

# VANGUARD OF THE CHRISTIAN ARMY



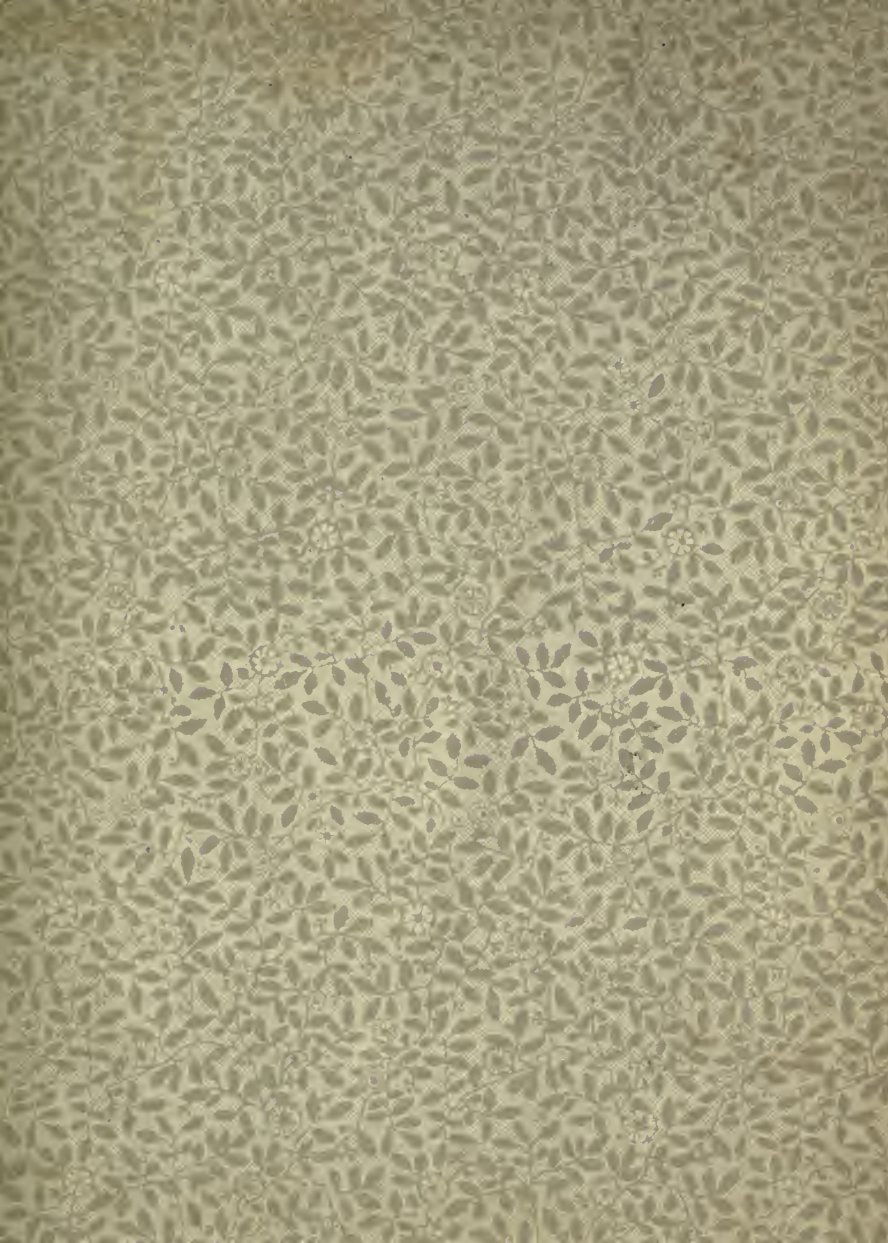
ZIEGENBALG  
EGEDE  
SCHWARTZ  
ELIOT  
MARTYN  
VANDERKEMP  
CAREY  
MORRISON  
WILLIAMS  
JUDSON  
BURNS  
MOFFAT

TREE DWELLINGS



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The Vanguard of the Christian Army.



ELIOT PREACHING TO THE INDIANS.



THE VANGUARD

OF

THE CHRISTIAN ARMY;

OR,

SKETCHES OF MISSIONARY LIFE.

BY THE AUTHOR OF

*"GREAT VOYAGERS: THEIR ADVENTURES AND DISCOVERIES," ETC.*



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## PREFACE.

THIS book is intended, in the first instance, for young people, and for all interested in missionary enterprise. But those who like to hear of skill, boldness, energy, and enthusiasm being successfully employed in great undertakings will find much to their taste in its pages.

The work of Christian Missions is great and noble. The life of the missionary closely resembles that of Him who came "to seek and to save the lost." The Missionary army has been in the past, and is to-day, but small in numbers, yet it has upon its roll the names of many of the most heroic men who have ever lived. It can boast of glorious victories over the forces of Nature, over the ignorance and barbarism and wickedness of man. In these days it is well to bear in mind

the men who first went forth to the great conflict with heathendom. Especially is it helpful for those who are young in years to read the story of lives so full of high principle, fervent zeal, indomitable perseverance, and glowing love to Christ and their fellow-men as those who formed the Vanguard of the Christian Army.

The object aimed at has been to sketch the lives and work of the men who have been first in the mission-field in the different parts of the globe, or who have given new development to work already begun. Side by side with familiar names will be found others not so widely known as their merit deserves. Many who are acquainted with Carey's life have hardly heard of his great predecessor, Schwartz; others who are versed in the story of Williams' successes know little or nothing of Egede's wonderful self-sacrifice and perseverance. Pains have been taken to give a fairly representative selection of men, from all sections of the Christian Church, who have acted as pioneers in bringing the Gospel to the heathen. No nobler instances can be found elsewhere of faith, of courage, of self-sacrificing labour. And it must also be remembered that these are but a few taken out of the larger number who have been as faithful, though not so highly gifted, in the Master's service.

The book will serve its end if it arouses in all who read it a livelier interest in Christian Missions. It will receive its crown of reward if it kindles in some young hearts the desire and the resolve to carry the Gospel into some of the dark places of the earth.



# CONTENTS.



## INDIA.

	PAGE
BARTHOLOMEW ZIEGENBALG . . . . .	3
CHRISTIAN FREDERICK SCHWARTZ . . . . .	10
WILLIAM CAREY . . . . .	31
HENRY MARTYN . . . . .	62

*Illustrations:*

- |                                 |                       |
|---------------------------------|-----------------------|
| Trichinopoly.                   | William Carey.        |
| Christian Frederick Schwartz.   | Indian Bazaar.        |
| The Rajah's Palace, Tanjore.    | Serampore College.    |
| Serfojee commended to Schwartz. | Henry Martyn's House. |

## BURMAH.

ADONIRAM JUDSON . . . . .	77
---------------------------	----

*Illustrations:*

- |                                    |                      |
|------------------------------------|----------------------|
| A Zayat, Burmah.                   | Judson Arrested.     |
| Judson before the Burmese emperor. | Mrs. Judson's Grave. |

## CHINA.

ROBERT MORRISON . . . . .	135
WILLIAM MILNE . . . . .	151
WILLIAM CHALMERS BURNS . . . . .	167
CARL FRIEDRICH AUGUSTUS GUTZLAFF . . . . .	207
HO TSUN-SHEEN . . . . .	214

*Illustrations:*

- |                                     |                   |
|-------------------------------------|-------------------|
| Morrison and his Pundits.           | Hong-Kong.        |
| The Great Wall of China.            | Peking.           |
| William Milne before the Committee. | Gutzlaff's House. |
| William Chalmers Burns.             | Batavia.          |

POLYNESIA.		PAGE
JOHN WILLIAMS.	.	221
JOHN COLERIDGE PATTESON	.	259

*Illustrations:*

Tree-Dwellings in Polynesia.	John Coleridge Patteson.
Portrait of John Williams.	Bay of Islands.
Papeete, Tahiti.	Norfolk Island.
Erromanga.	

AFRICA.		PAGE
JOHN THEODORE VANDERKEMP	.	293
BARNABAS SHAW	.	299
ROBERT MOFFAT	.	305
DAVID LIVINGSTONE	.	332

*Illustrations:*

Kuruman.	David Livingstone.
Africaner.	Livingstone and the Lion.
Africaner and the Dutch farmer.	Travelling in South Africa.
Robert Moffat.	Meeting of Livingstone and Stanley.

NORTH AMERICA.		PAGE
JOHN ELIOT	.	361
DAVID BRAINERD	.	372

*Illustrations:*

Eliot preaching to the Indians ( <i>see Frontispiece</i> ).	Brainerd's Grave. An Indian Chief.
---	---------------------------------------

WEST INDIES.		PAGE
LEONARD DOBER	.	383

*Illustration:* Herrnhut.

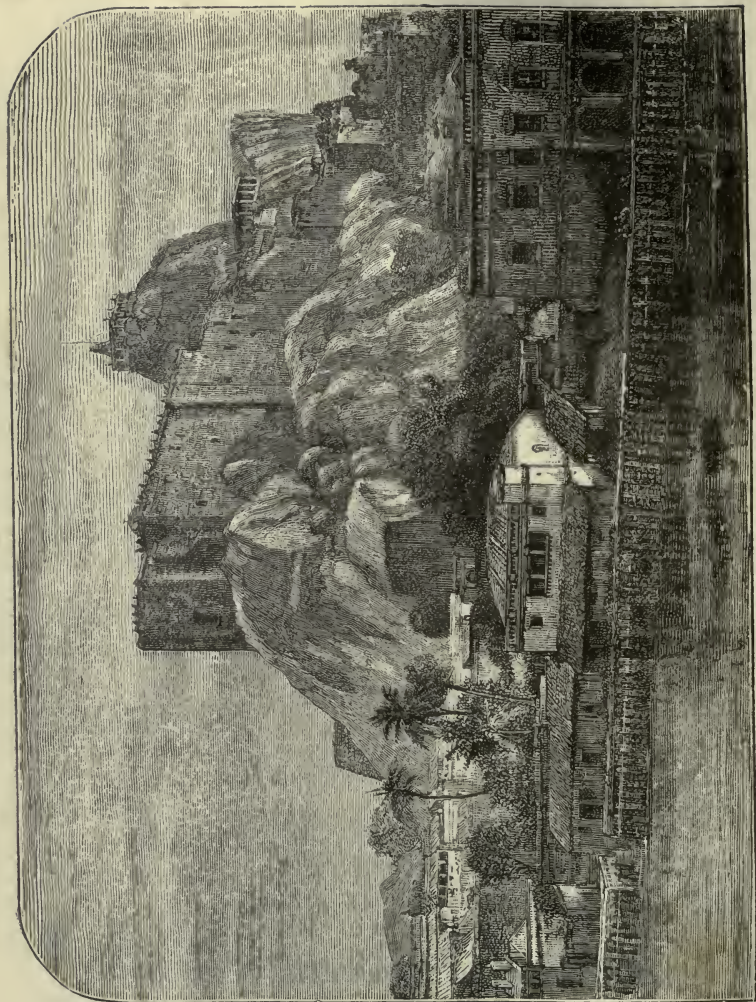
GREENLAND.		PAGE
HANS EGEDE	.	393
MATTHEW AND CHRISTIAN STACH	.	404

*Illustrations:*

Travelling in Greenland.	Greenland canoe.
Moravian Settlement in Greenland.	



India.



TRICHINOPOLY.

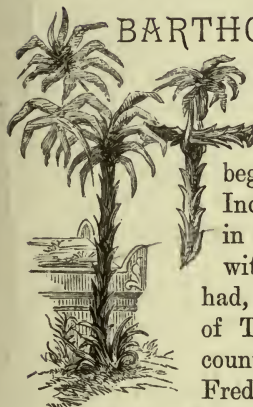
# THE VANGUARD OF THE CHRISTIAN ARMY.



## INDIA.



### BARTHOLOMEW ZIEGENBALG.



o Denmark belongs the honour of having begun the work of Protestant Missions in India. Frederick iv. ascended the throne in the year 1699. He was inspired strongly with a spirit of missionary zeal. Denmark had, in the year 1621, obtained from the Rajah of Tanjore the town and small surrounding country of Tranquebar, on the Malabar coast. Frederick earnestly desired the conversion of his heathen subjects there, and sent missionaries to India for that purpose. Foremost among these was Bartholomew Ziegenbalg; but of him, as of pioneers for Christ in other parts of the world, we know less than we do of some of his successors.

He was born at Pulsnitz, in Lusatia, on the 24th of June, 1683. His parents both died while he was but a child, or little more, and among the earliest of his recollections were the

farewell words of his mother: "My children," said the dying woman to the sorrowful little group gathered around her bed, "My beloved children, I have laid up a great treasure for you." "Dearest mother," said her eldest daughter, in surprise, "where have you gathered treasure?" She replied, "Seek it in the Bible, my dear children; you will find it there, for I have marked every leaf with my tears." About to leave her little flock of orphans behind her, who had rested on the word of Him who has said, "I will be a God unto thee, and to thy seed after thee," she committed her beloved ones into His hands, and feared not. The sister who has just been referred to became to Bartholomew and the others a second mother, and she trained them well in the knowledge of that Book which to their departed parent had been so precious.

Ziegenbalg is first presented to our notice as one of two pious students selected by Professor Francke from the University of Halle for the mission at Tranquebar. He was thus one of the first two Protestant missionaries sent from Europe to the far-distant East, to point the perishing heathen to the Saviour. His name is therefore worthy of a high place among the champions of the Cross.

He embarked at Copenhagen on the 20th of November, 1705, accompanied by Henry Plutschau, his worthy associate in the mission. The two young missionaries had a long and tedious passage, and arrived at Tranquebar, on the Malabar coast, only on the 9th of July, 1706. No friendly hand was stretched out towards them; not one voice bade them welcome. As soon as it was known with what design they had come to India, they were mockingly advised to make all haste home again. Shunned by every one, and destitute of a lodging, they were forced to remain in the open street, under the burning rays of an Indian midsummer, until Mr. Altrup, one of the Danish residents, took pity on their forlorn condition, and conducted them to a house in



the outskirts belonging to one of his family. They had many trials and much discouragement. But they set themselves to learn the language and to work. They opened two schools. In thirteen months from the time of their landing they had built a church and opened it. They preached on the occasion to a crowded congregation in Portuguese and in Tamil; and their hands soon became more than full of the work which they had come to do.

In the face of much opposition from the European residents, in which, contrary to his instructions, the Governor of the Colony joined, and notwithstanding many trials and difficulties connected with the mission itself, the missionaries met with great success in their work. Three years and a half after their landing, the native Christian community numbered one hundred and sixty persons!

By the conversion of a young Tamil poet, great interest in the missions was aroused among the natives generally, and the convert was of great service in translating Christian books into his native tongue.

By dint of great exertion and self-sacrifice, and in the face of much ridicule, Ziegenbalg succeeded in building a little church at Tranquebar. It stood just without the town, was built of white stone, with a group of palm trees beside it. At the first service it was crowded, and the hearts of the missionaries were very full. The services were conducted by turns in the Malabar and Portuguese languages.

Ziegenbalg and Plutschau sometimes journeyed through the district of Tanjore. They were attended by four and twenty Malabar natives, six soldiers, five other men to carry food, and an amanuensis. At Cuddalore, the English Governor once entertained them; and in the evening they were invited to a house to meet an assembly of Brahmins, with whom they argued nearly until morning. Wherever they went, in the idol temples,

in the native houses, at public services, and by the wayside, they strove to sow the precious seed of the Word.

The news of their work and its success reaching England, great sympathy was shown towards it by the Society for Promoting Christian Knowledge, founded in 1699. Especially was their help useful in the work of translating the Scriptures. In all parts of the world the translation of the Bible into



TAMIL NATIVES.

heathen languages has been considered one of the first duties of the missionary. In the third year of his residence at Tranquebar, Ziegenbalg began translating the New Testament into Tamil. He finished it March 21st, 1711. It was printed in 1715. At the time of his death, in 1719, he had translated the Old Testament as far as the book of Ruth.

In 1712, Plutschau returned to Europe to place before the King of Denmark an account of the missions, and especially the

opposition to it on the part of the Governor. About the same time, Bövingh, a young missionary who had been sent out as a help, but who, from the day of his arrival, had only proved a hindrance to Ziegenbalg, returned to Europe on account of his health. He also sought to lay his account of the matter before the king. Frederick was with the army in camp, and by a



TAMIL NATIVES.

strange chance they both reached him at the same time. After the interview, Plutschau went away in the royal carriage; whilst Bövingh trudged home on foot through the mud caused by heavy rain.

The king took great personal interest in the missions. He ordered an annual sum of £300 to be paid towards its support, and corresponded himself with Ziegenbalg.

In 1712, the native converts numbered two hundred and forty-five, and there were seventy-eight children in the schools. Besides translating the New Testament, the missionaries had compiled a Tamil dictionary, and translated thirty-three Christian books.

In 1714, Ziegenbalg visited Europe for rest and change. He found Frederick at the siege of Stralsund, and "one evening a stranger had an audience of the king, who had shown him singular favour, and for hours they had been closeted together. The soldiers, who had gathered round, may have been disappointed when they saw that he was only a clergyman, a man indeed of commanding presence, of a wonderful dignity and fire, resolute and calm, with a keen eye, a bronzed face seamed with lines of care, and a winning courtesy of manner; but when he opened his lips and preached to them, and they heard it was Mr. Ziegenbalg, the missionary from Tranquebar, there were some at least who ceased to wonder at his welcome from the king."

He visited Copenhagen, and then went to Halle, preaching everywhere to crowds, filling the churches, arousing by his presence the missionary zeal of his friends, and by his warm and glowing appeals moving his audiences as he would.

He came to England, and had interviews with the king, George I., the Prince and Princess of Wales, and many persons of rank and influence.

Returning to India, in 1716, he at once made preparations for building a new church. This was opened in 1717. An account of the proceedings having been sent to George I., he forwarded a gracious reply, in which these words are found: "We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to promote your work, and to excite your zeal."



The royal prayer was not to be granted. Ziegenbalg's fiery spirit had "fretted his body to decay." The flame of his enthusiasm for his Master's work in India had exhausted his bodily strength in middle life. On the 23rd of February, 1719, at the early age of thirty-six, he passed away. Three hundred and fifty-five converts were left to mourn his loss.

But the seed he had sown bore good fruit. Other labourers carried on the work. Most of the men who were afterwards conspicuous for their toils and success in evangelizing India, were connected with the Tranquebar Mission. Schultze, Kiernandier, Schwartz and others entered into the labours of Ziegenbalg. He, being dead, yet spoke through them; and when, in 1756, the jubilee of the mission was celebrated, it was stated that in Tranquebar alone no less than 11,000 persons had renounced idolatry for the service of Jesus Christ.

In 1806, a traveller visited this region, and thus describes his visit. "Tranquebar was the scene of the first Protestant success in India. Yesterday I visited the church built by Ziegenbalg; his body lies at one side of the altar, and that of his companion on the other. They laid the foundation of Christianity in India and then departed." On the roll of India's benefactors no name stands higher, and few have rivalled Ziegenbalg in enthusiasm, in patience, in endurance, in wisdom, in self-denying love.



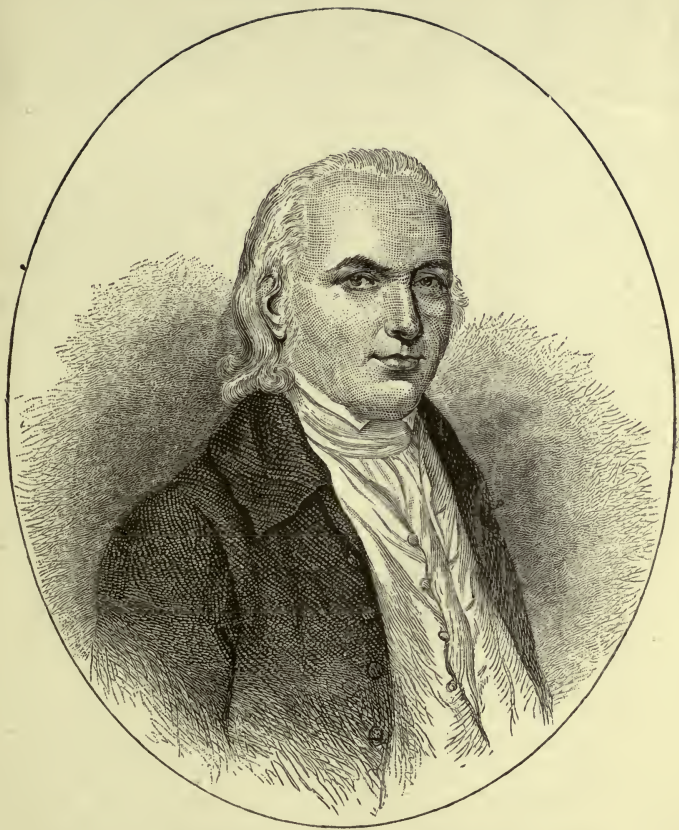
## CHRISTIAN FREDERICK SCHWARTZ.

