which he lived; he was no less distinguished by his zeal and activity in promoting the interests of Christianity, both at home and abroad. Having been greatly instrumental in procuring the charter of the East India Company, and been for many years one of the directors, he made a proposal to them, that they should make some attempt for the propagation of Christianity in the East, and as soon as he found that they were favourable to the measure, he sent £100 to assist in the commencement of the work, intending at the same time to promote it still further, when it should be actually begun. During the space of about thirty years, he was governor of the Corporation for the Propagation of the Gospel in New England; and in the course of his life he contributed £300 to that object, and at his death he left a further sum for the same purpose. He not only expended £700 on an edition of the Irish Bible, which he ordered to be distributed in Ireland (besides contributing largely to the printing of the Welsh Bible, and of the Irish Bible for Scotland), but he designed to have defrayed the expense of publishing the New Testament in the Turkish language. The Turkey company, however, thought it became them to be at the charge of that undertaking, and allowed him to be only a contributor to it. He was at the expense, however, of publishing the four Gospels and the Acts of the Apostles, in the Malay language, which were printed in the Roman character, at Oxford, in 1677, under the direction of the learned Dr Hyde, professor of Oriental languages in that university, and were afterwards sent for distribution in the East. He likewise gave a noble reward to Dr Edward Pococke, for translating into Arabic the celebrated work of Grotius, *De Veritate Christianæ Religionis;* and was at the expense of the whole impression, which he was careful to have circulated in those countries where that language was

understood. To crown the whole, he left, at his death, the sum of £5400 for the propagation of Christianity among infidel and unenlightened nations. With this sum an estate was purchased in Yorkshire; the annual rent of which was paid to William and Mary College in Virginia, until the commencement of the American war. In 1793, the accumulated capital which now yielded near £1000 a year, was appropriated "to the Society for the Conversion and Religious Instruction of the Negroes in the British West Indies," which was then incorporated by royal charter.[1]

DEAN PRIDEAUX.

In 1695, Dr Prideaux, the well-known author of *The Connexion of the History of the Old and New Testaments*, addressed some proposals to the Archbishop of Canterbury, Dr Tennison, for the propagation of Christianity in the English settlements in the East Indies. This was an object to which his mind had long been turned; and in his letter to the archbishop, accompanying his proposals, he expresses himself in a way which strongly indicates both his piety and zeal. "The inclosed paper," says he, "proposeth the whole matter, and informs you of a million of souls within your Grace's province, as belonging to the Diocese of London, which none of your predecessors ever extended their pastoral care unto, and which, I think, cannot, without a great reproach and shame to our whole Church and nation, be any longer neglected; and I fear, since God hath by his providence put them under our government, he will require of us an account of their souls, if we make no use of so fair and advantageous an opportunity of administering to them the means whereby they may be saved; especially since they are not of the savage and wild nations such as we have to do with in the *Western* plantations (whose barbarity so strongly indisposeth them for Christianity, as in a manner to make all attempts for their conversion to it impracticable, till they shall be better civilized), but, by the best accounts we have of those countries, they are a civilized, polite, and ingenuous people, who have all mechanical arts in a great height among them, and are very capable of all manner of instruction, and are very docile to receive it; and many of them in their morals even exceed the best of the Christians that live among them, and consequently recommend themselves unto us as deserving of a better religion than that which they do profess."

After referring to his having been consulted, in 1677, relative to the Hon. Mr Boyle's printing the four Gospels in Malay, he adds:—"However, the impression which the first proposal made on me, hath stuck in my mind ever since; and the prints, which the East India Company have published to defend themselves against the late attacks made upon them,

[1] Birch's Life of Mr Boyle, prefixed to his Works, vol. i. pp. 108, 109.—Bishop Burnet's Sermons, p. 197.—Hodgson's Life of Bishop Porteous, p. 111.

first by the interlopers, and since in parliament, having informed me of the vast numbers of those poor infidels who live under their government in India, without receiving any benefit to their souls from them, this hath further moved me to be concerned for them, and for the great neglect which we are guilty of, as to the interest of Jesus Christ, in omitting so fair an opportunity of bringing them to him. And this is it which hath constrained me to put these papers into your Grace's hands; and I humbly beg I may not be thought troublesome in so doing. It is the interest of our Great Master, to whom your Grace and I are equally servants. But you have the greater power and the larger talents wherewith to promote it. The most that I can do, is to offer the matter to be considered: your Grace is only able to bring it to any effect. I confess we have work enough at home (God Almighty help us); but this is no sufficient reason, when an opportunity is offered to serve him elsewhere, for us to neglect it. If the Company cannot be brought to do something in the business, it would be a work worthy of your Grace to promote it, by the contributions of well-disposed Christians among us; and it would be a matter of great reputation to our Church, if we alone, who are of the clergy, should undertake it. And whenever it shall be thus undertaken, though I serve the Church mostly upon my own estate, yet my purse shall be opened as wide towards it as any man's. I will readily subscribe an hundred pounds at the first offer; neither shall I stop here, if the work goes on; and if others will give proportionably, I doubt not but that a great deal might be done herein."