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**C**HRIſTIAN FREDERICK SCHWARTZ was a miſſionary of no common order, and he had a long and uſeful career. He was born at Sonnenburg, in the Pruſſian province of Brandenburg, on the 26th of October, 1726. He had a pious mother, and ſhe dedicated her ſon to the Lord, if it ſhould be His will to make him a miniſter. In this ſhe was like the mother of Samuel. She died early, however; but the Lord heard her prayer. The reading of a religious book was the means of the converſion of her child while he was yet very young; and he was ſoon afterwards led to deſire the work of the Chriſtian miſtry. His ſchool days were ſpent at Cuſtrin, and at the age of twenty he entered the University of Halle. Here he came under the influence of two remarkable men, Schultze, who had ſpent many years in India as a miſſionary, and Herman Francke, a profeſſor much intereſted in miſſionary work.

At this time the Bible was being printed in the Tamil language at Halle; and Schwartz and another ſtudent were aſked to learn Tamil, that they might aid in the work. The Bible was not printed; but the eighteen months he ſpent in ſtudying the language were not thrown away. At the cloſe of his univerſity courſe, Francke ſuggeſted that he ſhould give himſelf to miſſion work in India. This he did, after obtaining the conſent of his father, and reſuſing the offer of a good home paſtorate.

He was ordained at Copenhagen, and ſailed from London in January, 1750. He reached Tranquebar in July; and after cloſe and conſtant ſtudy was able to preach his firſt ſermon in



CHRISTIAN FREDERICK SCHWARTZ.





Tamil, in November. His first text was, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." He threw himself heartily into the work of the mission, catechizing the children, preparing the natives for baptism, and making almost daily excursions among the near towns and villages. He entered into familiar conversation with the Hindoos, and attained great power of conveying instruction through this channel.

In the spring of 1760, he was invited to visit Ceylon, and during a stay of three months' duration he visited Jaffna, Colombo, and Point de Galle. Everywhere he went he preached the Gospel, and at Point de Galle admitted one hundred and twenty-six persons to the communion. During this tour an illness, which lasted about a month, nearly put an end to his life.

He returned to Tranquebar; and in 1762 went on foot to Trichinopoly and Tanjore. From this time, these places became the chief centres of his work. At Tanjore he was allowed to preach in the rajah's palace. The rajah heard him, but was himself invisible. At Trichinopoly, a place of worship was built and used also as a school for children. In 1766, Schwartz was taken under the patronage of the Society for Promoting Christian Knowledge, and removed from Tranquebar to Trichinopoly.

At Trichinopoly, Schwartz lived in the simplest way, and gave himself wholly to mission labour. His income from the Society for Promoting Christian Knowledge was £48 a year. His dress, dimity, dyed black; his food, rice and vegetables cooked in native fashion; his home, a room in an old building, just large enough to hold himself and his bed. Early in his residence, he was asked by the Governor to act as chaplain to the English soldiers. This he agreed to do, and received £100 annually. The first year he handed the whole amount to the mission fund, and ever afterwards gave to the same cause £50 a year. He gained great influence over the soldiers; and with the assistance of Colonel Wood, the commandant, induced the garrison to build a church

large enough to hold 1,500 people. This place of worship was opened in May, 1766, and called Christ's Church.

Mission work in India is difficult and peculiar. The Hindoos are not ignorant savages. They have ancient religious books, splendid temples, many habits and customs that date from a far-distant past. They have quick, subtle minds, and are fond of speculating and questioning about religious things. Schwartz wisely and readily adapted himself to this state of affairs. Sometimes he addressed large crowds in the open air; sometimes he talked with little groups or even single individuals. He travelled through the towns and villages near Trichinopoly, talking, and arguing, and preaching. He soon enlisted native help, and gathered round himself a band of young Hindoos, whom he first carefully instructed in Gospel truth, and then sent out to teach their countrymen. These men proved to be very useful, and one, Satyanaden by name, became noted as a preacher.

Here is a description of the work by Schwartz himself: "I accompanied Satyanaden to Urieur. Crowds were there, busily adorning the new idol temple; however, they drew near and listened to all. We beheld before us a number of stone idols, of uncouth and frightful shapes. I spoke concerning the true God and His majesty. Then came a company of merchants, going on a pilgrimage. I spoke to them of the word of life, of its rich and eternal value. One of the merchants fell on indifferent topics, and sought thereby to render my words fruitless. Near Candiur, we came to a place where most of the inhabitants had gathered themselves together, in front of a house, to follow a corpse. I sat down beside the body, and instructed them that death was only the gate to endless life—was only the night on which a beautiful day would quickly dawn."

On another occasion he visited some Mahometan merchants in their booths. They heard him silently, their legs crossed, their beards resting on their bosoms, their slippers laid aside. But to

his appeals they replied, "It is so written, but who can live so? Who is able thus to root out his desires?" The Indian Mahometans thus gave to Schwartz the answer that many Englishmen give to the Gospel, "It is very beautiful, but who can live up to its requirements?" Schwartz's answer holds good still—"All who trust in God's grace, and seek to obey His truth."

The most remarkable gift possessed by Schwartz was his power of gaining influence over men of all classes. He had sound common sense, he had a winning manner, he had a gracious, benevolent face, his life, contrary to that of many of the Europeans of his day, was simple and pure. Hence he exerted a kind of fascination over all who came to know him. Governor-generals, English officers, rajahs, haughty Brahmins, despised pariahs, common soldiers, fellow-missionaries, all alike felt his power, came under the spell of his influence, and bore testimony to his character. Honouring his Master by faithful service, all men revered him.

At one time, when visiting Tanjore, as he passed through the streets, the people gathered round him in crowds. The rajah invited him to the palace; and in the evening, in front of the royal chamber, under the open sky, and surrounded by officials and attendants, he spoke of a Saviour's love.

The Nawab of Arcot determined to crush the Rajah of Tanjore, and in his extremity the rajah sent for Schwartz to ask his advice. He wisely declined to enter into matters of war and policy, and notwithstanding this the rajah said, "Padre, I have confidence in you because you are indifferent to money."

In 1773, Tanjore was captured. The church in which Schwartz used to preach on his occasional visits was destroyed. When the East India Company restored the rajah in 1776, Schwartz resolved to make Tanjore his home, and thus founded the mission there. It is an important town, containing now over a hundred

thousand inhabitants. Its most conspicuous ornament is the Great Pagoda, two hundred feet high. This town was the centre of Schwartz's work for the rest of his life. He was sometimes very sad because of the slow progress of the Gospel, yet his work was attended by many successes. Men from all ranks of life became Christians. One village, containing sixty houses, with a pagoda in the midst, gave up idolatry. Schwartz loved to go there. It was the first in which the pagoda had become useless, the voice of the Brahmin without effect, in which there were no wicked dances or cruel sacrifices, and where the knowledge of Christ had entered every home.

Colonel Wood, the commandant of the English troops at Trichinopoly, proved the regard he had for Schwartz by making him guardian of his only son. An extract from one of Schwartz's letters to this lad, after his father's death, is well worth the attention of young readers :

“I have received your kind letter, and rejoice that the son of my friend, who is now in a brighter world, goes on learning such things as will make him useful in society. You learn the classics, French, drawing, etc. ; I entreat you to be diligent, and to spend your time in the best manner. I remember when I learnt vocal music in my younger days, at Custrin, I did not think that I should use it much ; and behold, now, every morning and evening, when the Malabar children come to prayer, I teach them to sing in praise of their Redeemer. Now I am well pleased that I was instructed in vocal music. All things may become useful to ourselves and others. But then, my dear friend, our intention, our desires, must be well managed ; or, in other words, our hearts must be truly minded. As you have spent many months and years in learning useful things, let your heart be now given over to your God, otherwise your learning will prove less beneficial, it may even be abused to your hurt. Pray that you may not lose what you have gained, but that you may grow daily in faith, love, and





THE RAJAH'S PALACE, TANJORE.

hope ; above all, try to get strength, Divine strength, to overcome that sinful timidity, whereby many people are ashamed to confess and practise what they approve in their hearts."

In 1779, two important events took place. The first was the erection of a larger church at Tanjore. This was a work of very great difficulty, but the energy of Schwartz was more than equal to it. He induced the Madras Government to give him the bricks and lime, he sold some gold cloth which the rajah had given him, and he levied contributions from all his friends. At length the building was in this way completed.

The second was his famous visit to Hyder Ali. This man was notorious for cruelty and faithlessness. His palace was at Seringapatam, and he had extended his sway over the whole of Mysore. The whole region of the Carnatic was in constant fear of an invasion. At length the Madras Government resolved to send an agent to him to discover, if possible, his real sentiments towards the English, and to prevent war and bloodshed. Hyder had a profound distrust of the English, and refused to receive one of the usual agents. "Let them send me," said he, "the Christian; he will not deceive me." Schwartz hesitated for some time; but at last granted the request of the Government, and resolved to go. He hoped to preserve peace, to prevent bloodshed, and to preach the Gospel to those who otherwise might never hear it. He started July 1st, 1779, accompanied by Satyanaden; and after a long, difficult, and at times dangerous journey, reached Seringapatam on August 25th. A tent was pitched for him on the glacis of the fort. On all sides he saw signs of warlike preparation. While awaiting his audience with Hyder Ali, officers and judges of the court, Brahmins, and many others curious to see him, and to hear about the new religion which he taught, visited and questioned him.

After some delay, Hyder Ali sent for him, and on his entrance received him courteously, and requested him to sit by his side. The floor was spread with beautiful carpets. Great was the contrast both in appearance and spirit of the two men. Hyder listened attentively to Schwartz, and he then upbraided the

Europeans with their frequent breaches of engagements, but expressed his desire to live peaceably. He then gave audience to others, and surprised Schwartz by the rapidity and shrewdness with which he disposed of the business of his empire.

Schwartz was now invited to reside in the palace, and he accepted the offer. It was a dark and terrible abode, a home where mercy was never known, whence the cry of blood went up to heaven day and night. "Here," he writes, "the nearest friends do not trust themselves to open their hearts. Within the palace, Hyder's ancient friend, Kunderow, is confined in an iron cage, and fed with bread and milk; by which means the former kept his vow, that he would treat him like a paroquet. Dreadful punishments take place daily."

In the palace was a splendid hall, that was cool during the heat of the day. Here Schwartz frequently conversed with Hyder. The missionary was faithful to his Master and His work. He set before the merciless tyrant the Gospel of love. One evening the curiosity of the rajah was aroused, and he asked Schwartz to give an address to all present. Officers, courtiers, and others stood round. They were all hushed and awestruck; but the hope and terror were not of God but of Hyder, whose every glance was watched with deep anxiety.

Schwartz spent three months at Seringapatam, and on leaving Hyder sent this message to all his officers: "Permit Padre Schwartz to pass unmolested, and show him respect and kindness, for he is a holy man, and means no harm to my government." He returned to Madras with the conviction that Hyder meant to make war on the English, and his fears were only too soon realized. The Carnatic was ravaged, Negapatam and Arcot were taken, and it seemed probable that Madras itself would be captured. Multitudes fled from the country into Tanjore; and in these times of distress the wonderful personal influence of Schwartz was more prominent than ever.



He had persuaded the native Christians to lay up stores, and from these they were able to supply many destitute Hindoos. In the midst of general distrust—distrust of the English, of Hyder, of the native rulers—Schwartz everywhere inspired confidence. Twice he saved Tanjore from famine, when the rajah and all others were powerless. On one occasion there was grain and cattle enough in the surrounding country; but neither the threats nor entreaties nor promises of the rajah could induce the people to bring them to Tanjore. Famine was raging, and men were dying in the streets. Schwartz was appealed to, and sent letters out promising to pay with his own hands all who would bring supplies. “In one or two days,” he writes, “I got above a thousand bullocks, and eighty thousand kalams of grain. The people made all possible haste, for they did this at the risk of their lives. By this means the town was saved.”

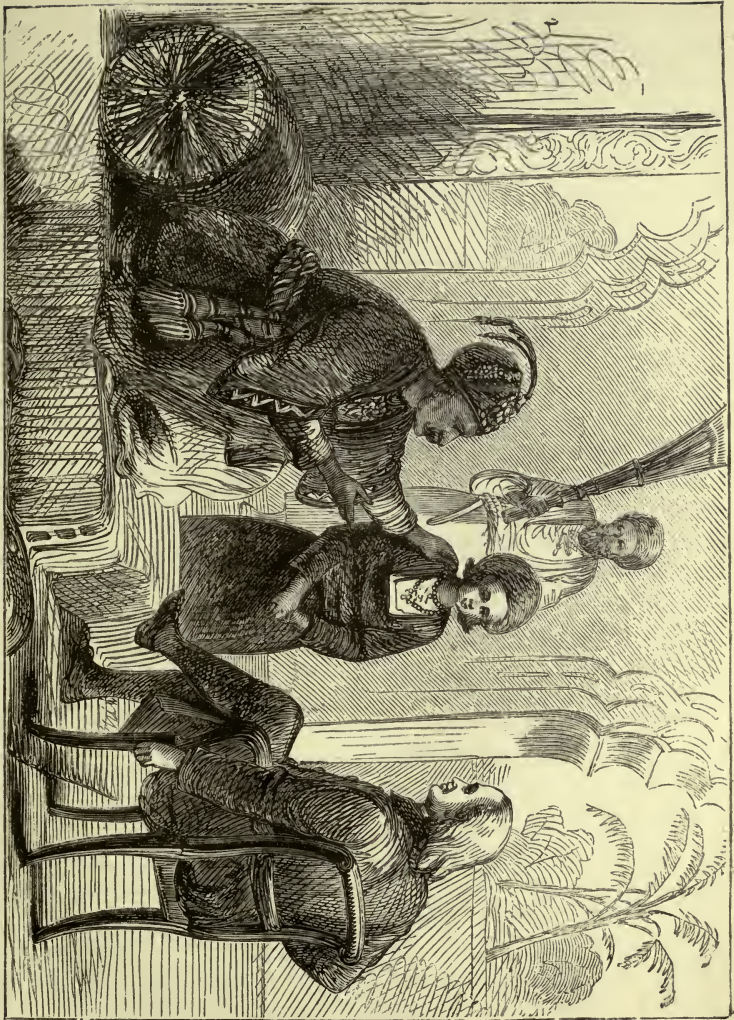
A prince and his people were thus saved from starvation by the Christian missionary. And the power which he exerted was not genius or eloquence or rank, but the influence of his character, due to the purity of his heart and the consistency of his life.

In 1784, after peace had been restored, Tanjore was placed under a committee of inspection, consisting of two members. At the urgent request of the Resident, the name of Schwartz was added. In these terms the Resident sent in his request: “It is, and will be as long as I live, my greatest pride and most pleasing recollection, that, from the moment of my entering upon this responsible station, I have consulted with Mr. Schwartz on every occasion, and taken no step of the least importance without his previous concurrence and approbation; nor has there been a difference of sentiment between us on any one occasion.”

In the course of the year 1787 an important event took place in the court of Tanjore. This was the adoption of a son by the rajah as his successor to the throne, his immediate descendants



SERROJEE COMMANDED TO SCHWARTZ.





having been all removed by death. Having chosen a youth, only ten years old, whom he named Serfojee Rajah, he ratified his election by the customary forms and ceremonies, and formally announced the act to the Governor of Madras. The next step he took was to send for Schwartz. On his arrival the rajah, pointing to the child, said, "This is not my son, but yours; into your hand I deliver him." Schwartz replied, "May this child become a child of God." Here the rajah, being distressed by his cough, withdrew; but the next day he sent again for the missionary, and said, "I appoint you guardian to the child; I intend to give him over to your care." Schwartz immediately replied: "You know, rajah, I have always been willing to serve you as far as I could, but this request is beyond my power. You know there are competitors and parties in the palace who aspire to the government. Cabals and animosities will arise, which will endanger the child's life and involve the kingdom in confusion. As for me, I must disclaim all guardianship, for the simple reason, waiving every other, that it would be impossible for me to take care of him. I may perhaps see him once or twice in a month, and give him my best advice; but what poor guardianship would this be! You have a brother, deliver the child to him; charge him to educate and treat him as his own son till he is grown up. Thus his health and life may be preserved, and the welfare of the country be secured."

To this suggestion the rajah at first objected, but afterwards said he would consider it. The next morning the rajah, who was rapidly sinking, requested the attendance of the English Resident, the commander of the garrison, and Schwartz. After they had been introduced to the rajah's brother and his adopted son, he sent them a message to the effect that he had appointed Ameer Sing to be the child's guardian and regent till he was capable of succeeding to the throne, and expressing his desire that the Company would support them in the government, according

to their solemn promise to maintain him and his heirs on the throne as long as the sun and moon should endure. Two days afterwards the rajah expired.

Scarcely had the funeral obsequies been performed, when the friends of Ameer Sing memorialized Sir Archibald Campell on the injustice of excluding him from the immediate succession, and obtained the opinion of some learned pundits, to whom, by order of Lord Cornwallis, the Governor-general, the question was submitted.

In consequence of their unanimous decision in favour of Ameer Sing, he was at once raised to the throne, and a treaty was concluded between him and the Company. On his accession to the throne, he had received a letter of counsel and advice from the English Government, calling his attention to the state of the revenue and the mal-administration of justice to his subjects. Of these suggestions, however, he was so utterly regardless that a commissioner, one of the members of the Madras Council, was sent down to Tanjore to make arrangements for the better management of public affairs. Amongst other things it was agreed that Schwartz should have the superintendence of the Court of Justice, which the rajah had consented to establish at Tanjore, and that a weekly report of its proceedings should be delivered to him, which he should remit to the British Resident. By these and other arrangements many advantages were obtained ; but they were counteracted by the rajah and his unprincipled sirkeel or manager, Shevarow.

One of the gravest charges against Ameer Sing was, however, his treatment of Serfojee, the adopted heir of the late rajah. Not satisfied with having displaced him from his rightful position in the government, he deprived him not only of all education, but of free air, exercise, and attendance. Schwartz felt himself called upon to interfere, and by his benevolent and strenuous exertions, the unfortunate youth was rescued from "the durance vile" to



which he had been subjected. For the first time since his confinement he saw the sun! A guard of twelve sepoy were placed over him; a Mahratta Brahmin, approved by Mr. Schwartz, was appointed to attend to his education, and he was allowed to see his adopted mother and other relatives without hindrance. But this relief was only temporary. The treatment of Serfojee and the widows of the late rajah was so harsh, that at last they were removed from Tanjore, under an escort of the Company's troops, to Madras. Proceedings were commenced for a renewed investigation of the claims of Serfojee. It was found, from answers to questions translated by Sir William Jones into Sanscrit, and sent privately to the Pundits of Bengal and Benares, who were well versed in the Hindoo law, that the supposed defects in his adoption were of no validity. The documents relating to this subject were transmitted to the Court of Directors; but their decision, by which Ameer Sing was formally deposed and the young prince was raised to the throne, did not reach India till the venerable friend of the young prince had ceased to take any part in the affairs of this earthly scene.

Even after Schwartz had entered his seventieth year, he preached every Sunday in English and Tamil, catechized every day, and employed his afternoons in visiting and instructing the native converts. On his seventieth birthday, he thus wrote to his friend Professor Schultz:

“Ebenezer! hitherto the Lord has helped me. To-day I have entered on my seventy-first year. Oh! the riches of His grace and forbearance, which I have experienced during seventy years!

“I am still able to go through the labour of instructing both young and old without being over-fatigued. This duty is so great a refreshment to me, that I heartily praise God for continued health and strength to declare to heathens and Christians His name, who has sent Christ as a Saviour, and made Him our wisdom and righteousness, sanctification and redemption. Let

worldlings boast as much as they please; my boast is in the Lord, from whom alone cometh my salvation."

From the beginning of January to the middle of October, 1797, he pursued his ministerial labours and studies with no very marked diminution of his wonted energy. The commencement of his illness, which may be dated from October 17th, consisted only of a cold and hoarseness. Under all his severe sufferings, he never uttered a single expression of impatience; his mind was always calm and serene. Once, when he was in great pain, he said, "If it be the will of the Lord to take me to heaven, His will be done, His name be praised."

Though his strength was quite exhausted, and his body extremely emaciated, he desired that the school children and others, who usually attended the evening prayers, should assemble in his parlour, where, after singing, he expounded a portion of the Holy Scriptures in a very affecting manner, and concluded it with a fervent and importunate prayer. It was his custom to hear the English school children read a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts's Hymns. During his illness, he seemed particularly pleased with that hymn which begins with the following words:—

"Far from my thoughts, vain world, be gone,  
Let my religious hours alone;  
Fain would mine eyes my Saviour see,  
I wait a visit, Lord, from Thee."

He called it his beloved song, and desired the children to sing it frequently to him.

On the 23rd of November, he was visited by Serfojee, to whom he gave his dying charge. "After God has called me hence," he said, "I request you will be careful not to indulge a fondness for pomp and grandeur, and that you will be kind to the Christians. If they behave ill, let them be punished; but if they do well, show yourself to them as their father and protector. As the

administration of justice is indispensably necessary to the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish that you would renounce your idolatry, and serve and honour the only true God. May He be merciful, and enable you to do it!"

On Wednesday, February 13th, the last day of his life, his missionary brethren were much with him, and sang several hymns, in which he joined with much fervour and delight. After they had retired, he prayed silently, and at one time uttered the following words:—"O Lord, hitherto Thou hast preserved me; hitherto Thou hast brought me, and hast bestowed innumerable benefits upon me. Do what is pleasing in Thy sight. I commend my spirit into Thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of Thy love and mercy." It was after this that the following affecting incident occurred. Mr. Gerické was watching by his side, and observing him apparently lifeless, with his eyes closed, began to sing their favourite hymn, "Only to Thee, Lord Jesus Christ," and had finished the first verse, when, on commencing the second, to his astonishment and delight, the venerable missionary revived, accompanied him with a clear and melodious voice, and finished the hymn before he breathed his last.

His remains were interred the next day, in the chapel erected by him near his residence, in the garden given him by the late rajah. The funeral was delayed a little beyond the appointed time, as Serfojee wished once more to look on the countenance of his faithful counsellor and friend. He shed a flood of tears over him, and covered his body with a gold cloth. It had been arranged to sing a funeral hymn while conveying the body to the chapel, but this was rendered impossible by the cries and lamentations of the spectators.

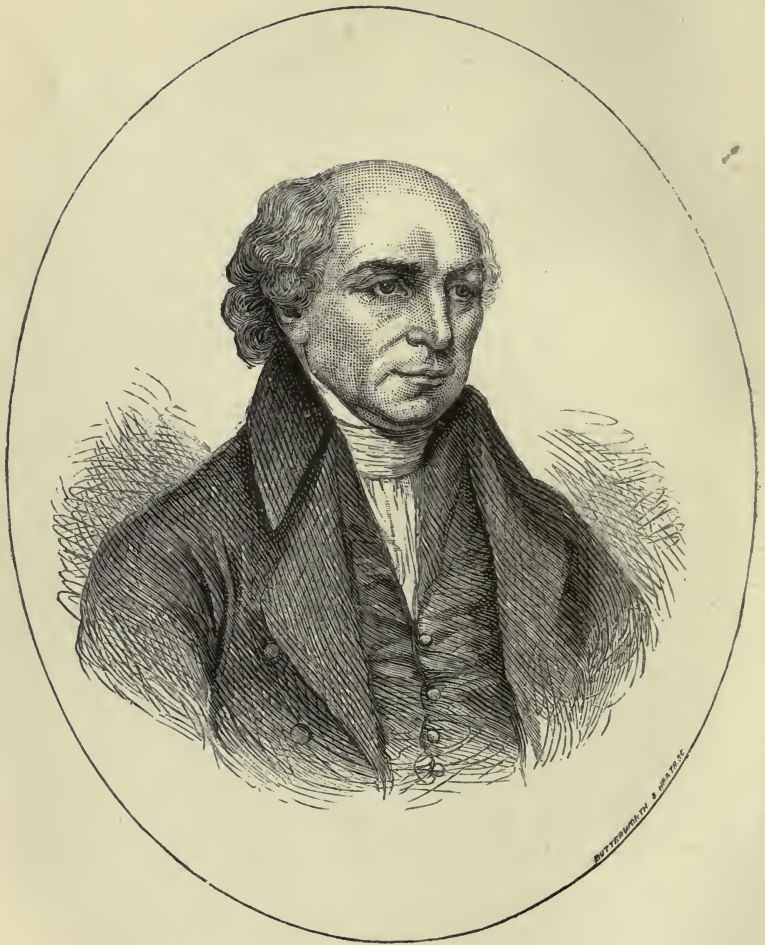
In 1801, Serfojee, who was then established as rajah, requested

the Society for Promoting Christian Knowledge to send out, at his expense, a marble monument with a suitable inscription, to be placed on the pillar next to the pulpit in which he preached. A monument, executed by Flaxman, was in consequence sent to Tanjore. The group represents, in *basso relievo*, the death-bed of the missionary; his colleague Gerické standing behind him; two native attendants and three children of his school around his bed, and the Hindoo prince at his side, grasping the hand and receiving the blessing of his dying friend. A few years later another handsome monument, executed by Bacon, was set up in St. Mary's Church, at Madras, by the Directors of the East India Company, "to perpetuate the memory of his transcendent worth."

Thus passed away one of the noblest members of the great army of missionaries. He had laboured hard for eight and forty years. He had won the reverence of a rajah and people alien to him in race, language, and religion. Mainly by his advice, and through his administrative skill, the state of Tanjore had been remodelled, and the line of its rulers changed. He was the founder of the Tanjore Mission, and the life of all the Indian missionary effort of his day. He lived unmarried, that he might the more completely give himself up to his work. His form was impressive and venerable. Upon his face the eye of the Hindoo native and Brahmin, and of the English officer and soldier, alike loved to dwell. To few has the power been given of swaying human hearts so strongly. In his life-work he was instant "in season, and out of season;" he was "stedfast, unmoveable, always abounding in the work of the Lord," and truly his "labour was not in vain in the Lord."







WILLIAM CAREY.

## WILLIAM CAREY.

WILLIAM CAREY was born in the village of Pury, or Paulerspury, in Northamptonshire, on the 17th of August, 1761. His grandfather had been parish clerk and schoolmaster of the village, and his father had succeeded him in both offices. He thus obtained at home an education which was generally esteemed good in country villages. Not much is known respecting his youth, and any information we do possess is obtained from the recollections of his relatives after he had become famous. We are told that at the age of six he worked out sums in arithmetic in his own mind; that after having learned to read, he was especially fond of books of science, history, and travels; and that his desire to understand all he heard and saw was very strong at an early age. He had a large collection of insects of various kinds, and at different stages of growth, and he tried to learn drawing that he might thus assist himself in studies of this kind. When he walked out, he carefully looked into the hedges, and closely examined every strange plant he met with. Even while still a child, it was observed that whatever he began he completed, and never allowed himself to be turned from his purpose by difficulties. He took an active share in the juvenile sports of the village, and became a great favourite with the children of his own age by the spirit of fun and frolic which he constantly exhibited.

At the age of twelve he obtained a copy of Dyche's *Latin Vocabulary*, and committed nearly the whole of it to memory, while he carefully studied the grammar prefixed to it. But his

parents were poor, and could afford him but little assistance in his efforts to obtain education, and necessity compelled his doing something for his own support. He was therefore, at the age of fourteen, bound apprentice to a shoemaker, at Hackleton. Every prospect of mental progress seemed to be darkened by this arrangement, but his thirst for knowledge continued in all its strength. In the little collection of books in the shoemaker's shop, he found a commentary on the New Testament, which contained in it many Greek words. He did not know the Greek alphabet, but he tried to imitate the letters as they came before him in his reading. In the village in which his father lived, there was a journeyman weaver, who had received a liberal education with a view to the medical profession, but who had been obliged by his unsteady habits to seek his living by labouring with his hands. When young Carey could obtain permission to visit his father, he took the Greek words he had copied to this weaver, and obtained a translation of them, and was thus assisted in learning the language. His master having died about two years after he had begun his apprenticeship, he engaged himself as a journeyman shoemaker to a Mr. Old, at whose house the Rev. Thomas Scott, the author of the well-known commentary on the Bible, frequently paid pastoral visits. It is recorded that on one of these occasions, "Mr. Old entered the room with a sensible-looking lad in his working-apron. Young Carey's attention was riveted while Mr. Scott addressed those who were present, and he exhibited great intelligence. He said little, but occasionally asked appropriate questions with much modesty, which led Mr. Scott to remark that the youth would prove no ordinary character." At a later period, when Mr. Scott had occasion to pass the old shop where Carey had been employed in making shoes, he observed to those who were with him that "That was Mr. Carey's college;" and seldom has any college turned out so distinguished a student.



Carey was brought up a strict Churchman, and cordially hated all dissent. Soon after he went to Mr. Old's, he was brought under religious impression through the instrumentality of a fellow-servant. He now began to realize his danger as a sinner, and the necessity of conversion, and these convictions led him to a closer examination of the sacred Scriptures. He resolved regularly to attend three church services every Lord's day, as well as a prayer-meeting at the dissenting chapel every week. It was at this period that he experienced that great change which laid the foundation of all the Christian excellence of his character. It was chiefly under the ministry of Mr. Scott, the commentator, at Ravenstone, that he took the first steps of his Christian course; and he was afterwards accustomed to remark that if there was "anything of the work of God in him, he was indebted for it to Mr. Scott's ministrations." The growth of Divine knowledge in his mind was very gradual. He was long kept under terror by the views which he took of the Divine law, and had much difficulty in realizing the freeness and fulness of the grace revealed in the Gospel. But his mind was enlightened and relieved by reading a work which had only at that time just appeared,—Hall's *Helps to Zion's Travellers*,—a book which is still held in much esteem, and which has been a guide and a blessing to many. He read it with deep interest, and found in it "all that he had picked up by scraps arranged and illustrated," and for the first time felt the ground of his faith as a Christian firm and abiding.

Carey's first appearance in the pulpit was at the very early age of eighteen, and he always looked back with dissatisfaction on the occasion in connection with which it was made. He had joined a church formed at the time by a few pious men at Hackleton, and in the assemblies of these Christian people, he says, he "was sometimes invited to deliver his thoughts on a passage of Scripture," and "the people, being

ignorant, applauded" him, as he says, "to his great injury." Some time after, while attending an "Association meeting" at Olney, at which he was obliged to fast the whole day, not having the means of purchasing a meal, some Christian friends from Earl's Barton, a neighbouring village, were lamenting their spiritual destitution to Mr. Chater, the Independent minister at Olney. He was well acquainted with Carey's work, and advised them to request his services. They did so, and he complied with their request. He preached in that village regularly from Sabbath to Sabbath for three years and a half. It was necessary that he should support himself by working at his trade. It was at this time that his views on the subject of baptism became changed, and he was baptized by Dr. John Ryland, his future associate in the cause of missions, who afterwards stated at a public meeting, that "on the 5th of October, 1783, he baptized a poor journeyman shoemaker, in the River Nen, a little beyond Dr. Doddridge's Chapel, in Northampton." He became a member of the church at Olney, of which Mr. Sutcliff was minister, and soon became pastor of a small congregation at Barton. As he was able to procure the loan of books from his neighbours, he enlarged the circle of his studies, now and again being in a position to purchase a few books, thus laying the foundation of his library. Among other means which he employed for the improvement of his acquaintance with languages, was that of reading the portion of Scripture which he selected for devotional exercise in the morning, in Latin, Greek, and Hebrew. His difficulties were many, but his determination and perseverance were great, and he overcame them. He was still working as a shoemaker.

Ere long he became pastor of a small church at Moulton. He had here the prospect of a good school; but he was not naturally well fitted for teaching, and he did not succeed. In after life he remarked, "When I kept school, it was the boys who kept

me." He was, consequently, obliged to fall back on his former trade for a living. Once in a fortnight he might be seen walking eight or ten miles to Northampton, with his wallet full of shoes upon his shoulder, and then returning home with a fresh supply of leather to fulfil his engagements with a Government contractor. He was but a sorry shoemaker. Thirty years after this period, when dining one day at Barrackpore Park, opposite Serampore, with the Governor-General, the Marquis of Hastings, he overheard one of the guests, a general, inquiring whether Mr. Carey had not once been a shoemaker, on which he stepped forward and said, "No, sir, only a cobbler!"

Carey's residence at Moulton, in spite of his straitened circumstances, furnished him with opportunities of improvement such as he had not hitherto known. He so divided his time, as to be able to make the best use of it. He also enjoyed the advantage of personal intercourse with the venerable Mr. Hall of Arnsby, whose book has been already referred to, and with his eminent and gifted son, Robert Hall. At Moulton he also improved his acquaintance with Dr. Ryland; but, most important of all, was the commencement of his friendship with Andrew Fuller, with whom he was afterwards to have so much to do in relation to the great missionary enterprise—a friendship which continued unbroken to the close of Mr. Fuller's career in 1815.

He seems to have combined occasional teaching with his other employment, and it was while reading Cook's *Voyages round the World*, and instructing some young people in geography, that he was led to think more seriously of the spiritual condition of the heathen, and to form the noble design of sending the Gospel to them. The idea of establishing a mission to the heathen had taken such complete possession of his thoughts that he could talk of little else. Mr. Fuller relates that on going to Carey's little workshop, he was accustomed to see a large map suspended

on the wall, composed of several sheets pasted together, in which he had entered every particular which he had been able to glean relative to the natural character, the population, and the religion of every country which was at that time known. While engaged in making or mending shoes, his eye was often raised from the last to the map, his mind being occupied with the state of the various heathen nations, and the importance of making them acquainted with the Saviour. It was to this that Mr. Wilberforce alluded, in the House of Commons, when urging Parliament to grant to missionaries free access to India. "A sublimer thought," said he, "cannot be conceived than when a poor cobbler formed the resolution to give to the millions of Hindoos the Bible in their own language."

But for a time Carey met with little encouragement in his endeavours to press the subject of missions. Having failed to induce any other to undertake the task, he at length himself prepared and published a pamphlet which may be said to have originated those great missionary enterprises which are now the glory of the churches of different denominations in Great Britain and America. While engaged in preparing this missionary appeal, he and his family were in a state bordering on actual starvation—for he was now married, and had several children. Having removed to Leicester in 1789, his worldly circumstances were somewhat improved; but his church not being able fully to support him, he again tried teaching, and opened a school. At Leicester he was in his element. He was introduced to Dr. Arnold, who is described as "a great lover of learning," and who gave him free access to his library. He also made the acquaintance of the Rev. Thomas Robinson, the pious rector of St. Mary's, with whom he maintained a constant and cordial intercourse while he continued in the town, and a friendly correspondence after he went to India. Ere long he became widely known and respected, not only by those who attended



his ministry, but by "many other persons of learning and influence." He enjoyed opportunities of cultivating his natural tastes, and of pursuing those scientific researches which were afterwards followed up with so much zeal and success in India.

So far back as the year 1784, the Nottingham Association, to which he belonged, had resolved upon holding monthly meetings for conversation and prayer. Carey's one topic at these meetings was the state of the pagan world; and now, after his removal to Leicester, he introduces his favourite subject to a similar meeting of ministers,—“whether it is not practicable, and our bounden duty, to attempt somewhat towards spreading the Gospel in the heathen world?” Two sermons were preached by the venerable Mr. Sutcliff and Mr. Andrew Fuller, which confirmed Carey in his views, and strengthened his resolution to have something done without further delay. At the meeting of the Association which was held at Nottingham at the end of May, 1792, Carey was the preacher, and the sermon which he delivered may be considered as the foundation of the Baptist Mission in India. He took for his text the passage in Isaiah liv. 2, 3: “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.” From this text he discoursed under two heads,—1. Expect great things from God; and 2. Attempt great things for God. The sermon was animated and earnest. The feelings which had been working in his mind for so many years were poured into his exhortations, and it seemed as if he were persuaded that the realizing of his long-cherished hopes depended on the impression which he could then produce on “his present audience.” With such force did he blame the indifference with which the cause of missions had been treated, that Dr. Ryland, who was present,

said he should not have wondered if the audience had "lifted up their voices and wept." But when the assembled ministers came to consider the subject, and to inquire what could be done, the old feelings of fear and doubt prevailed, and they were about to separate without having come to any decision, when Carey seized Mr. Fuller by the hand in an agony of distress, and inquired whether "they were again going away without doing anything?" The appeal was successful, and, to his delight, it was resolved, "That a plan be prepared against the next ministers' meeting at Kettering, for the establishment of a Society for propagating the Gospel among the Heathen."

This memorable meeting was held at Kettering on the 2nd of October, 1792. After the services of the day, the ministers, twelve in number, withdrew to the parlour of Mrs. Wallis, the widow of one of the deacons, whose ancestors had established the first Baptist Church in the town a century before. They entered into a long and anxious consideration of the question whether they could send the Gospel to the heathen. But many difficulties rose up before them. The means of intercourse between one part of the world and another were not at that time such as they are now. The ministers felt that there was no experience among them to guide their movements in regard to any such undertaking; they were ignorant of the best mode of giving form to a Missionary Association, or of working it even after they had formed it; they knew of no favourable opening in any heathen land to which their efforts might be directed; they were without funds or influence, and their inland position in England was unfavourable for correspondence or action. But all these objections were overruled by the vigour of Carey's arguments; and, under the irresistible influence of his great mind and his unquenchable zeal, the ministers present were prevailed upon to pledge themselves in a solemn vow to God and to each other to make, at the least, an attempt to convey the Gospel

message to some portion of the heathen world. A Society was formed accordingly, and a Committee of five appointed, consisting of Andrew Fuller, John Ryland, John Sutcliff, Reynold Hogg, and William Carey,—names which, in this connection, will be held in everlasting remembrance. Mr. Fuller was appointed the secretary, and Mr. Hogg the treasurer, and a subscription was collected on the spot, amounting to £13 2s. 6d., the first offering of the millions which have since been laid on the altar of this sacred cause. As soon as the subscription paper was filled up, Carey offered to embark for any country which the Society might select. His mind was full of this undertaking; and although the greatness of this enterprise was in strong contrast with the smallness of the means for conducting it, he was eager to have the work begun at once.

The ministers and churches of the denomination in London stood aloof from the undertaking. Of all the ministers in London only one could be persuaded to give it any countenance. Allowance must be made for the caution of the London ministers. The men with whom the Mission originated were comparatively without influence even in their own denomination. Mr. Fuller was just beginning to attract public notice as a divine; but neither he nor Carey were men of high place, and their undertaking seemed to be so far beyond their strength that it resembled the dream of a wild fancy rather than the sober proposal of reasonable men. Little did the respectable ministers of London foresee that the plan from which they shrank was destined ere long to enlist the zeal and energy of every class and rank in England and America, and to embrace in its benevolent endeavours every heathen tribe under the sun. The only minister in London from whom Carey received any warm sympathy was a member of the Established Church, the venerable John Newton, who “advised him with the fidelity and tenderness of a father.” The feeling of the professing Christians

of the whole country was indifferent to the subject of Missions, and some regarded such an undertaking as dangerous, and treated it with scorn or contempt. It was at such a time and in such a state of feeling that Mr. Fuller and Carey resolved with the Divine help to carry out the plan of a mission to the heathen.

The great question now was the special field in which operations should commence. Carey had thought long and anxiously about the South Seas, and held himself in readiness to proceed thither if he could be promised support for even one year. At this time he met with Mr. John Thomas, and this changed his mind. Mr. Thomas was collecting funds privately, and without being connected with any society, for a mission in Bengal, for which he had conceived a great liking, and in which he had personally laboured while in the East as a naval surgeon. Satisfied with the Christian character and missionary zeal and fitness of Mr. Thomas, the Society offered him an engagement as an agent, and he joyfully accepted it. The next difficulty was to obtain a companion for Mr. Thomas. Andrew Fuller, interested in the report given by Mr. Thomas, who had recently come from Bengal, uttered his thrilling and oft-quoted statement, "There is a gold mine in India, but it seems almost as deep as the centre of the earth, who will venture to explore it?" William Carey answered the challenge of his friend in these memorable words, "I will go down, but remember that *you must hold the ropes.*" Mr. Fuller thus referred to the multitude of precious souls in need of salvation in India, and Carey to the importance and necessity of prayer at home while he should diligently labour abroad. The scene was very solemn. The engagement was sacred, and it was at once entered into. While the Committee were still in deliberation, Mr. Thomas was unexpectedly announced; and on his entering the room, Carey, impatient to embrace his future colleague, sprang from his seat, and they fell on each other's neck and wept.



But a new difficulty now arose. When the subject of proceeding to India was mentioned to Mrs. Carey, she declared that she would never consent to quit her native land. A voyage to India was considered a serious undertaking in those days, and therefore it is scarcely matter of surprise that Mrs. Carey, who had never been beyond the limits of the county in which she was born, should have shrunk from the prospect of proceeding with her four children to a country so distant, and of which she knew but little. This was a great trial to Carey; but his resolution was not to be shaken: a sense of duty compelled him to go to India, and, much as he desired to have his family with him, it was determined that he should go at once on the mission, taking his eldest son with him, and arranging to return, as soon as he had made arrangements for them in the country to which he was destined, for his wife and the other children. But this trial was unexpectedly and happily overcome; Mrs. Carey ultimately agreed to accompany her husband, and all went together.

There was still another difficulty, however. After the infant Society had engaged, in the ardour of their feelings, to send out two missionaries to India, they found that their zeal had outrun their means—there were not funds sufficient to pay the expenses of the voyage. Mr. Thomas was therefore obliged to visit many parts of the country to raise subscriptions, and he met with many rebuffs. Mr. Fuller also came up to London, and went from door to door among the members of the Baptist churches for the same purpose. He frequently met with a cold reception, and many times did he retire from the more public streets into back lanes, that he might not be seen to weep over his want of success. By begging and borrowing, and by an act of generosity on the part of the owners of the vessel, they at length embarked in the *Princess Maria*, a Dutch East Indiaman, on the 13th day of June, 1793.

Before they left England, the missionaries were solemnly appointed to their work, at a special service which was held at

Leicester, at which Mr. Fuller delivered an address to Carey and Thomas in such language and in such a spirit as served in no ordinary degree to support their minds under the difficulties which they had afterwards to encounter in India.

Carey was always occupied. Throughout the voyage he diligently employed himself in preparing for his future work, by studying Bengalee under Mr. Thomas's teaching, and by assisting him in the translation of the Book of Genesis into that language, Thomas knowing Bengalee, and he himself being well acquainted with the Hebrew original. The whole party landed in Calcutta on the 11th of November, after a voyage of five months.