The following were Dr Prideaux's principal proposals:—

"1. That at Madras, Bombay, and Fort St David, there be in each of them a school and a church erected, where the inhabitants may be instructed in the Christian religion, in their own language.

"2. That in order hereto, men of piety and prudence may be found out and encouraged to undertake the mission, where they will undergo no such dangers and persecutions as the first planters of the gospel did, because in those places they will be under the protection of the English government.

"2. That a seminary may be erected in England to breed up persons to supply this mission for the future; and that they be therein instructed, not only in all parts of good learning, to enable them to withstand the oppositions of the Popish priests (who swarm in the Indies, and will be sure to obstruct this work all they can), but also in the Indian, Malabar, and Sanskrit languages.

"4. That the choice of those who shall be bred up in this seminary be made up of poor boys out of the hospitals of London or elsewhere; such whose fortunes can give them no temptations, when educated for this employment, to refuse to undertake it: and that care be taken only to elect such for the purpose, whose temper, parts, and inclinations, may promise them to be most capable of being fitted for it. Or else I would propose much rather,

"5. That, after this matter hath received some settlements and progress, the persons to be bred up here for this employment be brought from India, which will have these two conveniences, 1*st*, That the language of the country from whence they come will not be to learn; and, 2*dly*, That when they are bred up, there will be no such danger of their miscarrying, when they come thither into their native country, as the English are liable unto on their going hence into so hot a climate.

"6. That the persons to be brought from India for this purpose be chosen out of the children of the Malabar Christians, who are an ancient Church in those parts, provided they be of such as are not infected with the corruptions of Popery, which the Portuguese of Goa have much laboured to introduce among them.

"7. That, when Christianity shall have made such a progress in those parts as to encourage the settling of a bishop at Madras, or any other place of the English settlements in those parts, the said seminary to be removed thither, and the care of it committed to the charge and government of the said bishop; that so, ministers being there bred up upon the spot, the charge, fatigue, and danger of a long voyage from thence hither for their education, and afterwards back again thither, for their entering on their ministry in that country, may be prevented and avoided."

He further proposes that "a law be procured here, by act of parliament, to *force* our East India Company" to take measures similar to those employed by the Dutch for promoting Christianity in their territories.

We have already mentioned (vol. i. p. 154) that, by the charter granted by William III. in 1698 to the East India Company, it was provided, that the Company should maintain one minister in every garrison and superior factory which they might have, and that all such ministers should be obliged to learn the native languages, for the purpose of instructing the Gentoos that should be the servants or slaves of the Company, or of their agents, in the Protestant religion. Whether this was the result of Dr Prideaux's proposals, we do not know; but it is not unlikely that it was. We are not aware, however, that this clause of the charter was ever acted upon; the likelihood is, that the whole proved a mere dead letter.

In 1718, Dean Prideaux addressed Dr Wake, who had succeeded Dr Tennison as Archbishop of Canterbury, on the subject of propagating Christianity in the East Indies, and sent him a copy of the paper in which were contained the preceding proposals; but we are not aware that this was followed by any results in reference to the great object which he had so long had in view.—*Life of the Rev. Humphrey Prideaux, D.D.* London: 1748; pp. 151, 155, 158, 168, 173, 183.

DR BERKELEY.