The first Protestant mission to India was established by Frederick iv., King of Denmark, in 1705. To understand the work of future years done by Carey and his associates, it is needful to glance at its history. After many changes and many trials, this mission was joined by John Zacharias Kiernandier, who, some years after his arrival in the country, was driven by war, which was prevalent, to Calcutta in 1758. He soon afterwards commenced Divine service in that city in the Portuguese language, which was well understood by all the foreign settlers around the Bay of Bengal. It is not easy to discover what was the amount of success which attended Kiernandier's mission; but he received into Church-membership 1200 persons between the years 1759 and 1786, and of these 250 are said to have been pure natives,—the rest being Europeans. He was obliged to leave Calcutta in 1787, and at that date there was a large and important native Christian community in the city, and its suburbs. But when Carey landed, six years after, he could not discover or hear of a single native who had been connected with Kiernandier's mission. Of the baptism of one native, however, there is distinct record. Gunesham-dass, an inhabitant of Delhi, joined the English army at the age of fifteen, and by-and-by came to England. He was probably the

first Hindoo of caste who crossed the “black wave” to visit Europe. When he returned to India, in 1774, he received Christian baptism, and lived a consistent Christian life. There were a few Christian gentlemen—Mr. Charles Grant, Mr. Robert Chambers, and one or two others—who endeavoured to maintain the mission, but they were not successful. They encouraged Mr. Thomas, and he was travelling over England soliciting assistance when he was engaged by the Baptist Society as the companion of Carey. The East India Company discouraged the commencement and the work of Christian missions, notwithstanding the endeavours of Mr. Wilberforce and a few others in the House of Commons in favour of liberty and the Gospel.

There are about fifty languages spoken in Hindostan; and, in connection with this fact, the providence of God is very conspicuous in the sending of such a man as Carey to such a country,—his ability to acquire a knowledge of different languages quickly and correctly being most remarkable.

Carey is now to be considered as actually at his work as a missionary. Before he had been a month in the country, he felt it necessary to seek some cheaper locality than Calcutta, and removed to Bandel, about two miles above the town of Hooghly, once the great centre of the trade of Bengal. He here met with Kiernandier, now eighty-four years of age, and with whom he was glad to have intercourse, deeply respecting him as he did on account of his missionary labours and his pecuniary sacrifices and gifts for the purpose of making known the Gospel in India. But Bandel was too much a neighbourhood of Europeans to be adapted to Carey’s plan of a mission to the heathen. The money difficulties of the mission were also very great, and both the missionaries were therefore obliged to accept an offer to take the superintendence of two indigo factories,—Carey going to Mudnabatty, about two hundred and sixty miles north of Calcutta, and Thomas to a place sixteen miles distant. In this

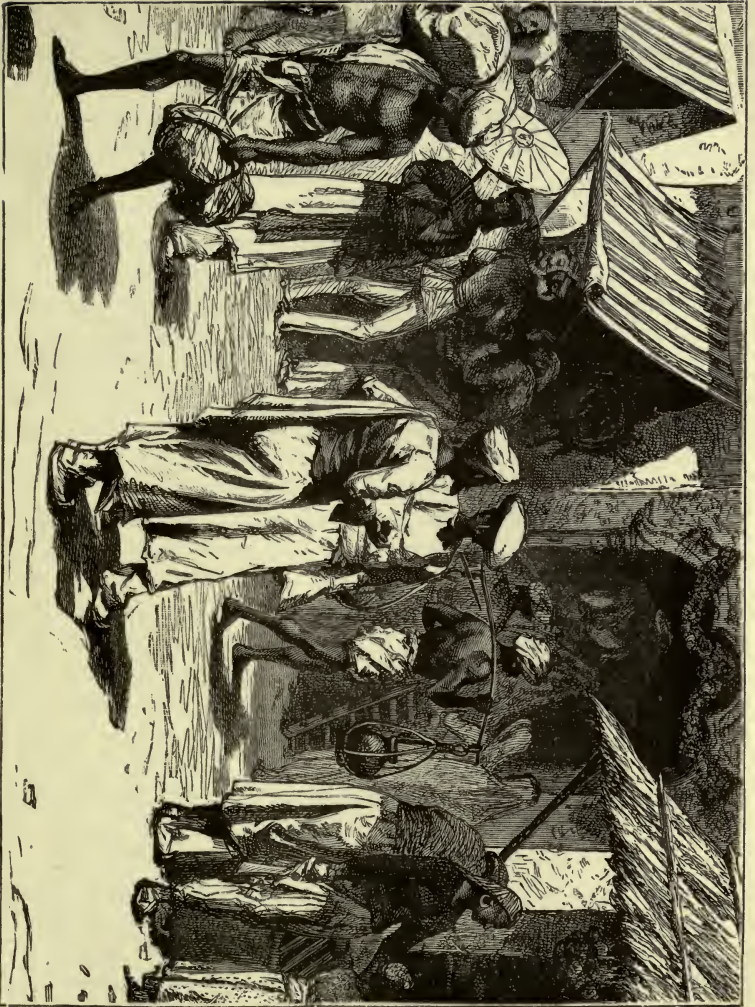
choice they were influenced not only by stern necessity, but also hoped that their missionary work might be successful among those committed to their charge.

At this period Mr. Carey was called to pass through severe trials of various kinds; and in the midst of them his character shone all the brighter, as gold which has passed through the furnace. His colleague was the occasion of perpetual perplexity by his eccentric ways and his business mismanagement; his family suffered from sickness, and a much-loved boy of five having died, he could persuade no one to make a coffin for him, and the men who buried him lost caste; and, in the midst of all this, up to the time of his taking charge of the factory, he had been in the deepest poverty. He was reduced to a state of distress more severe than any he had experienced during the previous twenty years, in which he had been continually struggling with difficulties. His mind required all the support which could be obtained from a firm trust in the loving-kindness of his Master and in the promises of the sacred Scriptures. He was in a foreign land with a large family, and without a friend or a farthing. But, although he suffered, he did not despair. He laboured hard in his efforts to become familiar with the language, and in the using of all opportunities for stating the truths of the Gospel to the natives.

As soon as he had made the arrangement in regard to the factory, he wrote home to the Society in England, and, in a way that was like his own noble disinterestedness, stated that he was now no longer in need of any personal support from it. He likewise requested that the sum which might be regarded as his salary should be devoted to the printing of the Bengalee translation of the New Testament. "At the same time," he adds, "it will be my glory and joy to stand in the same relation to the Society as before."

In November, 1795, the two missionaries formed a church at





INDIAN BAZAAR.



Mudnabatty, composed of themselves and two Englishmen. In the quiet seclusion of this place, free from pecuniary anxieties, Carey passed more than five years of his life, and was thus enabled to prepare himself for that more extended and important sphere of usefulness which was afterwards opened up to him. Of his income, he was enabled by rigid economy, to devote a fourth, and often a third, to missionary objects. He preached his first English sermon in India, on the Lord's day, the 16th of June, 1794, the day after his arrival at Mudnabatty, in the Company's factory hall, to a small and attentive audience of sixteen. His time was systematically divided into portions, devoted to the management of the factory, the study of the language, the translation of the New Testament, and addresses to the heathen. The establishment at the factory consisted of about ninety natives, who formed his regular congregation, and he constantly went preaching to the natives in the neighbouring villages. The situation of the factory was unhealthy, however; and in less than three months he was prostrated by a severe fever, which at one time threatened his life. But he was graciously spared for future usefulness.

The year 1795 was memorable in the history of missions. It was in that year that the London Missionary Society was formed. Shortly after its formation, Mr. Robert Haldane, the descendant of an ancient family in Scotland, and the owner of large landed property near Stirling, sold his estate, and arranged to proceed to India, accompanied by three ministerial friends: Mr. Bogue, Mr. Innes, and Mr. Greville Ewing. All was to be at Mr. Haldane's expense; and it was also intended to take out a well-equipped printing-office, and a staff of catechists and schoolmasters. But when application was made to the Government Board of Control, leave to go to India was refused, and those honoured men who had so large a purpose in their hearts were compelled to remain at home, where each of them, by the

Divine blessing, spent an extensively useful life,—all of them having left behind them names which shall continue to live in the Christian history of their country.

Carey opened a native school soon after his arrival, in the district of Malda, in which Mudnabatty was situated. After a fair trial, its usefulness was proved to him. He saw that the hope of India was connected with the training of the young. His preaching received the attention of the people, and he hoped and prayed for results. In 1796, he was joined by Mr. Fountain as a fellow-labourer; he having gone out as a servant, and so escaping observation. In the following year, 1797, it was found that the indigo factory was not prospering as a commercial undertaking, and Carey's prospects were again precarious. For some time, however, he and those who had engaged him held on, the Society at home assuring the missionary of proper support if the other means should fail. Time passed on, and Carey continued labouring in this district till from the time of his entering it he had spent in it five years and a half. He had traversed it in every direction, and sown the immortal seed of the Word with untiring zeal. He had sometimes been encouraged by hopes of success, and at other times, like all who labour in the Gospel, he had desponded. He says, "I feel as a farmer does about his crop; sometimes I think the seed is springing up, and then I hope; a little time blasts all, and my hopes are gone like a cloud. They were only weeds which appeared, or if a little corn sprang up, it quickly died, being choked with weeds, or parched up by the sun of persecution. Yet I still hope in God, and will go forth in His strength, and make mention of His righteousness, and of His only. I preach every day to the natives, and twice on the Lord's day constantly, besides other itinerant labours."

His translation of the New Testament into Bengalee, on which he had been labouring since his arrival with intense devotion,



had for some time been completed. The difficulty now was how to get it printed. He had thought of procuring from England the means of casting types in Bengalee, but abandoned that idea on account of the cost. He had requested the Society to send out a press and paper, adding that if a "serious printer could be found willing to engage in the mission, he would be a great blessing," and remarking, "such a printer I knew at Derby before I left England." It may be remarked in passing that this same "serious printer" went out to him as a missionary fellow-labourer. But Divine Providence was also otherwise opening the way for the giving of the Bible to India. It had been attempted to produce the necessary types, and to print from them in India itself in 1778. He now learnt that a Bengalee grammar had been printed at Hooghly; but when he made inquiry, he could find no trace of the means by which the work had actually been accomplished. He found, however, that the punches for the types had been prepared by Mr. (afterwards Sir Charles) Wilkins, the eminent Orientalist, who had been the first to unlock the treasures of Sanskrit learning to the scholars of Europe. Mr. Wilkins' anxiety to promote the knowledge of Oriental literature had been so great that he had instructed himself in the art of punch-cutting, and had cut a set of Bengalee punches with his own hands, after he had been six or seven years in the country. He had likewise given instructions to a native of Bengal, through whom the knowledge of the art was continued. Carey came to know that the men who had been trained by Sir Charles might still be found, and he therefore immediately placed himself in communication with them, and abandoned all idea of obtaining Bengalee types from England.

Soon after a printing-press, made of wood and of very rude construction, was advertised for sale in Calcutta, and Carey immediately purchased it for £40; but Mr. Udny, the principal proprietor of the factory, insisted on paying for it himself, and

presenting it to the mission. It was conveyed to Mudnabatty and set up in a side room, and the crowds of natives who flocked to see it, hearing Carey's description of its wonderful power, pronounced it to be a European idol.

Mr. Udney was constrained to abandon the ruinous factory of Mudnabatty. About ten miles from that place there was a small outlying factory, called Kidderpore, belonging also to his employer, and Carey, with the help of friends who were now interested in his work, purchased it of him, and removed to it with his family, in the confident hope that it would yield him the means of living. He was obliged, in his capacity of indigo planter and owner of the factory, to enter into a formal covenant with the Government. This gave him a legal standing in the country, and secured him against being interfered with as a stranger or mere English emigrant or temporary settler. This, again, was an arrangement in which the providence of God in behalf of the mission was distinctly to be seen. Any additional missionaries who might be sent out, had only to come as Carey's assistants in his business, in any way that he thought proper, and they could not be molested. Mr. Fuller and the Society at home saw this great advantage as well as Carey, and therefore, in the midsummer of 1799, Messrs. Ward, Brunsdon, Grant, and Marshman sailed from England, and arrived in India in October.

Difficulties had been foreseen before they had left England, and difficulties were experienced when they reached their destination, and this notwithstanding Carey's "covenant" with the Government. When arrangements were being made for their sailing, the East India Company's spring fleet was in the Downs, about to leave for Calcutta; but, knowing the opposition of the Government to all missionary effort, it would have been madness to ask for a passage in any of their vessels. All the Danish vessels of the season had already gone; but there was still an American ship on the eve of sailing for Bengal, and her com-

mander, Captain Wickes, a pious man, gladly received them on board, and treated them with the greatest kindness. As they approached the shores of India, they were advised not to expose themselves to the danger of being ordered to return to England by landing in Calcutta, but to proceed direct to Serampore, a Danish settlement sixteen miles farther up the river, and there wait for an opportunity of proceeding to Mudnabatty. And this advice they acted upon.

Serampore, which at this time began to be prominent in connection with the establishment of Christian missions in India, is a small town which lies on the right bank of the river Hooghly, opposite Barrackpore, the palatial country seat of the British Governor-General. It was a small town, and a Danish settlement. On Monday, the 14th of October, the missionaries waited on the Governor, Colonel Bie, and were received with much cordiality. He offered them all the assistance in his power, and expressed great doubts whether they would be permitted by the British Government to proceed up the country to Malda, there to join Carey. But they were not to be dissuaded. They began to engage boats and to prepare for their immediate departure.

A grievous disappointment awaited them, however. The captain's report of having brought out four missionaries was submitted by the police to the Governor-General in Council without delay. This was the first instance in which the arrival of missionaries, without the permission of the Court of Directors, had been officially brought before the Government, and it was resolved that the missionaries should at once be required to leave the country. They were required, as if they had been criminals, to appear at the police office in Calcutta the next day. They were naturally filled with dismay, and determined to remain where they were, unless the Governor of the Danish, or, as it was sometimes called, the Dutch settlement, declined to protect

them. This he was well disposed to do, and he assured them that he would; but advised them to present an explanatory memorial to the British Governor-General, Lord Wellesley. They also at once wrote to Carey to come down with all expedition and aid them in this emergency with his advice. Mr. Ward and Mr. Brunson also went to Calcutta to do what might be in their power in order to their being permitted to remain in the country; but they found that a statement had appeared in a newspaper on the previous day to the effect that four Baptist missionaries had arrived in a foreign vessel and had proceeded to Serampore. The editor had never heard of the existence of the Baptist denomination, and concluded that the missionaries must be popish priests, more especially as the emissaries of Bonaparte were known to be going through the country under that guise.

But the Governor-General was soon assured of the Protestant character and peaceful purposes of the missionaries. He found, moreover, that they were now beyond his reach, and felt that he had no lawful right to interfere with them. At the same time, Captain Wickes informed the police that they did not intend to present themselves at the office, but would for the present continue at Serampore.

Carey was written to join them at Serampore, which he ultimately did; but, meanwhile, one of the new missionaries, Mr. Grant, had sunk under the climate and died. The kindness of the Governor of Serampore was redoubled as the opposition of the British Government became more manifest. He urged the missionaries to make Serampore the headquarters of the mission. He assured them that under the protection of the Danish Crown they would have nothing to fear from their own Government. He represented to them that they might establish a school, which in the vicinity of the British metropolis in India would soon become important; that they might set up a press, and print the Scriptures and tracts without hindrance; and that suitable



premises might be obtained at very moderate cost. He stated that he was prepared to grant them all the privileges of Danish citizenship, although as yet they possessed no landed property in the town; and he offered them passports under his own official seal whenever they desired to travel in the British territories. As a further inducement for them to remain, he offered to make over to them a place of worship, for the building of which he was at the time endeavouring to raise subscriptions.

Mr. Marshman and Mr. Ward had now good reason for believing that although the Governor-General, Lord Wellesley, would on no account permit the existence of a printing-press and a staff of missionaries in the neighbourhood of Malda, it was not altogether against his wishes that the missionaries should accept the offer of the Governor of Serampore, and establish their mission in a settlement which was beyond the reach of British interference, and where he would be relieved from the necessity of disturbing them. And the more the missionaries considered their position and prospects, the more clearly did it appear to be their duty to give up all thought of the locality in which Carey was living, and to plant their establishment at Serampore.

Having determined to remove the seat of the mission, the press which had been presented to the mission, and the types which had been purchased at Calcutta, were packed up and despatched to the new headquarters of the brethren. Carey arrived at Serampore with his family, consisting of four sons, and their mother, on the 10th of January.

The missionaries were graciously led "by a way which they knew not." The opposition of the authorities, which at first threatened to render all missionary effort impossible in Bengal, was made the occasion of removing the seat of the mission from one of the most unsuitable localities to the immediate neighbourhood of the metropolis, while yet it was beyond the reach of

the British Government. The Danish Government, which had encouraged the first Protestant missionaries, Ziegenbalg and his associates, in the south of India, had now the honour of taking under its protection the infant mission of the north, and of sheltering it from the storm which threatened its existence. If the settlement at Serampore had not existed, or if it had not been at the time under the Danish flag, Mr. Marshman and Mr. Ward would, in all human likelihood, have been obliged to return to England, and the mission might have expired in its cradle. Carey would not have been permitted either to establish a press for the printing of the Scriptures at Mudnabatty, or to receive additional missionaries to assist, and his labours would not have been followed up by any other at his death.

The day after his arrival at Serampore, Carey waited on the Governor, and was welcomed with much cordiality. The next day, being the Sabbath, he preached in English to a large and attentive congregation, and in the afternoon delivered his first address in Bengalee to the heathen in the town.

Within a week after Carey's arrival in Serampore, the missionaries had so far completed their arrangements that, though not without much difficulty and the help of friends, they had purchased mission premises, in order that they might at once begin their operations. Indeed, the house was paid for by means of the funds which had been brought from England for the subsistence of these men and their families, and by a loan. It afforded moderate accommodation for all of them, and contained a large hall, which was devoted to public worship, and which now forms the mission chapel, in which the praises of God have resounded for more than half a century. A side building was fitted up as a printing-office, and a large plot of ground behind was made over to Carey for a botanical garden, which he soon stocked with plants from all quarters, till it became second in extent only to the Company's botanical garden.

The first attention was given to the printing-office. The press, which had been brought from Mudnabatty, was set up, and the types arranged. With the exception of two books of the Old Testament, the translation of the whole Bible into Bengalee had been completed. It was determined to proceed at once with the printing of the New Testament. Mr. Ward, having been bred a printer, set the first types with his own hands, and presented the first sheet to Carey on the 18th of March. The joy with which it was contemplated, and the bright visions of future success which it called up, may be more easily imagined than described. But this was not the only work which was done. Carey and Fountain could speak to the heathen by preaching, and they did so daily, morning and afternoon, both of them; and Marshman and Ward were learning the language with great diligence.

Here is a picture of missionary life in India at this time. It is by Mr. Ward. He writes to a friend in England:

“This morning, brother Carey and I took our stand like two ballad singers, and began singing in Bengalee before one of Seeb’s temples, under a canopy which had been spread for his worshippers. Twenty or thirty persons soon gathered around us, and Mr. Carey plainly preached Christ to them, and most of them got into talk with us afterwards. We found that only one of the whole number was able to read.”

Thus the difficulties of missionary work were very great. At home, those who are entirely without education can only with great labour be made to understand Gospel truth; how much harder must be the test when the attempt at instruction is made among persons uninstructed, heathens, and speaking another language! These addresses to the heathen at all places of public resort brought a constant flow of visitors to the Mission House, and Carey had to spend much time in answering their objections, and explaining to them the Christian religion.

About this time the missionaries formed a church at Serampore, and appointed Carey the pastor, and Marshman and Fountain deacons. Mr. and Mrs. Marshman also opened two boarding-schools in aid of the mission, and these afterwards were a very helpful means of support to the work for which they had come to India, as indeed all mission schools have



SERAMPORE COLLEGE.

since been in that great country. Not only did the schools assist in furnishing the missionaries with the means of living, but the young were interested in Gospel truth, and it is from among the young that Christian converts are most hopefully to be looked for among such people.

They also opened a school for native children, whom they



taught gratis, and this also was soon in a flourishing condition. They had the joy of baptizing several native converts, which event occasioned some small amount of rioting among the people, but this the magistrates put down. On the 17th of February, Carey had the great delight of receiving the last sheet of the Bengalee New Testament from the press. Mr. Ward had set most of the types himself; assisted by Mr. Felix Carey and Mr. Brunson; and with such diligence had the work been performed that the printing of the volume had been completed in less than nine months.

“The hand of the diligent maketh rich.” Carey was now one of the best Oriental scholars in India, and was appointed in April, 1801, professor of Bengalee and Sanskrit in the College of Fort William, which had shortly before been established in Calcutta. He accepted this appointment on the distinct understanding that he should not be interfered with in his missionary work, neither was he at any time. The Government had now begun to see that missionaries were the friends of order and peace. This position in the college was not only a great and well-earned honour bestowed upon Carey, but it increased his influence for good in many ways.

When he entered upon his duties at the college, it was found necessary that he should prepare and print the necessary books. The native men of learning had made no preparation for improving the language of the people. With the exception of the laws and Scriptures and tracts, a book prepared by Carey was the first prose work in Bengalee which had ever been printed; and after the lapse of more than half a century, when thirty native presses are now in active work in Calcutta, and thirty thousand volumes are sent out every year, it is interesting to look back on this book, which was printed at the missionary printing-office at Serampore, and which was like the dawn of a new day upon India. Other works speedily followed in Bengalee

and Sanskrit, and Carey's usefulness was widely extended, and his labours greatly increased, as he produced grammars, and dictionaries, and histories, and Scriptures, and tracts, which were widely dispersed over the country.

The first Hindoo convert, Krishnu, a carpenter, lost caste by eating with the missionaries; a riot was the consequence. When Krishnu was brought before the magistrate, the magistrate commended him as well as dismissed him, to the no small chagrin of the rioters. This man afterwards was very useful as a native preacher. He built a chapel at Serampore entirely at his own expense, and in many ways was useful and helpful to the mission. Other missionaries were sent from England, and by the year 1811 the number of members at all the stations had amounted to about three hundred.

In 1807, Carey received the well-merited honour of Doctor of Divinity from Brown University in the United States, and in 1811 his fellow-missionary, Mr. Marshman, had the same honour, also well-deserved, bestowed upon him by the same university. These men, and their brethren in the work of the mission, gave themselves and all they had to the work in which they had engaged. Dr. Carey had an income from the college of £600 a year, and out of this he allowed no larger sum than £40 a year for the support of himself, his wife, and his family, with the small addition of £20 to enable him to appear in decent apparel at the College and at Government House. Dr. and Mrs. Marshman had established a boarding-school, from which their income was £1000 a year so soon as the second year, yet they took only £34 a year for the personal expenses of their family. In a short time the school yielded double the amount, but they continued to exercise the same economy. The printing-office was profitable, yet Mr. Ward, who had charge of it, took for his family only £20 a year. And so with all the others. Everything went to the mission.

Carey never forgot that he was a missionary. He preached as did the others. When objections were raised to the work of the mission he met them, whether they proceeded from the Government or from private individuals. He shared in all the consultations of his brethren in regard to their common work, and took his share of the labour when new stations were opened. And he interested himself in the schools for native children, and spent time in connection with them as if his official engagements had been but few.

He attributed all his success to that systematic distribution of his time, to which, at an early period of his life, he accustomed himself, and to which he adhered to the last. His relaxation consisted in turning from one occupation to another. More time is lost, he contended, by the absence of plain and distinct purpose than by any other means. Accordingly, what he had to do, he did with all his might; then changing his occupation, he again did the same.

The books prepared by Carey in the languages of India were some of them large, and there were many of them. The translations of the sacred Scriptures which have issued from the Serampore press, and in the preparation of which Carey took an active and laborious part, were also very numerous. He lived to see the sacred Scriptures, chiefly by his own instrumentality, translated into the languages of more than forty different tribes, and thus brought within the reach of nearly two hundred millions of human beings, without counting the Chinese Empire, in regard to which the labours of the Serampore missionaries have, in some measure, been set aside by those of Morrison and others.

Towards the middle of 1831, Carey, then nearing his seventieth year, and much exhausted by several severe illnesses, calmly contemplated the close of a laborious life, but, contrary to his own expectations, he rallied and resumed his work. When

he supposed his end to be near, he had much conversation with the other missionaries, one of whom says, "A single shade of anxiety has not crossed his mind since the beginning of his illness, so far as I am aware. His Christian experience partakes of that guileless integrity which has been the grand characteristic of his whole life." He reposed the most perfect confidence in the all-meritorious atonement of the Redeemer.

During the time that remained it continued to be so; and when the end did come he calmly fell asleep. This was on the 9th of June, 1832, in the seventy-first year of his age, and after forty-one years of labour in India. His remains were followed to the grave by all the native Christians, and many missionary brethren of various Societies, anxious to pay the last token of reverence to the father of modern missions. While confined to his couch, Lady William Bentinck, the wife of the Governor-General, had repeatedly come over to visit him, and Dr. Wilson, the Bishop of Calcutta, came to his dying bed and asked his benediction. Without raptures, and without fears, and with steady faith in the Gospel, the progress of Christian truth in India was his chief subject of conversation with all who came to visit him.

The foundation of his whole character was his earnest piety. He was a man of extraordinary energy and self-denial. As we have also seen, his labours were manifold. He was a preacher, a professor, a translator, and a compiler of grammars and dictionaries in several languages. His love of botany made his garden a rich and rare collection of plants, second only to that of the East India Company. His museum of insects and minerals and shells was very extensive. One wonders at the extraordinary amount of his knowledge in so many and such different departments of intelligence. His patience and perseverance were marvellous, and to these he was indebted, under God, for his vast and varied attainments. He is an example to



all, and especially to the young, who, if God spare them, have their life to form and guide, and who ought to do so after the best models. His last will sheds light upon his simple life. He says, "I direct that, before every other thing, all my lawful debts be paid; that my funeral be as plain as possible; that I be buried by the side of my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, be cut in the stone which commemorates her, either above or below as there may be room, viz. :—

"WILLIAM CAREY,

BORN AUGUST 17, 1761; DIED —

'A WRETCHED, POOR, AND HELPLESS WORM,  
ON THY KIND ARMS I FALL.'"



## HENRY MARTYN.

HENRY MARTYN's father was at first only a miner at Gwennap, a village not far from Truro. But in his intervals of labour he diligently improved himself, so that he was qualified to become chief clerk to a merchant in the neighbouring town. This enabled him to give his son an education such as he could not otherwise have received. Diligent self-improvement is always an advantage to the individual himself, and frequently, as in the present instance, it is also a means of good to others, and sometimes to thousands who are yet unborn.

Henry was born at Truro on the 18th of February, 1781; and at the age of seven or eight was sent to the Grammar School of that town, and continued at it with advantage between eight and nine years. As a boy he was timid and retiring, and of an irritable temper. His irritability was a very great misery to himself, and he strove to overcome it, and in later years succeeded.

He went to St. John's College at Cambridge in October, 1797. He had not been greatly distinguished at the Grammar School, although he had always held a place which was respectable; but at Cambridge he soon gained a high position, and kept it. This greatly delighted his father; but, although the fond and hopeful parent was permitted to rejoice in his son's first successes, he was not spared to see the close of them. He was suddenly removed by death in the early part of the year 1800. In the January of 1801, Martyn obtained the highest place in mathe-

matical honours in the University examination, that of Senior Wrangler. In 1802, he was elected Fellow of St. John's, and soon after this he obtained a University prize for Latin composition.

In the early part of his University career, young Martyn was industrious in his studies, and correct in his general conduct; but he gave no evidence of the power of true religion upon his heart. On the contrary, he rather repelled than encouraged the exhortations and remonstrances of a pious sister who earnestly desired his conversion.

The unexpected intelligence of his father's death deeply depressed him, and his sister exhorted him to read the Bible, and he did so; but not with any great regard to the suitability of the portions which he read. Yet even such reading as his was not without good effect—his eyes were gradually opened. Other books helped on the work, but the great change did not come all at once: he was led, step by step, by the Spirit of God to understand better and better the plan of redemption, and the value of simple trust in Christ. By degrees the stony heart was taken away, and through much repentance and sorrow his soul was led to pardon and peace, by confiding reliance on what is said about the Saviour, and by personal faith in Him. He was manifestly a changed man. Among the human instruments by whom this change was brought about, the Rev. Charles Simeon must be mentioned. Mr. Simeon was at this time minister of Trinity Church, Cambridge. Martyn at first obtained much good from his preaching, and afterwards also from his friendship.

It was in consequence of a remark of Mr. Simeon that the young student's mind seems, under the Divine guidance, to have been at first directed to missionary labour, and his early desire to engage in it was confirmed by reading the life of David Brainerd. After deep thought and earnest prayer, Martyn

resolved to abandon his intended profession of the law, and, when opportunity offered, to become a missionary to the heathen. This determination was not come to without difficulty. He had many pleasing and attractive visions of the future before him in the path which he had previously chosen, and he was well aware that, as a missionary, many sacrifices and dangers, and much exhausting labour and disappointment, would surely await him.

When Martyn was ordained, he became curate to his friend, Mr. Simeon, at Cambridge. This was in 1803. He accepted a chaplaincy in the service of the East India Company in 1805, and on the 7th of April in that year preached his last sermon to his congregation at Lolworth, a village near Cambridge, of which Mr. Simeon had charge as well as of Trinity Church, and in the work of which Martyn assisted him. On the following day he departed from Cambridge, never again to return thither; and thus amidst many and deep regrets, and much leave-taking among his Cambridge friends, both rich and poor, and with many sorrowful and solemn thoughts of his own, he closed the first stage of a life full of promise both of collegiate and ministerial usefulness, and with abundant prospect of temporal advancement and reward. But this prospect he had resolved, by Divine grace, to forego, in order to preach Christ, whom he loved, to souls perishing in heathen ignorance in a far-off land.

After various detentions and delays, he finally sailed for India on the 10th of August, taking leave for the last time, though he knew not the fact, of all who were dear to him in the world. He was peculiarly sensitive and affectionate, and therefore the parting from home, friends, and native country was the more painful to him. "Oh, my dear friends in England," he afterwards wrote, "when we spoke with exultation of the mission to the heathen, what an imperfect idea did we form of the sufferings by which it must be accomplished."



The voyage was in every way disagreeable. All his efforts towards promoting the spiritual welfare of the crew and of the soldiers who were on board were discouraged, and his heart was sore within him on account of the wickedness which he daily witnessed. The soldiers were landed at the Cape on the 3rd of January, 1806; and on the 8th of the same month, after a short resistance on the part of the enemy, the success of the English was complete, and the Cape became a British colony, passing out of the hands of the Dutch. During his short stay here, Martyn did his utmost to minister to the bodily and spiritual wants of the wounded and dying soldiers. He here became acquainted with Dr. Vanderkemp, a missionary to whom the introduction of the Gospel into Africa owes much, and from him he received much encouragement and strengthening in regard to his work. On the 16th of May he reached Calcutta, and his first home was at Aldeen, on the Hooghly. It was September before he received an appointment to Dinapore as chaplain; and he employed this interval in the continued study of Hindustanee and Persian, under the instruction of native teachers. During his stay in Calcutta he had several opportunities of witnessing some of the abominations of Hindoo worship, and the sight greatly moved him to pity on behalf of the poor deluded people.

The journey between Calcutta and Dinapore may now be performed by railway in a few hours; but at this time the passage was made by the river Ganges, and, by frequent landings and other delays, it took Martyn more than a month. Once at his station, he felt that his special duty lay among the soldiers, healthy and sick, and to their welfare he devoted himself with zeal; but he continued his study of the languages, and having begun a translation of the Acts of the Apostles into Hindustanee, he continued it, and extended his labours in that department to other portions of Scripture by degrees. He remained at Dinapore for three years, faithfully preaching the Gospel to the troops and

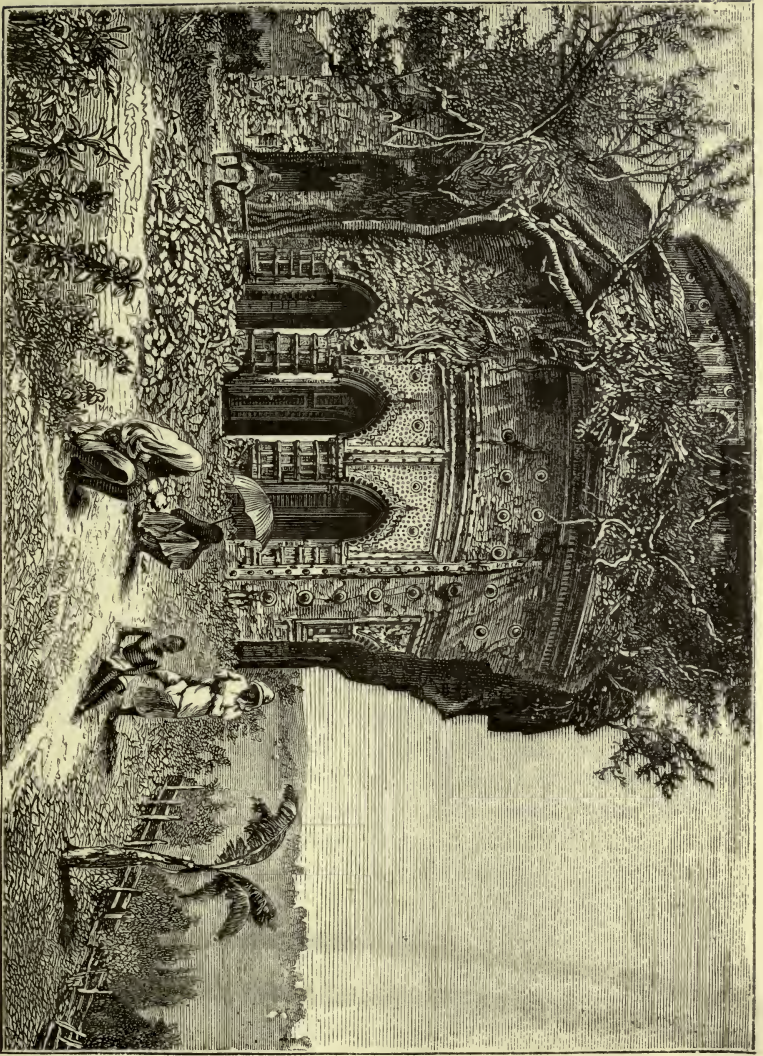
Government officials, both civil and military, while at the same time he neglected no opportunity of instructing the natives in Christian knowledge. He was especially interested in the young, and at one time had five schools in active working, and these schools were supported entirely at his own expense.

The first thing to be done in the schools was, of course, to teach the children to read. This was soon accomplished, for Indian children are very quick in such an exercise; but then came the question what books to give them to read; Martyn feared to use the Scriptures at once, lest the parents should take alarm and remove the children. A Hindoo poem was therefore chosen as the first lesson-book. But about eighteen months after his arrival at Dinapore, this earnest Christian workman had the satisfaction of hearing the boys read a Hindustanee translation of the Sermon on the Mount; and in twelve months more they were engaged on the Book of Genesis.

To his usual Sunday services he added one in Hindustanee for natives, and for this purpose he undertook and carried through a translation of the Book of Common Prayer into Hindustanee. His service in this language was originally intended for the benefit of the native wives and children of the soldiers, but others freely came. On the first Sunday there were not less than two hundred present. He was thus encouraged, and laboured on; but, while holding additional services in various places among the natives, he still earnestly persevered in his work of translation. In regard to this work he himself says, "Preaching the Gospel of Christ is after all our most honourable and delightful work; and yet it cannot be denied that seemingly the Word of God must first be translated to produce any lasting benefit."

A translation of our Lord's parables, with comments on them in Hindustanee, was soon published. But the great work to which the zealous and well-qualified missionary most patiently devoted himself, and for which countless generations will yet call

MARTIN'S HOUSE AT AIDEN.









him blessed, was the translation of the whole New Testament into Hindustanee. He had early begun it, and he persevered in it. It became his meat and his drink; and he seems to have found in the many months which he spent in these sweetly-absorbing labours the happiest period of his life. When he had finished this great work he sent it to Calcutta for inspection by the missionaries there and at Serampore, and was cheered by their cordial approval of it.

But he had been over-taxing his strength. He had for a considerable time been suffering from languor and weakness, and there were plain symptoms of pulmonary consumption. He was required to remove about this time from Dinapore to Cawnpore, which has since the period we are speaking of become so painfully well-known to us in connection with the Indian mutiny. Some of his friends dissuaded him from undertaking the journey, while others were of opinion that it might be a helpful change, if he could accomplish it. To himself the call of duty seemed plain, and, accustomed in such a case "not to count his life dear unto him," he at once obeyed the call, and pressed forward through heat and dust, but reached his new station in a state of great exhaustion. The result was a severe attack of illness, from which it was feared he could not possibly recover. But "the Lord was good to him, and not to him only," but also to the spiritually needy in India. He did rally, and immediately gave himself to his wonted duties, caring and labouring for the good of the souls and bodies of the people who were around him; for one remarkable feature of his character was kind care for the poor and suffering, joined to a tender anxiety to do them spiritual good. And it ought to be always so. We really do not properly interest ourselves in the inner man, unless we do all we can to relieve the outward want which we see with our own eyes.

Martyn's continued weakness of health induced some of his friends to propose to him a voyage to England; but to this

he could not be persuaded. He loved his work, and would not leave it. He felt as if the day of his life would be too short to enable him to accomplish the task which he had set to himself, and on which he desired the approbation of his Master. He had bestowed a large amount of labour on a translation of the Scriptures in Persian; and having set his heart upon completing it, he resolved that, instead of coming home, he would undertake a journey into the heart of the country, where the language was spoken in its purity, thus hoping that he might be enabled to improve his translation. This change he also expected might prove beneficial to his health.

He therefore proceeded to Persia in the month of January, 1811, and arrived at Shiraz after a toilsome journey of five months. It was some time before he recovered from his fatigue; but he soon set himself to his great work, using all the extra helps which were now within his reach; and the last sheet of the Persian New Testament was completed on the 24th of February, 1812. He is an example to old and young in his constant endeavours for the good of those with whom he was brought into intercourse. It is believed that the three Persian scholars who assisted him in his work were all of them brought to Christ by his instrumentality. With regard to the work itself he writes, "I have many mercies for which to thank the Lord, and this is not the least. May that Spirit who gave the Word apply it to the hearts of sinners, even to the gathering to Himself of a people from among the long-estranged Persians."

On the 24th of May he left Shiraz, with the intention of presenting his book to the Shah and his son. But before he could do this, it was necessary to procure an introduction from the British ambassador, Sir W. Gore Ouseley, who was, at the time, residing at Tabriz, in the north-western part of Persia. The Shah himself was not at Tabriz, but encamped at a place called Karatch, not far from Teheran. The journey was most

fatiguing to him, and it was not till the 8th of July that he reached Tabriz. The ambassador and his family received him with the utmost kindness. But he was prevented by an illness which lasted for two months, from fulfilling his wish of presenting his book to the Shah; that service had to be performed by the ambassador, who, after the presentation, received a letter of acknowledgment from his Majesty.

He himself says, in regard to his work and his illness: "I am thankful for having been led hither and detained; though my residence has been attended with many unpleasant circumstances. The way of the kings of the east is preparing. . . . I thank a gracious Lord that sickness never came at a time when I was more free from apparent reasons for living. Nothing seemingly remains for me to do but to follow the rest of my family to the tomb."

His health was now so shaken by repeated attacks of illness that he was obliged to consent to return to England. On the 2nd of September, furnished with letters of introduction and recommendation from Sir G. Ouseley, he began his journey homeward. Alas! it was to the final home—"the rest which remains to the people of God." Constantinople, a distance of 1,300 miles, was intended only as a stage by the way, but he never reached even that.

On the 1st of October he heard that the plague was raging both at Constantinople and at Tocat, the town which was to be his next halting-place. "Thus," said he, "I am passing into inevitable danger. O Lord, Thy will be done! Living or dying, remember me!" On the 6th, after a night passed without sleep, on account of fever, he wrote, "No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace of my God; in solitude my company, my friend, and comforter. Oh! when shall time give place to eternity? When shall appear that new heaven and new earth wherein dwelleth righteousness? Then, there shall

in no wise enter in anything that defileth : none of that wickedness which has made men worse than wild beasts ; none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more."

These affecting words were the last he wrote. He seemed to feel that his journey was over ; and it was. He was able to reach Tocat ; but there, on the 16th of October, 1812, before he had completed his thirty-second year, he sunk, either by the plague which was then raging in the town, or exhausted by the fever from which he had suffered so long and so severely. He was buried in the Armenian burying-ground of Tocat, with all the respect which the Armenian Church could show to one who had so lately enjoyed friendly intercourse, and exchanged kindly sympathy, with some of its chief pastors. His dying moments were attended by Armenian clergymen, and his remains consigned to their resting-place with honours usually paid to an archbishop. A traveller records his interview with the very minister of the Armenian Church who officiated at the funeral service. As they were leaving the grave he said of him, "He was a martyr of Jesus Christ : may his soul rest in peace."

Such, after the lapse of forty years, was the unbidden expression of feeling from a foreigner, a member of a religious community differing in many important particulars from our own ; yet one by whom the character of a true-hearted Christian missionary was as clearly and lovingly valued as it always must be in all hearts in which the love of Christ dwells, whatever may be the Church to which they belong. No one who knew Henry Martyn could fail at once to see the intensity of his Christian zeal and Christian love.

He seemed never to be drawn away from one leading and ruling object of life, the spread of the Gospel. There were apparently no attractions for him in the world, nor any delights that were worthy of his notice. When he omitted his labours



in the society of his friends, it was to play and laugh, like an innocent happy child, more especially if children were present to play and laugh with him. His Master had said when He was here, "Suffer the little children to come unto Me." And in this, as in other respects, he was like his Master.

Thus early was he removed from the labour of that missionary life for which he had been preparing, and helping to prepare others. His work of translation he justly regarded as preparatory, and he longed also to preach. In both forms of service he did much good work. If we consider the early age at which he died, perhaps none can be mentioned by whom, under the Divine blessing, so much was actually performed.

A rudely-chiselled tombstone, half buried under the sand, marked his grave for some years, until the American missionaries labouring at Tocat erected a worthier memorial. Funds for this purpose were raised in England; and, among others, the Directors of the East India Company contributed fifty pounds. They suggested the following inscription, which is carved in English, Armenian, Turkish, and Greek :

"REV. HENRY MARTYN, M.A., CHAPLAIN OF THE EAST INDIA COMPANY, BORN AT TRURO, IN ENGLAND, ON THE 18TH OF FEBRUARY, 1781, DIED AT TOCAT ON THE 16TH OCTOBER, 1812. HE LABOURED FOR MANY YEARS IN THE EAST, STRIVING TO BENEFIT MANKIND, BOTH IN THIS WORLD AND FOR THAT TO COME. HE TRANSLATED THE HOLY SCRIPTURES INTO HINDOSTANEE AND PERSIAN, AND MADE IT HIS GREAT OBJECT TO PROCLAIM TO ALL MEN THE GOD AND SAVIOUR OF WHOM THEY TESTIFY. HE WILL LONG BE REMEMBERED IN THE COUNTRIES WHERE HE WAS KNOWN AS

'A MAN OF GOD.'