In 1725, Dr Berkeley published "A Scheme for Converting the Savage Americans to Christianity, by a College to be erected in the Summer Islands, otherwise called the Isles of Bermuda." With the view of accomplishing this object, he offered to resign his own preferment as Dean of Derry, which was worth £1100 a-year, and to dedicate the remainder of his life to the instruction of youth in America, with the moderate salary of £100 per annum. In a letter of recommendation which the celebrated Dean Swift gave him to Lord Carteret, the Lord-Lieutenant of Ireland, we have the following amusing account of him and his plan:—"He is an absolute philosopher with regard to money, titles, and power; and for three years past has been struck with a notion of founding an university at Bermuda, by a charter from the crown. He hath seduced several of the hopefulest young clergymen and others here, many of them well provided for, and all of them in the fairest way for preferment; but in England, his conquests are greater, and I doubt will spread very far this winter. He shewed me a little tract which he designs to publish, and there you will see his whole scheme of a life academico-philosophical; of a college founded for Indian scholars and missionaries, where he most exorbitantly proposeth *a whole hundred pounds for himself, forty pounds for a fellow, and ten for a student.* His heart will break if his deanery be not taken from him, and left to your Excellency's disposal. I discourage him by the coldness of courts and ministers, who will interpret all this as impossible and a vision; but nothing will do. And therefore I do humbly entreat your Excellency, either to use such persuasions as will keep one of the first men in this kingdom for learning and virtue quiet at home, or assist him by your credit to compass his romantic design, which, however, is very noble and generous, and directly proper for a great person of your excellent education to encourage."

Having applied to government for assistance, Dr Berkeley obtained from Sir Robert Walpole, by authority of the House of Commons, a promise of £20,000 for the establishment of a college in Bermuda;[1] but notwithstanding this grant, so many difficulties were thrown in the way by men in power, that though the whole soul of Dr Berkeley was bent on the object, upwards of two years elapsed before it was possible for him to get the necessary arrangements made.

In September 1728, he at length sailed for America, accompanied by Mr Smilert, an ingenious painter; Messrs James and Dallon, two gentlemen

[1] It is stated, though on what authority we know not, that when the Queen, with whom Dr Berkeley was a favourite, endeavoured to dissuade him from his design, and offered him her interest for an English bishopric, he nobly replied, that "he would prefer the headship of St Paul's College at Bermuda to the primacy of all England;" though, as we have already mentioned, his salary from that office was only to be £100 a-year.—*Encyclopædia Britannica*, art. "Berkeley."

of fortune; a pretty large sum of money of his own property, and a collection of books for a library. He directed his course to Rhode Island, which lay nearest to Bermuda, with the view of purchasing lands on the adjacent continent, for the support of his college, having a positive promise from the British ministry, that the parliamentary grant would be paid as soon as the lands were agreed on.

But notwithstanding this promise, the money was never paid, being always delayed, sometimes under one pretence, sometimes under another. Bishop Gibson, on applying to Sir Robert Walpole, at length received from him the following disingenuous answer:—"If you put this question to me as a minister, I must and can assure you, that the money shall most undoubtedly be paid as soon as suits with public convenience; but if you ask me as a friend, whether Dean Berkeley should continue in America expecting the payment of £20,000, I advise him by all means to return to Europe, and to give up his expectations." The Dean having received information of this conversation from the Bishop, and being fully convinced that the base policy of one man had rendered abortive a scheme on which he had expended much of his private fortune, and more than seven years of his life, returned to Europe in 1731. Before leaving Rhode Island, he divided his books between the clergy of that province, and Yale College. He also assigned ninety-six acres of land to that institution; and immediately after his arrival in London, he returned all the private subscriptions that had been advanced for the support of his undertaking. Such was the unfavourable termination of Dr Berkeley's scheme for the erection of a college in the Bermuda Islands, and the conversion of the American Indians; a scheme which reflects more honour on his memory than all his philosophical labours can ever confer.[1]

REV. DR WHEELOCK.

In 1754, the Rev. Eleazer Wheelock, of Lebanon, in Connecticut, established a charity-school for the education of Indian children, and of some English youths, with the view of preparing them for labouring as missionaries, interpreters, or schoolmasters, among the different tribes of Indians. In 1765, there were three missionaries, eight schoolmasters, and two interpreters occasionally hired to assist them, employed in labouring among the Indian tribes, together with twenty-two youths in the school at Lebanon: all of whom were dependent on him for support.[2]

[1] Berkeley's Works, vol. i. pp. 11, 43.—Holmes's American Annals, vol. ii. p 114.

[2] Brief Narrative of the Indian Charity School, 1767, pp. 3, 22.

In June 1763, the Rev. Charles J. Smith was ordained at Lebanon, with the view of proceeding as a missionary among the Indians. He was a young man of some fortune, which he devoted to the support of himself and of his companion in labour, Joseph Brandt, a young chief of the Mohawk tribe, who afterwards rose to the rank of colonel in the British service. Mr Smith was the first missionary sent out by Dr Wheelock; but, after travelling upwards of 200

In 1766, the Rev. Mr Whitaker, and the Rev. Samson Occom, an Indian preacher, and the first pupil who was educated at the school, were sent over to Great Britain in order to obtain subscriptions for the support of this institution. Upon their arrival in England, the plan met with the most liberal patronage from Christians of every denomination, and of all ranks of society. His Majesty came forward with a subscription of £200; the whole contributions in England amounted to near £10,000, and in Scotland, to upwards of £2500.