"May travellers of all nations, as they step aside and look upon this monument, be led to honour, love, and serve the God and Saviour of this devoted missionary !"

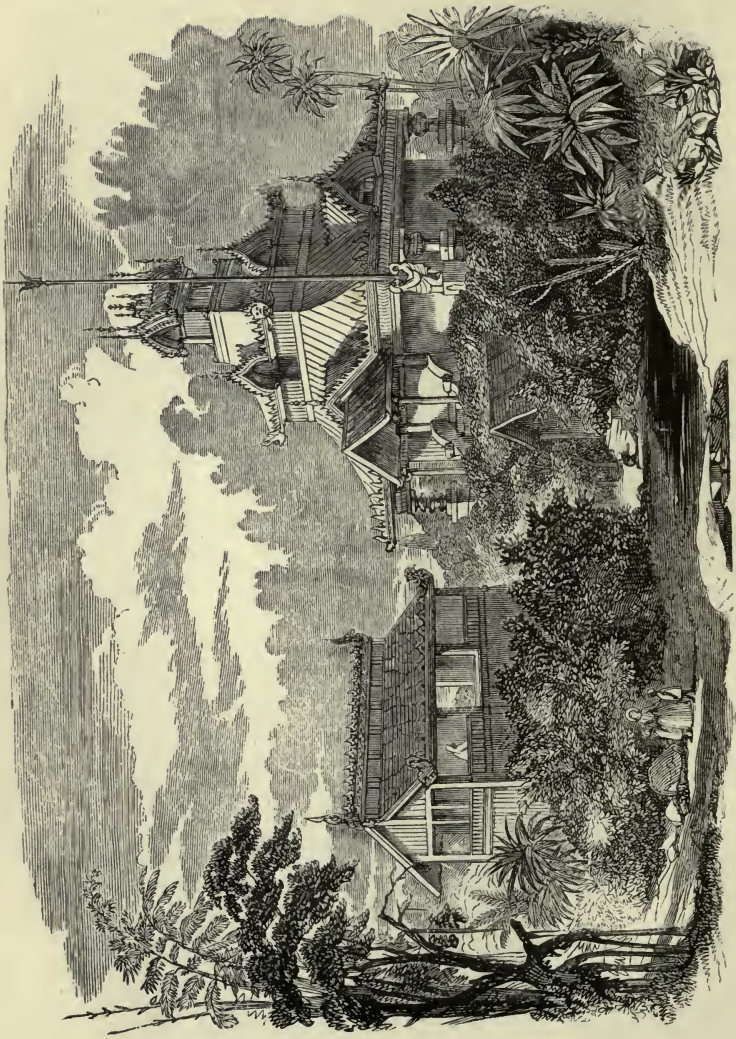
It is well to linger at his grave, that perchance the flame of holy zeal which burnt so brightly in him may kindle a spark in our dull, cold hearts. Apart from his translational work, he was not permitted himself to see much visible fruit as the result

of all his labours; but the Church of Christ in all ages has, happily, numbered in its ranks those that have been willing to sow that others may reap. In India, among those influenced by Henry Martyn's teaching was Abdul Masih, the first native minister ordained in connection with the Church Missionary Society, who was instrumental in gathering some sixty souls into the fold of Christ. In Persia, although no one dared to make an open profession of his faith in Christ, we know from the reports of others that the Lord had His secret ones there, to whom the influence of Henry Martyn had been blessed. But his influence is not confined to the fields in which he laboured, or to the times in which he lived. It is a heritage most precious of the Church of Christ for all times and in all lands; and just as the example of David Brainerd was used of God to quicken the zeal of Henry Martyn, so his influence in its turn has exercised, and will continue to exercise, a mighty power until the Church militant becomes the Church triumphant.

To the heroism of Henry Martyn, as a soldier of the cross, Lord Macaulay has paid a just tribute of praise in the following lines :

“Here Martyn lies. In manhood's early bloom  
The Christian hero found a Pagan tomb;  
Religion, sorrowing o'er her fav'rite son,  
Points to the glorious trophies which he won—  
Eternal trophies, not with slaughter red,  
Not stained with tears, by hopeless captives shed,  
But trophies of the cross! For that dear Name,  
Through every form of danger, death, and shame,  
Onward he journey'd to a happier shore,  
Where danger, death, and shame are known no more.”

Burmah.



A ZYATT, BURMAH.



# BURMAH.

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ADONIRAM JUDSON,

“The Apostle of Burmah.”

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**A**DONIRAM JUDSON was born in Malden, in Massachusetts, in the United States, on the 9th of August, 1788. His father, whose name he bore—Adoniram, “The Lord Most High”—was a Congregational minister, first at Malden, and afterwards at Plymouth, which is also in Massachusetts. He was the eldest of four children, having had two sisters and one brother.

He was taught to read by his mother—not an uncommon fact, for many a child has had the same service done for it in the same way. But the circumstances were unusual. His father had gone on a short journey, and she, wishing to give him a pleasant surprise on his return, determined in his absence, to teach the child, only three years old, to be able to read before he came home again. So rapidly did he learn, that when his father arrived he was able to read to him a chapter in the Bible!

Judson's sister tells us that, at the age of four, little Adoniram used to collect the children of the neighbourhood around him, and mounting on a chair, would go through the form of a service in the pulpit with great earnestness. His parents found that, on such occasions, he never failed to give out the hymn

which commences with the words, "Go preach My Gospel, saith the Lord."

When he was about seven years of age, and after he had been instructed that the earth is round, or is a globe, and that it goes round the sun, he began to wonder whether or not the sun itself ever moved at all. He might have asked his parents, and so have got his difficulty removed at once; but that did not suit him—he wanted to settle the question for himself. His little sister was the only one to whom he told his perplexity. She told him that the sun moved too, and that the sun's motion was the cause of the change in the seasons of the year; but this was not enough for him,—he wanted to find proof for himself. Soon afterwards he was missed about midday; and as he had not been seen for several hours, his father became uneasy, and went in search of him. He was found in a field, at some distance from the house, stretched on his back, his hat, with a round hole cut in the crown, laid over his face, and his swollen eyes almost blinded with the intense light and heat. He only told his father that he was looking at the sun; but he informed his sister that he knew now that the sun did move; but by what means he had satisfied himself she did not know. He soon became skilled in arithmetic, and at the age of ten was sent to study navigation. When he went to the Grammar School he showed much fondness for the study of languages, and especially excelled in his knowledge of Greek. His schoolfellows nicknamed him Virgil, or "old Virgil dug up." As a boy, he was spirited, had proper confidence in himself, was very active and pushing, and although fond of play, was still more fond of his books. His kindness to all, and especially to herself, his sister remembered with particular satisfaction all her lifetime.

Before he was twelve years of age, he had read with deep interest a very large number of books of various kinds, many of them of the gravest character. One day, when he was about that age,

he heard some visitors and his father talking a great deal about a new book in explanation of the Book of Revelation. The Revelation was the book that in the whole Bible delighted him most; and he had searched the whole of the few commentaries which were in his father's library without getting much light upon its mysteries. The new book was possessed only by one person in the neighbourhood, and he was a very awe-inspiring gentleman—it was not easy to approach him; but Adoniram felt that he *must* have it, and after struggling a long time with his bashfulness, he at last resolved to beg the loan of it. He accordingly presented himself in the great man's library, and was coldly and sternly refused. His disappointment and grief were so great, that he could not conceal the affair from his father. From him he received more sympathy than he had expected. "Not lend it to you!" indignantly exclaimed he; "I wish *he* could understand it half as well. You shall have books, Adoniram, just as many as you can read, and I'll go to Boston myself for them." He performed his promise; but the work on Revelation, not being deemed profitable for such a boy's years, was not obtained. Still, the incident shows what manner of boy he was.

When he was about fourteen, his education was interrupted by a serious illness which lost him a whole year's study. When the violence of his disease was past, he spent many long days and nights in dreaming about the future. What should he be? At one time he was an orator, at another a poet, and at another a statesman; but whatever it was, he was sure, in his castle-building, to reach the highest eminence. But supposing he should reach the highest pinnacle of which human nature is capable, what then?—could he hold his honours for ever?—in the course of time, would people not forget all about him? He did not wonder that Alexander wept when at the height of his ambition—he felt very sure that *he* would have wept too. And then he would be alarmed at the extent of his imaginative soarings. At

another time his mind would fall into a different strain,—yes, an eminent divine was very well, though he should of course prefer something more brilliant; and then gradually he would think of the work of a humble minister of the Gospel, of any good man or woman, labouring only to please God, and to do good to men. Yes, he thought there was something grand in that, after all; and suddenly, one day, as he so thought, the words flashed across his mind, as if some one had spoken them in his ear, “Not unto us, not unto us, but to Thy name be the glory.” Such was the working of his mind at this period; such were his thoughts and feelings while still a youth.

He entered college at sixteen. French infidelity was at this time flooding the land, both in Europe and America. And young Judson did not escape the evil influence. He found a friend in a young man, who was amiable, and talented, and witty, and exceedingly agreeable in manners; but he was a confirmed disbeliever in the Divine authorship and authority of the Bible. A very strong friendship sprang up between the two, which was founded on similar tastes and sympathies; and Judson soon became as great an unbeliever as his friend. But his mind was ill at ease. He excelled at college, and finished his course with much honour. But his mind was not at rest. He could not fix upon a profession, or choose any path of life. For a short time he taught a school at Plymouth, and then he closed it, and went on a tour in the New England States, having almost resolved, before he set out, on settling down as a writer of plays.

When about to leave home he informed his parents for the first time of his infidel principles. His father treated with severity the disbeliefs of his son. For not only was he strong in his own belief in the Bible, but his regard for his child, for whom he had made many sacrifices, moved the very depths of his nature, and here was that child—the son of his pride and his love—rushing recklessly on to his own destruction. His



mother was not less distressed; and she wept, and prayed, and expostulated. The feeling of his parents, in its bitterness of sorrow over him, was a burden of grief to himself. Especially did his mother's tears and warnings follow him wherever he went. He despised himself for the course upon which he was entering, and yet he felt as if he must go on. But no man knows how soon God may arrest him; and Judson's arrest was near.

Travelling in those days was different both in Europe and America from what it is now. Judson travelled on horseback. Having left his horse for a time with his uncle, a minister in Connecticut, he found on his return from a prolonged list of visits to different places, that his uncle was absent, and that a very pious and earnest young man was preaching for him. This young minister's conversation was marked by a godly sincerity and a solemn but gentle earnestness, which much affected Judson, and he went away deeply impressed. He felt that that young man had something of which he himself was entirely destitute, and, with the teaching which he had had at home, he was at no loss to know what that something was. He was less at ease with himself than ever.

The next night, after he had left his uncle's, he stopped at a country inn. As the landlord lighted him to his room he made an apology for putting him in the next apartment to that of a young man who was exceedingly ill, and likely to die; but he had no other sleeping-place to give him. With assumed carelessness he declared that it made no difference to him—only he was sorry for the poor young man. But it was a restless night to him. Sounds came from the sick chamber—sometimes the movements of the watchers, sometimes the groans of the sufferer,—but it was not these which disturbed him. He thought of what the landlord had said,—that the stranger was likely to die,—and the question *would* come up, If he himself were in a

similar position, was he prepared? Alone, and in the dead of the night, he put it again and again, and then blushed at his own question. What would his late companions say if they knew of his uneasiness? Especially, what would his friend say,—the clear-headed, strong-minded, witty, and successful fellow-student? But still his thoughts *would* turn to the sick man. Was he a Christian, calm and strong in the hope of heaven? or was he shuddering upon the brink of a dark unknown future? Perhaps he was a “freethinker,” like himself, educated by Christian parents, and prayed over by a loving mother. The landlord had said he was a *young* man; and in imagination he was forced to place himself upon the dying bed, though he strove with all his might against it.

At last morning came, and as soon as he had risen he sought the landlord, and inquired for his fellow-lodger in the next room. “He is dead, sir,” was the reply. “Dead?” “Yes, he is gone, poor fellow! The doctor said he would most likely not see the morning.” “Do you know who he was?” “Oh yes; he was a young man from Providence College—a very fine fellow; his name was E——.” Judson was completely stunned: it was his old fellow-student. After hours had passed, he knew not how, he attempted to pursue his journey. But one single thought occupied his mind, and the words, “Dead! lost! lost!” were continually ringing in his ears. He had known the religion of the Bible to be true, although he had persuaded himself against it, and fancied that he had come to believe it false,—he had felt its truth; and now he was in despair. The religion of the Bible was true, and he did not have it. In this state of mind he resolved to give up his scheme of travelling, and at once turned his horse’s head towards home. His return had not, of course, been expected, but he received a cordial welcome; and when the cause of his reappearance had been explained, the gratitude and the joy of his parents may be imagined. He did not indeed

come back a Christian, but surely there was joy in heaven as well as on earth over that contrite young man, crushed under a sense of guilt, and humbly inquiring after pardon and salvation. With reference to both the heavenly and the earthly parents he had said in his heart, "I will arise and go to my father;" and ere long he would surely feel that the welcome with which he was received at Plymouth, loving as it was, was only a faint shadow of that which was ready to be bestowed upon him in the Father's house above.

But his mind had to pass through long and painful struggles before he came into the possession of light and peace. He had sown the evil seed of infidelity in the garden of his soul, and many weeds had grown up there from that seed. Young people may very soon do what it will take long to undo. And so it was with him. It was not that Christ was not a sufficient Saviour—that Christ was not willing to comfort him at once,—it was that his mind had for years been in such a condition that his ways of thinking and feeling made him unwilling to receive Christ's grace in Christ's own way. When the plain Gospel mode of obtaining pardon and peace came before him, he thought that he must be mistaken,—that that could not be it, and that he must wait and pray for more light. He earnestly desired to be a Christian, but was confused and stumbled about becoming a Christian in such a manner. Oh, it is sad when we put hindrances in our own way, and prevent ourselves from at once enjoying the blessings of the Gospel. Judson's case is not singular. It is the same with all, old and young, who hang back and refuse to accept these blessings at once by humbly and fully trusting in Christ.

While he was in this state of mind, anxious to be saved, and yet not saved, several ministers, friends of his father, met him at Plymouth and other places, and had conversation with him in regard to his spiritual condition. They were connected with the

management of a college for the training of ministers, and they invited him to become a student with them, believing that, in this way, he might be assisted out of his difficulties. It was by a special arrangement only that he could be admitted, for he was not yet a professing Christian, and, in ordinary circumstances, could not have obtained a place among young men preparing for the Christian ministry. But the needful arrangement was made, and he went to Andover. All loved him, all were deeply interested in him; for he was like the young man of whom it is said that "when Jesus looked on him, He loved him: and said, One thing thou lackest."

The result was such as these wise, good men, his father's friends, had looked for. He had not been many weeks at Andover before light broke in upon his mind,—he received Christ, as he might have received Him long before, and possessed the peace and joy of the Gospel. On the 2nd of December, 1808, he solemnly dedicated himself to God. On the 28th of May, 1809, he became a member of the church in Plymouth of which his father was the minister. And now his ruling desire was to serve God in any way which He might appoint. In September of the same year he read an important and interesting book—Buchanan's *Star in the East*. It was this that, in the Divine hand, led him to reflect upon the personal duty of devoting his life to the cause of Missions. The subject occupied his prayerful attention until February, 1810, when he finally resolved, in obedience to what he believed to be the call and command of God, to become a missionary to the heathen. God's great law always is that those who possess any good thing should give it to those who are without it. In that way it is that He feeds the hungry, and clothes the naked, and sends the Gospel to the perishing. Adoniram Judson now, through the grace of God, had religion, and he believed that he might be instrumental in making known the great blessing to others, and was persuaded



that he was most likely to be useful among the heathen. Thus did God prepare him beforehand, bring him to Himself as a Christian, and then incline his heart to the great work of the Christian missionary.

The kingdom, or, as it used to be called, the empire of Burmah, lies on the eastern side of the Bay of Bengal, and may be considered as Farther India. Formerly, it consisted of five distinct states or dominions; but in the year 1826, three of the five, and the entire sea-coast of the country, came into possession of the British, and the original kingdom has been humbled and shattered. The population probably amounts to five or six millions in the entire country, but that is small compared with its immense extent and fruitfulness. So far as Burmah is not under British rule, it is governed by a king who has no one to control him. He carries on the government himself, by means of inferior officers, who are frequently cruel and oppressive to the people.

Among the people of Burmah, generally, the way is open for the work of missions. There is no priesthood descending from father to son, as in the case of the Brahmins in India. There is no separation of women from the society of the whole family. The whole population is capable of being reached; but the Buddhist religion has its monasteries, and grand temples, and gay processions, and exciting festivals, and by these the people are charmed and held captive.

On the 3rd of February, 1812, Judson took a final leave of his parents, and two days afterwards was ordained as a missionary. He and his worthy and helpful wife, to whom he had been married the day before, shortly afterwards sailed for India, on their way to their ultimate destination. They changed their views on the subject of baptism while on the voyage, and thus Judson became a Baptist missionary. They landed at Calcutta, and were cordially welcomed by the Serampore mission-

aries. After encountering many difficulties, and almost despairing of ever being able to reach Burmah, Mr. and Mrs. Judson arrived at Rangoon in June, 1813. Here is his description of what they saw and felt:

“We had never before seen a place where European influence had not contributed to smooth and soften the rough features of uncultivated nature. The prospect of Rangoon, as we approached, was quite disheartening. I went on shore, just at night, to take a view of the place and the mission house; but so dark and cheerless and unpromising did all things appear, that the evening of that day, after my return to the ship, we have marked as the most gloomy and distressing that we ever passed. Instead of rejoicing, as we ought to have done, in having found a heathen land from which we were not immediately driven away, such were our weaknesses that we felt we had no portion left here below, and found consolation only in looking beyond our pilgrimage, which we tried to flatter ourselves would be short, to that peaceful region where the wicked cease from troubling and the weary are at rest. But if ever we commended ourselves sincerely, and without reserve, to the disposal of our Heavenly Father, it was on this evening. And after some recollection and prayer, we experienced something of the presence of Him who cleaveth closer than a brother; something of that peace which our Saviour bequeathed to His followers—a legacy which, we know from this experience, endures when the fleeting pleasures and unsubstantial riches of the world are passed away. The next day Mrs. Judson was carried into the town, being unable to walk; and we found a home at the mission house, though Mr. Carey was absent at Ava.”

Their first work of course was learning the language. By-and-by, Judson was able to preach; and began his public religious services in a small, low building, which was surrounded by magnificent pagan temples.

But the presence of God was with him in this humble place of meeting. People came to hear, and good was done. He was not the first who had preached the Gospel in Burmah. Mr. Felix Carey, several years before, had settled in Burmah; but the king had obliged him to give up his work, and come to his court, and reside there as a physician. This was much against his own will. His father, Dr. Carey, was accustomed to say, "My son Felix went to Burmah as a missionary, but was shrivelled up into an ambassador."

Many were the early trials of the mission. In December 1817, Judson embarked at Rangoon in a vessel bound for Chittagong, hoping to find there a few native Christians. After a month's voyage without reaching their port, the captain sailed for Madras. "It was with most bitter feelings," writes Judson, "that I witnessed the entire failure of my undertaking, and saw the ship stretching away to a distant part of India which I had no wish to visit, and where I had no object to attain." Madras also they failed to reach; and at last landed at Masulipatam, where Judson would have died but for the kindness of some English officers. He travelled, on his recovery, three hundred miles to Madras, and then found no hope of a ship sailing to Rangoon. He waited from April 8th to July 20th, tortured with anxiety about his mission and his wife, and at last reached Rangoon after an absence of seven months. The trials of the mission had been grievous. Judson was believed to be dead. Approaching war led Hough, his colleague, to resolve to abandon the work. In July he embarked on the last English ship about to depart for Bengal. Mrs. Judson could not bear the thought of leaving Burmah unless she was quite sure her husband was dead; and, though she had actually embarked, at the last moment she returned to Rangoon. The reward for her bravery came soon. On August 2nd the joyous news that her husband was alive, and had reached the mouth of the river, came to her.

About six weeks after Judson's return, two more American missionaries, Colman and Wheelock, and their wives, came to strengthen the mission. This gave great joy and encouragement to Judson and his wife.

In every village in Burmah is a building distinguished from ordinary dwellings by its size and style. At any time after noon there are to be found in it, and on its broad verandahs, groups of men, chatting, conversing, or chewing the betel-leaf. This is the *zayat*, or place of public resort either for business or pleasure.

Judson determined to build a *zayat* on some frequented road, where the traveller as he halted might hear the words of life, where the Sabbath services might be held. Mrs. Judson has given us a description of it:

"The *zayat* is situated thirty or forty rods from the mission house, and in dimensions is twenty-seven by eighteen feet. It is raised four feet from the ground, and is divided into three parts. The first division is laid entirely open to the road, without doors, windows, or a partition in the front side, and takes up a third part of the whole building. It is made of bamboo and thatch, and is the place where Mr. Judson sits all the day long, and says to the passers-by, 'Ho! every one that thirsteth,' etc. The next and middle division is a large airy room, with four doors and four windows, opening in opposite directions; made entirely of boards, and is whitewashed, to distinguish it from other *zayats* round us.