In 1770, Dr Wheelock removed with the school from Lebanon to Hanover, in New Hampshire. The governor of that province annexed to it a charter of incorporation for an university, under the name of Dartmouth College, in honour of its great friend and benefactor in England, the Earl of Dartmouth. The college was endowed with a landed estate, amounting to 44,000 acres, and a board of trustees was constituted, with powers of perpetual succession.[1]

The whole number of Indian children educated in the school from 1767 to 1785, was 156, exclusive of those educated in the wilderness; and the whole number of English youths was 147. Though a considerable number of Indians were admitted into it after the removal of the school to New Hampshire, yet only two of them completed their education.[2]

The whole of the money contributed in England, was gradually remitted for the use of the institution. But of the sum collected in Scotland, a considerable part is still in the hands of the Society for Propagating Christian Knowledge, which had undertaken the management of it. During the American war, the communication with the Society in Scotland was interrupted, but in 1783 it was renewed, with reference particularly to the expense which had been incurred for educating Indians during the intervening period. The accounts, however, which were transmitted, were so unsatisfactory as to lead the Society to entertain a suspicion, that their funds had been applied more generally to the purposes of the school and college than exclusively to the education of Indians at the school. At length, in 1799, after a great deal of correspondence, accounts were finally settled up to that date; but, in making the settlement, the Society distinctively intimated to Dr John Wheelock, who had succeeded his father in the presidency of the college, that no further sum would be remitted, unless the

miles to the Indians, he was obliged to leave them, in consequence of war breaking out between the English and the savages.

Mr Kirkland, of whose labours we have already given an account, was one of the missionaries referred to in the above statement. The other two were the Rev. Theophilus Chamberlain and the Rev. Titus Smith, who, with the eight Indian schoolmasters, were employed among the Oneida, the Mohawk, and the Onondago tribes.—Wheelock and Whitaker's *Sermons at the Ordination of the Rev. Charles J. Smith*, p. 43.—*Brief Narrative of the Indian School*, p. 29.

[1] Continuation of the Narrative of the Indian Charity School, 1769, pp. 83, 85, 128.—Account of Soc. in Scot. for Prop. Christ. Know. 1774, p. 16.

[2] American Correspondence in the possession of the Society in Scotland for Propagating Christian Knowledge, MS. vol. i. pp. 291, 302.

accounts were confined to the expense incurred for the maintenance and education of Indians alone.

About the end of the 18th century, the school was again opened, and for several years there were generally three or four Indian youths in it. From that period to 1817, remittances were occasionally made, upon satisfactory evidence being received of their appropriate application; but still the Society do not appear to have been satisfied, nor did they obtain all the information which they required. It is also painful to state, that few of the Indian youths educated in the school, had turned the education received in it to subsequent good account.

In 1839, a deputation, consisting of John Tawse, Esq., the secretary, and George Lyon, Esq., the law-agent of the Society, proceeded to America with the view of ascertaining precisely the facts as to Moor's school, and the practicability, or impracticability, of carrying out its original design so far as regarded the Indians. The results of this visit were very satisfactory.[1] The fund under the charge of the Society, supports four Indians at the school. Messrs Tawse and Lyon were well pleased with the Indian students then beneficiaries on the fund, and every year since, most favourable accounts have been received of their successors. There is every reason to believe that the fund is faithfully and beneficially applied to the purposes for which it was intended, and the Society have great confidence in the superintendence of Dr Lord, the president of Dartmouth College, under whose care the beneficiaries are placed.

THE REV. HENRY MARTYN.

In September 1805, the Rev. Henry Martyn, a young man of distinguished talents and piety, sailed for India as one of the chaplains of the East India Company. He had, for a considerable time past, resolved to devote himself to the service of Christ, as a missionary among the heathen, and though it was deemed advisable by his friends that he should accept of this appointment, still it was with the view of directing much of his attention to the Hindus. He possessed, indeed, in no common degree, the spirit of a missionary; his whole soul appeared to be absorbed in the conversion of the heathen.[2]

Previous to his departure from England, Mr Martyn had begun the study of the Hindustani language, and on his arrival in India, he applied to it with more ardour than ever. Having been appointed chaplain at Dinagepore, he not only laboured with great faithfulness among the military, who were the immediate objects of his charge, but erected several schools for

[1] Report to the Society in Scotland for Propagating Christian Knowledge of a Visit to America, by John Tawse, advocate, and George Lyon, W.S., pp. vii. 2, 10, 18.