"In this room we have public worship in Burman on the Sabbath; and in the middle of which I am now situated at my writing-table, while six of the male scholars are at one end, each with his torch and blackboard, over which he is industriously bending, and emitting the curious sounds of the language. The third and last division is only an entry way, which opens into the garden leading to the mission house.



“In this apartment all the women are seated, with their lights and blackboards, much in the same position and employment as the men. The blackboard, on which all the Burmans learn to read and write, answers the same purpose as our slates. They are about a yard in length, made black with charcoal and the juice of a leaf; and letters are clearly imprinted with a species of white stone, a little similar to our slate pencils.”

Here is an extract from Judson’s journal, giving an idea of the kind of work he carried on in it:

“*May 11.* Had more or less company, from morning till night; among the rest, Moungh Shwaa Oo, and two or three others, who appear to be pretty well satisfied that the Buddhist religion has no foundation. Conversation was very animated, and somewhat encouraging; but I wanted to see more seriousness, and more anxiety to be saved from sin.

“Heard much to-day of the danger of introducing a new religion. All agreed in opinion that the king would cut off all who embraced it, being a king who could not bear that his subjects should differ in sentiment from himself; and who has for a long time persecuted the friends of the established religion of the empire, because they would not sanction all his innovations. Those who seemed most favourably disposed, whispered me that I had better not stay in Rangoon and talk to common people, but go directly to the ‘*lord of life and death.*’ If he approved of the religion, it would spread rapidly; but in the present state of things, nobody would dare to prosecute their inquiries, with the fear of the king before their eyes. They brought forward the case of the Kolans, a sect of Burmans who have been proscribed and put to death under several reigns. I tried to set them right in some points, and encourage them to trust in the care of an Almighty Saviour; but they speak low and look around fearfully when they mention the name of the ‘*owner of the sword.*’

“*May 13.* Had company all day, without intermission. About noon, Moug Nau came in, having given up his journey on account of the unfaithfulness of his employer. His behaviour and conversation were very satisfactory. He regrets the want of a believing associate, but declares his determination of adhering to Christ, though no Burman should ever join him.

“Moug Shwaa Doan, a man who has attended two Sundays, and made some occasional visits, was with me several hours. He professes to have felt the truth of this religion ever since he first heard about it, and now desires to be a disciple of Christ. He has obtained, I find, considerable knowledge of the Christian system, but does not appear to have much sense of his own sins. May the Spirit teach him what man cannot!”

One day, much later on in his life, Judson was seated in a zayat at Moulmein. A piece of carpet is before him, on which now and again a passer-by sits, and to him the missionary discourses of Jesus Christ and His teaching. Sometimes a Buddhist priest opposes, and argues with him. When no one is present, he ponders the pages of a little book. It is his ever-ready Bible. At length his attention was attracted to two passers-by. He had frequently observed them before. The one was a tall, dignified-looking man, and the other a little boy whom he was leading by the hand. The man was staid and grave and gentlemanly,—the boy was bright and mirthful, and dancing rather than walking.

Twitching at the hand he was holding, “Look, look, papa!” said the boy, “there is Jesus Christ’s man. Amai! how shockingly white!” “Jesus Christ’s man” raised his eyes from the book, and bestowed one of his brightest smiles upon the little stranger. The father did not speak nor turn his head. For several days it was the same,—and the two passed every day. The missionary did not fail to remember these passers-by in particular when he spoke in his closet to his Master at night of the work of the day.

One day as they came in sight, the missionary beckoned with his hand, and the child with a single bound came to his knee.

“Moung Moung!” exclaimed the father, in a tone of surprise, mixed with anger. But the child was back again in a moment with a gay-coloured Madras handkerchief wound round his head; and with his bright eyes sparkling and dancing with joy, and his face wreathed in smiles, he touched his new turban and said, “Very beautiful!” as he looked into his father’s clouded face.

“You have a very fine boy there, sir,” said the missionary, in a tone of respectful kindness. But the stranger was confused, and merely turning round, salaamed lowly and walked away.

The child, it was afterwards understood, had been forbidden to go near the missionary. “But,” said the boy, when he was being so instructed, “is it true that she—my mother——” “Hush, Moung Moung!” “Is it true that she *shikoed* to the Lord Jesus Christ?” “Who dares tell you so?” “I must not say, papa; the one who told me said it was as much as life was worth to talk of such things to *your* son. Did she, papa?” But he was repulsed.

This gentleman was a writer under Government. He had had a very beautiful wife, who had come under the power of the Gospel; but whom her husband would not permit to come near the missionaries, although he otherwise adored her. She had died several years ago, and left this little boy, an only child, in the care of an aged native Christian woman, who had been nurse to herself when she was a child. The affection of the father towards the child seemed to have gathered into itself all the strength of the former love to both the mother and the boy.

For many days the father passed by alone. But one day they came together, and both saluted the missionary and sat down upon the mat.

“You are the foreign priest,” said the stranger, respectfully. “I am a missionary.” “And so you make people believe in

Jesus Christ, do you?" "I try," was the answer. The conversation continued. "My little son has heard of you, sir; and he is very anxious to learn something about Jesus Christ; will you teach him?" "But are you not afraid my teaching will do the child harm?" "You are a very honest fellow, after all; but," looking towards the child with great tenderness, "nothing can harm Mounng Mounng, sir." The visitor had been pretending during the whole of the conversation, the missionary saw, to an indifference which he did not feel. He now put into his hand a tract which he selected, and said, "I put into your hand the key to eternal life and happiness. Seek to know the way. This active intelligent soul of yours cannot be destined to inhabit a dog, a monkey, or a worm, in another life." "Papa, papa, hear him!" said the boy, as he sprang up and clasped his father round the neck. "Let us both love the Lord Jesus Christ. My mother loved Him; and in the golden country of the blessed she awaits us." "I must go," said the father, hoarsely, and attempting to rise. "Let us pray," said the missionary. The child laid his two hands together, and bowed his head upon the mat; while the father reseated himself, apparently out of mere respect to the solemnity of the engagement. As soon as the prayer was over, he rose, bowed in silence, and walked away.

Day after day went by; but although the gentleman always respectfully saluted the missionary, he never entered again. He was less regularly accompanied by the boy than before.

Cholera came to the town; it carried off many thousands. The missionary, to his great surprise, was sent for in the middle of the night to go to the house of this gentleman. No one was in the verandah. He entered,—and no one noticed his entrance. A wail came from an inner chamber, and he was guided by it till he stood by the bedside of a dead child. It was this same little boy. He gazed in solemn silence,—and a voice beside him said, "He is gone to the golden country, to bloom for ever amid



the royal lilies of paradise." He turned round quickly,—it was the old nurse. "He worshipped the true God," she continued, "and trusted in the Lord our Redeemer; and the Lord who loved him took him home; He took him home to be a golden lamb in His bosom for ever." "How long since did he go?" "About an hour, tsayah [teacher];" and then she joined in the wail again. "And his father?" "His father!—O my master! my noble master! he is going too! Come and see, tsayah!"

In the next apartment lay the noble figure of the master, in the last stage of the fearful disease. "It grieves me to meet you thus, my friend," said the visitor. The sufferer's fast stiffening lips stirred, but he could not speak. At last, making an effort, he succeeded in laying his two hands together, and with some difficulty lifted them to his forehead, and then calmly and quietly closed his eyes. "Do you trust in Lord Guatama at a moment like this?" said the missionary, not knowing for whom the act of worship was intended. There was a quick tremor in the shut eyelids, and the heavy hands slipped back from their position, while a look of disappointment and pain spread over his countenance. "Lord Jesus, receive his spirit!" exclaimed the missionary, solemnly. A bright, joyous smile flitted across the face of the dying man, the finger which he had before tried in vain to lift pointed distinctly upward, and with this smile upon his disembodied spirit, stood in the presence of his Maker. The death-wail deepened and widened in that house of woe. Finding the old nurse, the missionary was guided back to the chamber of the little boy.

"See!" said she, lifting the cloth reverently. And there lay a copy of the Gospels clasped to his bosom. "Who laid it there?" "He did with his dear little hand—Amai! amai-ai!" and the woman's voice was one wail of agony. Presently she continued: "I was his mother's nurse. She got this book of you, sir. We thought master burned it; but he

kept it and read it, and I think believed it. To whom did he *shiko* at the last, teacher?" "To the Lord Jesus Christ, I am sure of that." "Would He receive him, sir?" "Did you ever read about the thief who was crucified with the Saviour?" "Oh yes; I read it to Moug Moug this very day out of his mother's book." "The Lord Jesus Christ is just as merciful now as He was then, is He not?" said the missionary. "Then they are all—oh, it is almost too much to believe."

In 1819, a Buddhist emperor came to the throne. This placed Judson in danger of banishment, and kept inquirers away from him, and exposed him to persecution by the officials. At last he resolved to go to Ava, and to try to obtain from the emperor in person, toleration for the Christian religion. The following account of this visit is taken from Judson's journal:

"*January 17, 1820.* Reached Pagan, a city celebrated in Burman history, being, like Pyee, the seat of a former dynasty. It is about two hundred and sixty miles from Rangoon.

"*January 18.* Took a survey of the splendid pagodas and extensive ruins in the environs of this once famous city. Ascended as far as possible some of the highest edifices, and at the height of one hundred feet, perhaps, beheld all the country round, covered with temples and monuments of every sort and size; some in utter ruin, some fast decaying, and some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque decapitated relic of antiquity, chequered the motley scene. Here, about 800 years ago, the religion of Buddha was first publicly recognized and established as the religion of the empire. Here, then, Ah-rah-han, the first Buddhist apostle of Burmah, under the patronage of King Anan-ra-tha-men-zan, disseminated the doctrines of atheism, and taught his disciples to pant after annihilation as the supreme good. Some of the ruins before our eyes were probably the

remains of pagodas designed by himself. We looked back on the centuries of darkness that are past. We looked forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O shade of Ah-rah-han! weep over thy falling fanes; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger, then, thy little remaining day. A voice mightier than mine,—a still, small voice,—will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Buddh will die away before the Christian hymn of praise!

“*January 25.* Passed Old Ava, the seat of the dynasty immediately preceding the present, and Tsah-gaing, a place of some note, distinguished for its innumerable pagodas, and the residence of one or two late emperors, and about noon drew up to O-ding-man, the lower landing-place of New Ava, or Amarapooa, about three hundred and fifty miles from Rangoon. At our present distance of nearly four miles from the city (and we cannot get nearer this season), it appears to the worst advantage. We can hardly distinguish the golden steeple of the palace amid the glittering pagodas, whose summits just suffice to mark the spot of our ultimate destination.

“*January 26.* We set out early in the morning, called on Mr. G——, late collector of Rangoon, and on Mr. R——, who was formerly collector, but is now out of favour. Thence we entered the city, passed the palace, and repaired to the house of Mya-day-men, formerly viceroy of Rangoon, now one of the public ministers of state (woon-gyee). We gave him a valuable present, and another of less value to his wife, the lady who formerly treated Mr. G—— with so much politeness. They both treated us very kindly, and appeared to interest themselves in our success. We, however, did not disclose our precise object,

but only petitioned leave to behold the 'golden face.' Upon this, his highness committed our business to MOUNG YO, one of his favourite officers, and directed him to introduce us to MOUNG ZAH, one of the private ministers of state (a-twen-woon), with the necessary orders.

"In the evening, MOUNG YO, who lives near our boat, called on us to say that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives. To-morrow's eve will close on the bloom or the blight of our fondest hopes. Yet it is consoling to commit this business into the hands of our Heavenly Father; to feel that the work is His, not ours; that the heart of the monarch, before whom we are to appear, is under the control of Omnipotence; and that the event will be ordered in the manner most conducive to the Divine glory and the greatest good. God may, for the wisest purposes, suffer our hopes to be disappointed; and if so, why should short-sighted mortal man repine? Thy will, O God, be ever done; for Thy will is inevitably the wisest and the best!

"*January 27.* We left the boat and put ourselves under the conduct of MOUNG YO. He carried us first to MYA-DAY-MEN, as a matter of form, and there we learned that the emperor had been privately apprised of our arrival, and said, 'Let them be introduced.' We therefore proceeded to the palace. At the outer gate we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, MOUNG ZAH, and were ushered into his apartments in the palace yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object,—told him that we were missionaries, or 'propagators of religion;' that we wished to appear before the emperor, and present our

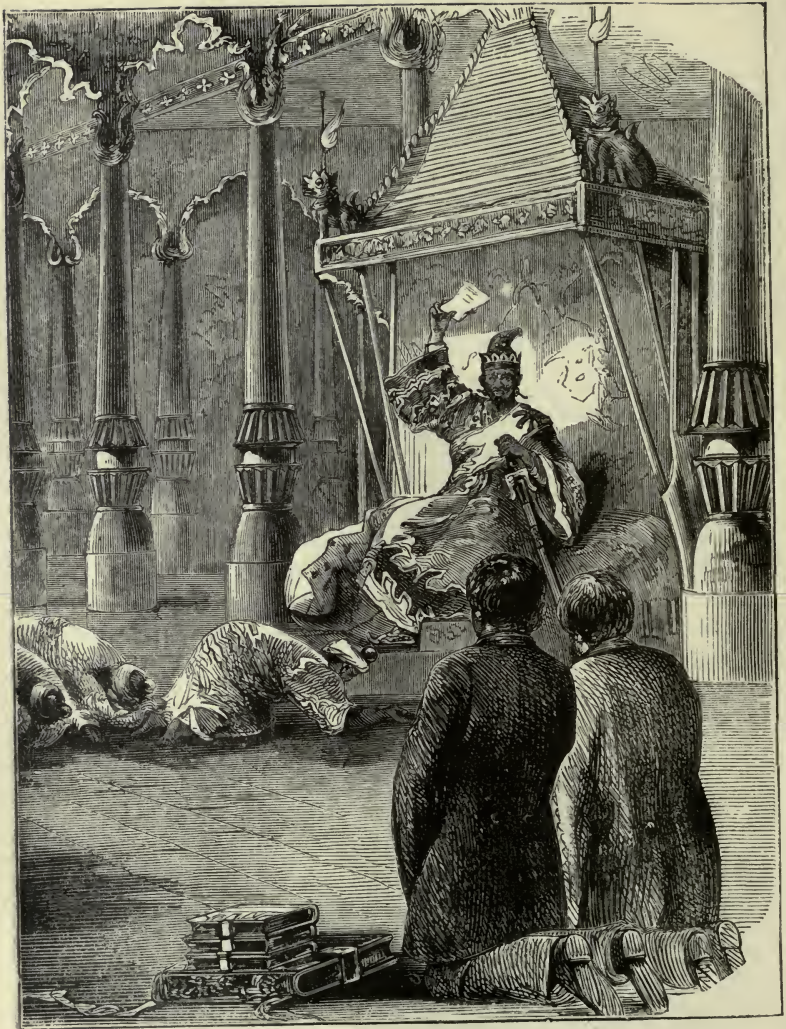


sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis some one announced that the golden foot was about to advance; on which the minister hastily rose up and put on his robes of state, saying that he must seize the moment to present us to the emperor. We now found that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Kathays, and the very hour when his majesty was coming forth to witness the display made on the occasion. When the minister was dressed he just said, 'How can you propagate religion in this empire? But come along.' Our hearts sank at these suspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other; and Moug Yo and another officer of Mya-day-men sat a little behind. The scene to which we were now introduced really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end where we sat opened into the parade which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moug Yo whispered that his majesty had entered. We looked through the hall as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward unattended,—in solitary grandeur,—exhibiting the proud gait and majesty of an Eastern monarch. His dress was rich, but not distinctive; and he carried in his hand the gold-sheathed

sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye that chiefly riveted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near we caught his attention. He stopped, partly turned towards us: 'Who are these?' 'The teachers, great king,' I replied. 'What, you speak Burman—the priests that I heard of last night? When did you arrive? Are you teachers of religion? Are you like the Portuguese priest? Are you married? Why do you dress so?' These and some other similar questions we answered, when he appeared to be pleased with us, and sat down on an elevated seat, his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moungh Zah now began to read the petition: it ran thus:—

“The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal domains, and having obtained leave of the governor of that town to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred Scriptures of our religion. And since it is contained in those Scriptures, that, if we pass to other countries, and preach and propagate religion, great good will result, and both those who teach and those who receive the religion will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven;—that royal permission be given, that we, taking refuge in the royal power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether





JUDSON BEFORE THE BURMESE EMPEROR.



foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea.'

“The emperor heard this petition, and stretched out his hand. Moung Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the meantime I gave Moung Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back without saying a word, and took the tract. Our hearts now rose to God for a display of His grace. ‘Oh, have mercy on Burmah! Have mercy on her king!’ But, alas! the time was not yet come. He held the tract long enough to read the first two sentences, which assert that there is one eternal God, who is independent of the incidents of morality, and that beside Him there is no God; and then with an air of indifference, perhaps disdain, he dashed it down to the ground. Moung Zah stooped forward, picked it up, and handed it us. Moung Yo made a slight attempt to save us by unfolding one of the volumes which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moung Zah interpreted his royal master’s will in the following terms: ‘Why do you ask for such permission? Have not the Portuguese, the English, the Mussulmans, and people of all other religions, full liberty to practise and worship according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them; take them away.’

“Something was now said about brother Colman’s skill in medicine; upon which the emperor once more opened his mouth, and said: ‘Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be

useful to me in that line, and report accordingly." He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music and gazing at the parade spread out before him.

"As for us and our present, we were huddled up and hurried away without much ceremony. We passed out of the palace gates with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception, but in as favourable terms as possible; and as his highness was not apprised of our precise object, our repulse appeared probably to him not so decisive as we knew it to be. We were next conducted two miles through the heat of the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained that we were in possession of no wonderful secret which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat.

"At this stage of the business, notwithstanding the decided repulse we had received, we still cherished some hope of ultimately gaining our point. We regretted that a sudden interruption had prevented our explaining our objects to Moungh Zah in that familiar and confidential manner in which we had intended; and we determined, therefore, to make another attempt upon him in private.

"*January 28.* Early in the morning we had the pleasure of seeing our friend Mr. G—— coming to our boat. It may not be amiss to mention that he is the collector who was chiefly instrumental in relieving us from the exorbitant demand which, a few months ago, was made upon us in Rangoon. He now told us that he had heard of our repulse, but would not have

us give up all hope; that he was particularly acquainted with Moug Zah, and would accompany us to his house a little before sunset, at an hour when he was accessible. This precisely accorded with our intentions.

“In the afternoon, therefore, we called on Mr. G——, and he went with us into the city. On the way, we paid a visit to the wife of the present viceroy of Rangoon, whose eldest son is married to the only daughter of the present emperor. We carried a present, and were of course kindly received.

“Thence we went to the house of Moug Zah, some way beyond the palace. He received us with great coldness and reserve. The conversation, which we carried on chiefly through Mr. G——, it is unnecessary to detail. Suffice it to say, that we ascertained beyond a doubt that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that we, in presenting a petition to that effect, had been guilty of a most egregious blunder, an unpardonable offence. Mr. G—— urged every argument that we suggested, and some others. He finally stated, if we obtained the royal favour, other foreigners would come and settle in the empire, and trade would be greatly benefited. This argument alone seemed to have any effect on the mind of the minister, and, looking out from the cloud which covered his face, he vouchsafed to say, that if we would wait some time, he would endeavour to speak to his majesty about us. From this remark it was impossible to derive any encouragement; and having nothing further to urge, we left Mr. G——, and bowing down to the ground, took leave of this great minister of state, who, under the emperor, guides the movements of the whole empire.

“It was now evening. We had four miles to walk by moon-

light. Two of our disciples only followed us. They had ventured as near as they durst to the door of the hall of audience, and listened to words which sealed the extinction of their hope and ours. For some time we spoke not.

‘Some natural tears we dropped, but wiped them soon ;  
The world was all before us, where to choose  
Our place of rest, Providence our guide.’

And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden, but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

“Arrived at the boat, we threw ourselves down, completely exhausted in body and mind. For three days we had walked eight miles a day, the most of the way in the heat of the sun, which, even at this season, in the interior of these countries, is exceedingly oppressive, and the result of our travels and toils has been—the wisest and best possible; a result which, if we could see the end from the beginning, would call forth our highest praise. Oh, slow heart to believe and trust in the constant presence and over-ruling agency of our own Almighty Saviour !”

Notwithstanding his unfavourable reception by the emperor, Judson continued to labour in Rangoon, not without success, though the work was attended with many difficulties and dangers. In 1821, Mrs. Judson’s health was so bad that she went home on a visit to America. Judson accompanied Dr. Price, a medical missionary who had been summoned to the emperor, to Ava, as interpreter. He made a favourable impression on the emperor, who expressed satisfaction when he heard that Judson intended to come to him at Ava, and granted him a plot of land on which to build a residence.