[2] Memoirs of the Rev. Henry Martyn, pp. 30, 117.

the education of the native youth. He early translated into Hindustani, those parts of the Book of Common Prayer which are most frequently used, and commenced divine worship in that language. His congregation consisted chiefly of the native women connected with the military, many of whom were Roman Catholics, and others Mahommedans. Afterwards, when he was removed to Cawnpore, he preached on the lawn before his house to a congregation of natives, consisting chiefly of mendicants, whom, to prevent perpetual interruptions, he appointed to assemble on a stated day. His congregation sometimes amounted to no fewer than 800 persons. But the great work which Mr Martyn undertook, was the translation of the New Testament into the Hindustani, the Arabic, and the Persic languages, in which he was assisted by learned natives.[1] The Hindustani version

[1] His assistant in the Persic and Arabic translations was the well-known Nathaniel Sabat. Of the conversion of this young man to Christianity, a very remarkable account was given by Dr Buchanan—(Buchanan's *Star in the East*, 12mo edit. p. 28)—which excited great interest throughout the Christian world. He was educated, it is said, under the most learned men in Baydad, and his attainments as a scholar were very considerable.—*Rep Bib. Soc.* 1811, *App.* p. 24. Mr Martyn, however, found him of a peevish, proud, passionate, jealous, perverse, greedy temper, and witnessed in him many painful aberrations from that line of conduct which religion prescribes, yet when he beheld the tears he shed in prayer, and listened to the confessions he made of his sinfulness, and to his declarations of his readiness to correct whatever was reprehensible in his behaviour, he could not, in charity, doubt of the sincerity of his Christian profession, even while he daily suffered much from him. "If the Spirit of Christ," said Sabat, "is given to believers, why am I thus, after three years' believing? I determine every day to keep Christ crucified in sight; but I forget to think of him. I can rejoice when I think of God's love in Christ; but then I am like a sheep who feeds happily whilst he looks only at the pasturage before him, but when he looks behind and sees the lion, he cannot eat." His life, he avowed, was of no value to him; the experience he had of the instability of the world had weaned him from it; his heart was like a looking-glass, fit for nothing but to be given to the glass-maker to be moulded anew."—Martyn's *Memoirs*, pp. 281, 293, 295, 306. —Martyn's *Letters and Journals*, vol. ii. p. 400. Having come down to Calcutta with Mr Martyn, he was still continued in the work of translating the Scriptures, first under the superintendence of the Rev. Mr Brown, and afterwards of the Rev. Mr Thomason. To the latter, his proud, perverse, unmanageable temper was a constant source of vexation; he absented himself almost as he pleased; till, at last, Mr Thomason was surprised to hear that he had actually renounced, not his service only, but his profession of Christianity. Whether he had been meditating this for some time is not known, but it appeared that, finding the surplus of a too liberal salary increasing upon him, he had been expending it in the purchase of certain articles of Bengal merchandise, till he had accumulated a considerable stock, which he resolved to take to a more distant market. This, however, he knew he could not do as a Christian, being an apostate from Islamism, but at the peril of his life. He therefore presented himself before the Cazi in Calcutta and recanted, solemnly abjuring the Christian religion. He then put himself and his goods on board an Arabian vessel, bound to the Persian Gulf. Scarcely, however, had the vessel cleared out and entered the Bay of Bengal, when he perceived that he was looked upon by the master and crew with an evil eye. The value of his goods, it seems, excited their cupidity. They pretended to suspect the sincerity of his recantation; that he was still secretly "a Christian dog;" and he heard from his servants of plots against his life. Their voyage was protracted, which, to him, was a protraction of misery. At length, falling short of water, they put into Tellichery, on the Malabar coast, for a supply. Sabat, watching his opportunity, plunged into the sea, swam on shore, and, hastening to the house of the English judge and magistrate, James Baber, Esq., cast himself at his feet, and craved protection of his life. This Mr Baber readily granted; and hearing such part of his tale as Sabat, supported by his servant, chose to tell him, succeeded in getting the greater portion of his goods landed for him from the vessel. He became much interested in him; and Sabat at length told him of his previous engagement with the Bible So-

was highly approved of, but the Persic, though two successive versions were made, on being examined at Calcutta, was deemed not sufficiently level to common readers. Mr Martyn therefore resolved to go into Arabia and Persia for the purpose of collecting the opinions of learned natives,

ciety, and of his recent apostasy, referring him, in confirmation of his story, to Mr Thomason of Calcutta, and to Mr Thompson of Madras, and entreating him, under a profession of the deepest repentance, to use his influence with these gentlemen to obtain his restoration. Through Mr Baber's exertions, the unhappy man was received back again in Calcutta, though upon a reduced salary, and subject specially to Mr Thomason's good pleasure. Resuming his work, he seemed, for a while, to do well; but he worked with his spirit galled. He felt humiliated, and he at length again apostatized from Christianity.—Hough's *Hist.* vol. iv. p. 384.

In March 1815, Mr Thomason thus writes of him:—"We have had a fresh cause of grief in the relapse of Sabat. I never thought well of him. He left me at Monghir after completing the New Testament. On his return to Calcutta, he published a book against the Christian religion. He calls it Sabatean proofs of the truth of Islamism, and falsehood of Christianity. He pretends to pull down the pillars of our faith; and, in a pompous page, has expressed all the bitterness, and arrogance, and profaneness of his character, declaring that he has printed the book, not 'for any private emolument, but as a free-will offering to God.' It is a public and bitter avowal of his hypocrisy, in all his dealings with us, and the scandal occasioned is greater than you can conceive. I have learned some useful lessons;—*to be cautious in judging; to be backward in praising; above all, to be careful how we publish the tidings of our operations.*"—Thomason's *Life*, p. 240.

In January 1816, Mr Mylne, missionary in Malacca, met the apostate in Prince of Wales Island. After his public attack on Christianity, he made an unsuccessful trading voyage to Rangoon, and he had now come to Penang with the wreck of his fortune. He now professed to be deeply affected with the sin and folly of his conduct: "I am unhappy," said he, "I have a mountain of burning sand upon my head. When I go about, I know not what I am doing." Of Mr Martyn he spoke with perfect rapture. "Were every hair in my head a tongue," said he, "I could not fully tell the worth of that man."—*Miss Trans.* vol. iv. p. 369.—*Evan. Mag.* vol. xxvi. p. 17. Colonel MacInnes, a British officer at Penang, gives a similar account of Sabat. "During his stay on this island," he says, "I had the opportunity of knowing him thoroughly. I saw in him a disappointed man, uneasy and agitated in his mind. He attributed all the distress of his soul to the grief he felt for having abandoned Christianity." "He declared he had not had a moment's peace since, at the instigation of Satan, he had published his attack upon Revelation, an attack which he called his 'bad work.' He told me also, that what had led him to this fatal step was the desire of revenging himself on an individual" (the Rev. Mr Thomason), "to whom he thought an attack upon Christianity would be more painful than any personal injury; but he had no sooner executed this detestable project, he added, than he felt a horror of the action, and now he only valued his life that he might be able to undo the pernicious tendency of his book, which, he thought, would be great in Mahommedan countries. He never spoke of Mr Martyn without the most profound respect, and shed tears of grief whenever he recalled how severely he 'had tried the patience of this faithful servant of God.' 'He was less a man,' he said, 'than an angel from heaven.' He affirmed that, according to the general report, he did, indeed, profess Christianity anew, and he declared that it was his intention to consecrate the remainder of his days to the advancement of this holy religion in the world. In conformity with these declarations, rather than lodge with a Mahommedan, he went to stay at the house of an Armenian Christian, named Johannes, a respectable merchant, who had known him at the time of his baptism at Madras. While there, he every evening read and expounded the Scriptures, to the great satisfaction of his host, who was a very worthy man, but very inferior to Sabat in talent and knowledge, especially of the Scriptures. In this last respect, I imagine, few men have surpassed Sabat."

But, notwithstanding all his professions, Colonel MacInnes says he continued to frequent the mosque, and to join with the Mahommedans in their worship; and, when the inconsistency of such conduct was represented to him, he cited the example of Nicodemus, who, although a disciple of Christ, persevered in the public profession of Judaism, and was not blamed on this account. Sometimes he would review the arguments in favour of Mahommedanism, apparently as if to display his talents in defending a religion which was manifestly indefensible. But, being soon forced to abandon this ground, he confessed, though with manifest reluctance,

with respect to the Persic version, which had been rejected, as well as the Arabic, which was not yet completed.'

In October 1810, Mr Martyn left Cawnpore and proceeded to Calcutta, from whence he sailed to Persia. On his arrival at Bushire, he assumed the Persian dress, and adopted the Persian manners. "The Persian dress," says he, "consists of stockings and shoes in one, next a pair of large blue trowsers, or else a pair of huge red boots; then the shirt, then the tunic, and above it the coat, both of chintz, and a great coat. I have here described my own dress, most of which I have on at this moment. On the head is worn an enormous cone, made of the skin of the black Tartar sheep, with the wool on. If to this description of my dress I add, that my beard and mustachios have been suffered to vegetate undisturbed ever since I left India, that I am sitting on a Persian carpet in a room without tables or chairs, that I bury my hand in the pilaw without waiting for spoon or plate, you will give me credit for being already an accomplished Oriental." Being thus equipped, he set out for Shiraz with a cafila, consisting chiefly of mules, with a few horses. It was a fine moonlight night, the scene new, and perfectly oriental; but though the journey was at first agreeable, it soon became extremely irksome. "At sunrise," says he, "we came to our ground at Ahmedee, six parasangs, and pitched our tent under a tree; it

that Mahommedanism owed its success to fraud and violence, and that Mahommed was no better than an impostor.

During his stay at Penang, a Malay prince, named Jouhuroolalim, the sovereign of the neighbouring state of Acheen, in Sumatra, whence he had been forced to flee by a revolt of his subjects, came to the island in order to procure arms and provisions, with the view of recovering his lost authority. Sabat offered his services to him, with no other end, he said to Colonel MacInnes, than to discover and improve any favourable opportunity which might offer of introducing Christianity amongst the Acheenois, a people particularly untractable and ferocious, many of them even being cannibals. He accordingly accompanied the prince to Acheen, where, by his talents, he soon gained such an ascendancy as to manage all public affairs, and was regarded by the enemy as the great obstacle to their final success. But, as months rolled on without bringing about any decisive result, and, as the issue of the struggle appeared still distant and doubtful, Sabat resolved to retire; but, while seeking to effect his retreat, he fell into the hands of the usurper, who gave orders that he should be imprisoned on board a vessel, and strictly watched.

"During his detention," says Colonel MacInnes, "Sabat wrote several notes to Johannes and me, calling on us to observe that it was with his own blood that he had traced the characters, his enemies refusing him the usual materials for writing. In these notes, written some in Persian, others in bad English, he recited his sufferings, which he wished us to consider as the consequence of his attachment to Christianity, and that he was, in some sense, a martyr. Being a Malay interpreter, belonging to the local government, I was the organ of communication with the States connected with Penang. In addressing himself to me, therefore, Sabat hoped to obtain the intervention of the government in his favour; but, as he was not a British subject, and possessed no right to the protection of our government, he was disappointed in his expectation." Colonel MacInnes, however, employed his private influence to obtain an amelioration of the captivity of Sabat, if he could not procure his enlargement; but his intriguing and dangerous character was too much dreaded to allow of his freedom, until public tranquillity was re-established. But even in this he failed of success, and some time after it was reported that he was tied up in a sack and thrown into the sea.—*Thomason's Life*, p. 244. Such was the miserable end of this unhappy man.

Martyn's Memoirs, pp. 100, 188, 192, 221, 230, 242, 244, 316, 325, 328, 333.—Miss. Reg. vol. i. p. 263.

was the only shelter we could get. At first the heat was not greater than we had felt in India, but it soon became so great as to be quite alarming. When the thermometer was above 112°, I began to lose my strength fast; at last it became quite intolerable. I wrapped myself up in a blanket, and all the warm covering I could get, to defend myself from the external air, by which means the moisture was kept a little longer on the body, and not so speedily evaporated as when the skin was exposed. But the thermometer still rising, and the moisture of the body quite exhausted, I grew restless, and thought I should have lost my senses. The thermometer at last stood at 126°; in this state I composed myself, and concluded, that though I might hold out a day or two, death was inevitable. Capt. ——, who sat it out, continued to tell the hour and height of the thermometer; with what pleasure did we hear of it sinking to 120°, 118°, &c.! At last the fierce sun retired, and I crept out more dead than alive. It was then a difficulty how I could proceed on my journey, for, besides the immediate effects of the heat, I had no opportunity of making up for the last night's want of sleep, and had eaten nothing. However, while they were lading the mules I got an hour's sleep, and set out, the muleteer leading my horse. The cool air of the night restored me wonderfully, so that I arrived at our next munzel with no other derangement than that occasioned by want of sleep. Expecting another such day as the former, we began to make preparations the instant we arrived at the ground. I got a tattie made of the branches of the date-tree, and a Persian peasant to water it; by this means the thermometer did not rise higher than 114°. But what completely secured me from the heat, was a large wet towel which I wrapped round my head and body, muffling up the lower part in clothes. How could I but be grateful to a gracious Providence, for giving me so simple a defence against what, I am persuaded, would have destroyed my life that day?"

"The next morning we arrived at the foot of the mountains, at a place where we seemed to have discovered one of nature's ulcers. A strong suffocating smell of naphtha, announced something more than ordinarily foul in the neighbourhood. We saw a river; what flowed in it, it seemed difficult to say, whether it were water or green oil; it scarcely moved, and the stones which it laved, it left of a grayish colour, as if its foul touch had given them the leprosy. Our place of encampment this day was a grove of date-trees, where the atmosphere at sunrise was ten times hotter than the ambient air. I threw myself down on the burning ground and slept; when the tent came up, I awoke, as usual, in a burning fever. All this day I had recourse to the wet towel, which kept me alive, but would allow of no sleep. At night we began, for the first time, to ascend the mountains. The road often passed so close to the edge of the tremendous precipice, that one false step of the horse would have plunged his rider into inevitable destruction. In such circumstances, I felt it useless to attempt guiding the animal, and therefore gave him the rein. These poor animals are so used to journeys of this sort, that they generally step sure. There

was nothing to mark the road but the rocks being a little more worn in one place than in another. The sublime scenery would have impressed me much in other circumstances; but my sleepiness and fatigue rendered me insensible to everything around me. The next night we ascended another range of mountains, and passed over a plain where the cold was so piercing, that with all the clothes we could muster we were shivering. At the end of this plain we entered a dark valley, contained by two ranges of hills converging to one another. The muleteer gave notice he saw robbers. It proved to be a false alarm; but the place was fitted to be a retreat for robbers. There were on each side caves and fastnesses, from which they might have killed, at their leisure, every man of us. After ascending another mountain, we descended by a very long and circuitous route into an extensive valley, where we were exposed to the sun till eight o'clock. Whether from the sun, or continued want of sleep, I could not, on my arrival at Cargeroon, compose myself to sleep; there seemed to be a fire within my head, my skin like a cinder, and the pulse violent. Through the day it was again too hot to sleep, though the place we occupied was a sort of summer house, in a garden of cypress-trees, exceedingly well fitted up with mats and coloured glass. Had the cafila gone on that night, I could not have accompanied it; but it halted here a day, by which means I got a sort of night's rest, though I awoke twenty times to dip my burning hands in water." After a journey of about ten days, Mr Martyn at length reached Shiraz, the celebrated seat of Persian literature.[1]

Having, on his arrival in that city, ascertained the general correctness of the opinion expressed at Calcutta respecting the Persic translation, Mr Martyn immediately commenced a new version in that language, with the assistance of Mirza Seid Ali Khan, a learned Persian. He also translated the Psalms into the same language. His version of the New Testament was afterwards presented to the King of Persia by Sir Gore Ousely, the British ambassador, and the Shah expressed high approbation of it. This translation, and also the Hindustani and Arabic versions, were afterwards printed and extensively circulated.

During his residence in Persia, Mr Martyn had frequent conversations, and even public disputations, on the subject of religion with learned Persians. A considerable spirit of inquiry was by this means excited in Shiraz. The preceptor of all the Mollahs published a defence of Mohammedanism in Arabic, to which Mr Martyn wrote a reply in Persic. The controversial tracts drawn up by them were afterwards edited in England by Professor Lee.

Previous to leaving Cawnpore, Mr Martyn had thoughts of returning to England, on account of the state of his health. After accomplishing the great object of his visit to Persia, he reverted to his original intention. He was confirmed in his design by a fever of near two months' continuance, which he suffered at Tabriz, whither he had gone to visit Sir Gore

[1] Martyn's Memoirs, pp. 336, 341, 355.

Ously. With that ardour of mind which was characteristic of him, he set off from that place for Constantinople, a distance of 1300 miles, only ten days after recovering from his late severe illness. After a most fatiguing journey, in the course of which he suffered much from the unfeeling conduct of his Tartar guide, and from an attack of intermittent fever, he arrived at Tocat, in Asia Minor. Here he was obliged by illness to stop, and after a few days he breathed his last, October 16, 1812, in the thirty-second year of his age, either falling a sacrifice to the plague, which then raged in the town, or sinking under the fever which he had previously contracted. Thus died the truly admirable Henry Martyn, a man in whom there was a rare combination of splendid talents, of elevated piety, of ardent zeal, of deep humility, of inflexible faithfulness, and of entire devotedness to the cause of his divine Master.