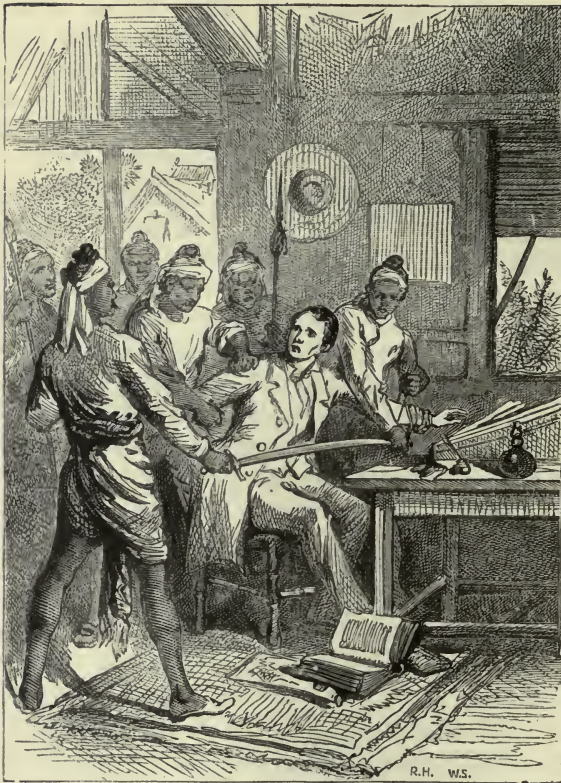


Mrs. Judson did not return till 1824. Judson and his wife at once took boat for Ava, which they reached after a six weeks' voyage up the river. When about a hundred miles below the capital they heard that war had been declared with the English, and that all Europeans were in great disfavour with the emperor.

Though their reception was the reverse of encouraging, Judson built his house on the land given by the emperor. On the 23rd of March, news came of the capture of Rangoon by the English. Great was the wrath of the emperor, and his only fear was that the English might escape from Rangoon before the army he sent down could capture them.

The missionaries were suspected of acting as spies, and at length seized and put into prison. Mrs. Judson has told in simple yet thrilling fashion the terrible story of the next two years. Only a portion of it can be given here, but quite enough to show that no nobler woman than Mrs. Judson has ever laboured in the cause of missions, and few men have rivalled Judson in sufferings for the Master's sake.

“On the 8th of June, just as we were preparing for dinner, in rushed an officer, holding a black book, with a dozen Burmans, accompanied by *one* whom, from his spotted face, we knew to be an executioner, and a ‘son of the prison.’ ‘Where is the teacher?’ was the first inquiry. Mr. Judson presented himself. ‘You are called by the king,’ said the officer—a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm. ‘Stay,’ said I, ‘I will give you money.’ ‘Take her too,’ said the officer; ‘she also is a foreigner.’ Mr. Judson, with an imploring look, begged that they would let me remain till further orders. The scene was now shocking beyond description. The whole neighbourhood had collected; the masons at work on



MR. JUDSON ARRESTED.

the brick house threw down their tools and ran; the little Burman children were screaming and crying; the Bengalee servants stood in amazement at the indignities offered their master; and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off I knew not whither. In vain I begged and entreated

the spotted face to take the silver and loosen the ropes ; but he spurned my offers, and immediately departed. I gave the money, however, to Mounng Ing to follow after, to make some further attempt to mitigate the torture of Mr. Judson ; but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

“The officer and his gang proceeded on to the court-house, where the governor of the city and officers were collected, one of whom read the order of the king to commit Mr. Judson to the death prison, into which he was soon hurled, the door closed, and Mounng Ing saw no more. What a night was now before me ! I retired into my own room, and endeavoured to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me, for the magistrate of the place had come into the verandah, and continually called me to come out and submit to his examination. But previously to going out I destroyed all my letters, journals, and writings of every kind, lest they should disclose the fact that we had correspondents in England, and had minuted down every occurrence since our arrival in the country. When this work of destruction was finished, I went out, and submitted to the examination of the magistrate, who inquired very minutely of everything I knew ; then ordered the gates of the compound to be shut, no person to be allowed to go in or out, placed a guard of ten ruffians, to whom he gave a strict charge to keep me safe, and departed.

“It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the house down. I obstinately refused to obey, and endeavoured



to intimidate them by threatening to complain of their conduct to higher authorities on the morrow. Finding me resolved in disregarding their orders, they took the two Bengalee servants, and confined them in the stocks in a very painful position. I could not endure this, but called the head man to the window, and promised to make them all a present in the morning if they would release the servants. After much debate, and many severe threatenings, they consented, but seemed resolved to annoy me, as much as possible. My unprotected, desolate state, my entire uncertainty of the fate of Mr. Judson, and the dreadful carousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I had ever passed. You may well imagine, my dear brother, that sleep was a stranger to my eyes, and peace and composure to my mind.

“The next morning I sent Mounq Ing to ascertain the situation of your brother, and give him food, if still living. He soon returned with the intelligence that Mr. Judson and all the white foreigners were confined in the *death prison*, with three pairs of iron fetters each, and fastened to a long pole, to prevent their moving! The point of my anguish now was, that I was a prisoner myself, and could make no efforts for the release of the missionaries. I begged and entreated the magistrate to allow me to go to some member of government to state my case; but he said he did not dare to consent, for fear I should make my escape.

“On the third day I sent a message to the governor of the city, who has the entire direction of prison affairs, to allow me to visit him with a present. This had the desired effect, and he immediately sent orders to the guards to permit my going into town. The governor received me pleasantly, and asked me what I wanted. I stated to him the situation of the foreigners, and particularly that of the teachers, who were Americans, and had nothing to do with the war.



“I procured an order from the governor for my admittance into prison; but the sensations produced by meeting your brother in that *wretched, horrid* situation, and the affecting scene which ensued, I will not attempt to describe. Mr. Judson crawled to the door of the prison,—for I was never allowed to enter,—gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart by those iron-hearted jailers, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the governor for my admittance; they again harshly repeated, ‘Depart, or we will put you out.’ The same evening the missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison inclosure. Here I was allowed to send them food, and mats to sleep on, but was not permitted to enter again for several days.

“My next object was to get a petition presented to the queen; but no person being admitted into the palace who was in disgrace with his majesty, I sought to present it through the medium of her brother’s wife. I had visited her in better days, and received particular marks of her favour. But now times were altered: Mr. Judson was in prison and I in distress, which was a sufficient reason for giving me a cold reception. I took a present of considerable value. She was lolling on the carpet as I entered, with her attendants around her. I waited not for the usual question to a suppliant, ‘What do you want?’ but in a bold, earnest, yet respectful manner, stated our distresses and our wrongs, and begged her assistance. She partly raised her head, opened the present I had brought, and coolly replied, ‘Your case is not singular; all the foreigners are treated alike.’ ‘But it is singular,’ said I; ‘the teachers are Americans; they are ministers of religion, have nothing to do with war or politics, and came

to Ava in obedience to the king's command. They have never done anything to deserve such treatment, and is it right they should be treated thus?' 'The king does as he pleases,' said she; 'I am not the king; what can I do?' 'You can state their case to the queen, and obtain their release,' replied I. 'Place yourself in my situation; were you in America, and your husband, innocent of crime, thrown into prison, in irons, and you a solitary, unprotected female,—what would you do?' With a slight degree of feeling she said, 'I will present your petition; come again to-morrow.'

"The following morning the royal treasurer, the governor of the north gate of the palace, who was in future our steady friend, and another nobleman, attended by forty or fifty followers, came to take possession of all we had. I treated them civilly, gave them chairs to sit on, tea and sweetmeats for their refreshment; and justice obliges me to say that they conducted the business of confiscation with more regard to my feelings than I should have thought it possible for Burmese officers to exhibit. The three officers, with one of the royal secretaries, alone entered the house; their attendants were ordered to remain outside.

"As soon as they had finished their search and departed, I hastened to the queen's brother to hear what had been the fate of my petition, when, alas! all my hopes were dashed, by his wife's coolly saying, 'I stated your case to the queen, but her majesty replied, *The teachers will not die; let them remain as they are.*' My expectations had been so much excited that this sentence was like a thunder-clap to my feelings. For the truth at one glance assured me that if the queen refused assistance, who would dare to intercede for me? With a heavy heart I departed, and on my way home attempted to enter the prison gate, to communicate the sad tidings to your brother, but was harshly refused admittance; and for the ten days following, notwithstanding my daily efforts, I was not allowed to enter. We

attempted to communicate by writing, and after being successful for a few days it was discovered; the poor fellow who carried the communications was beaten and put in the stocks, and the circumstance cost me about ten dollars, besides two or three days of agony for fear of the consequences.

“The officers who had taken possession of our property presented it to his majesty, saying, ‘Judson is a true teacher; we found nothing in his house but what belongs to priests. In addition to this money, there are an immense number of books, medicines, trunks of wearing apparel, etc., of which we have only taken a list. Shall we take them, or let them remain?’ ‘Let them remain,’ said the king; ‘and put this property by itself, for it shall be restored to him if he is found innocent.’ This was an allusion to the idea of his being a spy.

“For the seven following months, hardly a day passed that I did not visit some one of the members of government, or branches of the royal family, in order to gain their influence in our behalf; but the only benefit resulting was that their encouraging promises preserved us from despair, and induced a hope of the speedy termination of our difficulties, which enabled us to bear our distresses better than we otherwise should have done. I ought, however, to mention that, by my repeated visits to the different members of government, I gained several friends who were ready to assist me with articles of food, though in a private manner, and who used their influence in the palace to destroy the impression of our being in any way engaged in the present war. But no one dared to speak a word to the king or queen in favour of a foreigner, while there were such continual reports of the success of the English arms.

“During these seven months the continual extortions and oppressions to which your brother and the other white prisoners were subject are indescribable. Sometimes sums of money were demanded, sometimes pieces of cloth and handkerchiefs; at other

times an order would be issued that the white foreigners should not speak to each other, or have any communication with their friends without. Then, again, the servants were forbidden to carry in their food without an extra fee. Sometimes, for days and days together, I could not go into the prison till after dark, when I had two miles to walk in returning to the house. Oh, how many, many times have I returned from that dreary prison at nine o'clock at night, solitary, and worn out with fatigue and anxiety, and thrown myself down in that same rocking-chair which you and Deacon L—— provided for me in Boston, and endeavoured to invent some new scheme for the release of the prisoners! Sometimes, for a moment or two, my thoughts would glance towards America and my beloved friends there; but for nearly a year and a half, so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava.

“After some months, I was permitted to make a little bamboo room in the prison inclosure, where he could be much by himself, and where I was sometimes allowed to spend two or three hours. It so happened that the two months he occupied this place were the coldest of the year, when he would have suffered much in the open shed he had previously occupied. After the birth of your little niece, I was unable to visit the prison and the governor as before, and found I had lost considerable influence, previously gained; for he was not so forward to hear my petitions, when any difficulty occurred, as he formerly had been. When Maria was nearly two months old, her father one morning sent me word that he and all the white prisoners were put into the inner prison, in five pairs of fetters each; that his little room had been torn down, and his mat, pillow, etc., been taken by the jailers. This was to me a dreadful shock, as I thought at once it was only a prelude to greater evils.



“I should have mentioned before this the defeat of Bandoola, his escape to Dan-a-byoo, the complete destruction of his army, and loss of ammunition, and the consternation this intelligence produced at court. The English army had left Rangoon, and was advancing towards Prome, when these severe measures were taken with the prisoners.

“The situation of the prisoners was now distressing beyond description. It was at the commencement of the hot season. There was above a hundred prisoners shut up in one room, without a breath of air excepting from the cracks in the boards. I sometimes obtained permission to go to the door for five minutes, when my heart sickened at the wretchedness exhibited. The white prisoners, from incessant perspiration and loss of appetite, looked more like the dead than the living. I made daily applications to the governor, offering him money, which he refused; but all that I gained was permission for the foreigners to eat their food outside, and this continued but a short time.

“After continuing in the inner prison for more than a month, your brother was taken with a fever. I felt assured he would not live long unless removed from that noisome place. To effect this, and in order to be near the prison, I removed from our house, and put up a small bamboo room in the governor’s inclosure, which was nearly opposite the prison gate. Here I incessantly begged the governor to give me an order to take Mr. Judson out of the large prison, and place him in a more comfortable situation; and the old man, being worn out with my entreaties, at length gave me the order in an official form, and also gave orders to the head jailer to allow me to go in and out, all times of the day, to administer medicines, etc. I now felt happy indeed, and had Mr. Judson instantly removed into a little bamboo hovel, so low that neither of us could stand upright,—but a palace in comparison with the place he had left.

“Notwithstanding the order the governor had given for my

admittance into prison, it was with the greatest difficulty that I could persuade the under jailer to open the gate. I used to carry Mr. Judson's food myself, for the sake of getting in, and would then remain an hour or two, unless driven out. We had been in this comfortable situation but two or three days, until one morning, having carried Mr. Judson's breakfast, which in consequence of fever he was unable to take, I remained longer than usual, when the governor, in great haste, sent for me. I promised to return as soon as I had ascertained the governor's will, he being much alarmed at this unusual message. I was very agreeably disappointed when the governor informed me that he only wished to consult me about his watch, and seemed unusually pleasant and conversable. I found afterwards that his only object was to detain me until the dreadful scene about to take place in the prison was over. For when I left him to go to my room, one of the servants came running, and, with a ghastly countenance, informed me that all the white prisoners were carried away. I would not believe the report, and instantly went back to the governor, who said he had just heard of it, but did not wish to tell me. I hastily ran into the street, hoping to get a glimpse of them before they were out of sight, but in this was disappointed. I ran first into one street, then another, inquiring of all I met; but no one would answer me. At length an old woman told me the white prisoners had gone towards the little river; for they were to be carried to Amarapoora.

“On my return to the governor's I found a servant of Mr. Gouger, who happened to be near the prison when the foreigners were led out, and followed on to see the end, who informed me that the prisoners had been carried before the lamine-woon, at Amarapoora, and were to be sent the next day to a village he knew not how far distant. My distress was a little relieved by the intelligence that our friend was yet alive;

but still I knew not what was to become of him. The next morning I obtained a pass from government, and, with my little Maria, who was then only three months old, Mary and Abby Hasseltine, two of the Burman children, and our Bengalee cook, who was the only one of the party that could afford me any assistance, I set off for Amarapoora. The day was dreadfully hot; but we obtained a covered boat, in which we were tolerably comfortable, till within two miles of the government house. I then procured a cart; but the violent motion, together with the dreadful heat and dust, made me almost distracted. But what was my disappointment, on arriving at the court-house, to find that the prisoners had been sent on two hours before, and that I must go in that uncomfortable mode four miles further, with little Maria in my arms, whom I held all the way from Ava. The cart-man refused to go any further; and, after waiting an hour in the burning sun, I procured another, and set off for that never-to-be-forgotten place, Oung-pen-la. I obtained a guide from the governor, and was conducted directly to the prison yard. But what a scene of wretchedness was presented to my view! The prison was an old, shattered building, without a roof; the fence was entirely destroyed; eight or ten Burmese were on the top of the building, trying to make something like a shelter with leaves; while under a little low projection outside of the prison sat the foreigners, chained together two and two, almost dead with suffering and fatigue. The first words of your brother were, 'Why have you come? I hoped you would not follow, for you cannot live here.' It was now dark. I had no refreshment for the suffering prisoners, or for myself, as I had expected to procure all that was necessary at the market of Amarapoora; and I had no shelter for the night. I asked one of the jailers if I might put up a little bamboo house near the prison. He said, No, it was not customary. I then begged he would procure me a shelter for the night, when, on the morrow,

I could find some place to live in. He took me to his house, in which there were only two small rooms; one in which he and his family lived; the other, which was then half full of grain, he offered to me; and in that little filthy place I spent the next six months of wretchedness. I procured some half-boiled water, instead of my tea, and, worn out with fatigue, laid myself down on a mat spread over the paddy, and endeavoured to obtain a little refreshment from sleep. The next morning your brother gave me the following account of the brutal treatment he had received on being taken out of the prison.

“As soon as I had gone out at the call of the governor, one of the jailers rushed into Mr. Judson’s little room, roughly seized him by the arm, pulled him out, stripped him of all his clothes excepting shirt and pantaloons, took his shoes, hat, and all his bedding, tore off his chains, tied a rope round his waist, and dragged him to the court-house, where the other prisoners had previously been taken. They were then tied two and two, and delivered into the hands of the lamine-woon, who went on before them on horseback, while his slaves drove the prisoners, one of the slaves holding the rope which connected two of them together. It was in May, one of the hottest months in the year, and eleven o’clock in the day, so that the sun was intolerable indeed. They had proceeded only half a mile, when your brother’s feet became blistered; and so great was his agony, even at this early period, that as they were crossing the little river, he ardently longed to throw himself into the water, to be free from misery. But the sin attached to such an act alone prevented. They had then eight miles to walk. The sand and gravel were like burning coals to the feet of the prisoners, which soon became perfectly destitute of skin; and in this wretched state they were goaded on by their unfeeling drivers. Mr. Judson’s debilitated state, in consequence of fever, and having taken no food that morning, rendered him less capable of bearing such hardships than the



other prisoners. When about half way on their journey, as they stopped for water, your brother begged the lamine-woon to allow him to ride his horse a mile or two, as he could proceed no further in that dreadful state. But a scornful, malignant look was all the reply that was made. He then requested Captain Laird, who was tied with him, and who was a strong, healthy man, to allow him to take hold of his shoulder, as he was fast sinking. This the kind-hearted man granted for a mile or two, but then found the additional burden insupportable. Just at that period, Mr. Gougher's Bengalee servant came up to them, and seeing the distresses of your brother, took off his head-dress, which was made of cloth, tore it in two, gave half to his master, and half to Mr. Judson, which he instantly wrapped round his wounded feet, as they were not allowed to rest even for a moment. The servant then offered his shoulder to Mr. Judson, who was almost carried by him the remainder of the way. Had it not been for the support and assistance of this man, your brother thinks he should have shared the fate of the poor Greek, who was one of their number, and, when taken out of prison that morning, was in perfect health. But he was a corpulent man, and the sun affected him so much, that he fell down on the way. His inhuman drivers beat and dragged him until they themselves were wearied, when they procured a cart, in which he was carried the remaining two miles. But the poor creature expired in an hour or two after their arrival at the court-house. The lamine-woon, seeing the distressing state of the prisoners, and that one of their number was dead, concluded they should go no further that night; otherwise they would have been driven on until they reached Oung-pen-la the same day. An old shed was appointed for their abode during the night, but without even a mat or pillow, or anything to cover them. The curiosity of the lamine-woon's wife induced her to make a visit to the prisoners, whose wretchedness considerably excited her

compassion, and she ordered some fruit, sugar, and tamarinds for their refreshment; and the next morning rice was prepared for them, and, poor as it was, it was refreshing to the prisoners, who had been almost destitute of food the day before. Carts were also provided for their conveyance, as none of them were able to walk. All this time the foreigners were entirely ignorant of what was to become of them; and when they arrived at Oung-pen-la, and saw the dilapidated state of the prison, they immediately, all as one, concluded that they were there to be burned, agreeably to the report which had previously been in circulation at Ava. They all endeavoured to prepare themselves for the awful scene anticipated; and it was not until they saw preparations making for repairing the prison that they had the least doubt that a cruel, lingering death awaited them. My arrival was in an hour or two after this.

“The prisoners were at first chained two and two; but as soon as the jailers could obtain chains sufficient, they were separated, and each prisoner had but one pair. The prison was repaired, and a new fence made, and a large, airy shed erected in front of the prison, where the prisoners were allowed to remain during the day, though locked up in the little close prison at night.

“Sometimes our jailers seemed a little softened at our distress, and for several days together allowed Mr. Judson to come to the house, which was to me an unspeakable consolation. Then, again, they would be as iron-hearted in their demands as though we were free from sufferings, and in affluent circumstances. The annoyance, the extortions and oppressions to which we were subject during our six months’ residence in Oung-pen-la, are beyond enumeration or description.

“It was some time after our arrival at Oung-pen-la that we heard of the execution of the pakan-woon, in consequence of which our lives were still preserved. For we afterwards ascertained that the white foreigners had been sent to Oung-pen-la

for the express purpose of sacrificing them ; and that he himself intended witnessing the horrid scene. We had frequently heard of his intended arrival at Oung-pen-la, but we had no idea of his diabolical purposes. He had raised an army of fifty thousand men (a tenth part of whose advance pay was found in his house), and expected to march against the English army in a short time, when he was suspected of high treason, and instantly executed without the least examination. Perhaps no death in Ava ever produced such universal rejoicings as that of the pakan-woon.

“The time at length arrived for our release from the dreary scenes of Oung-pen-la. A messenger from our friend, the governor of the north gate of the palace, informed us that an order had been given the evening before, in the palace, for Mr. Judson’s release. On the same evening an official order arrived ; and, with a joyful heart, I set about preparing for our departure early the following morning. It was noon before we were allowed to depart. When we reached Amarapooa, Mr. Judson was obliged to follow the guidance of the jailer, who conducted him to the governor of the city. Having made all necessary inquiries, the governor appointed another guard, which conveyed Mr. Judson to the court-house in Ava, at which place he arrived some time in the night. I took my own course, procured a boat, and reached our house before dark.

“My first object the next morning was to go in search of your brother ; and I had the mortification to meet him again in prison, though not the death prison. I went immediately to my old friend, the governor of the city, who was now raised to the rank of a woon-gyee. He informed me that Mr. Judson was to be sent to the Burmese camp, to act as translator and interpreter ; and that he was put in confinement for a short time only, till his affairs were settled. Early the following morning I went to this officer again, who told me that Mr. Judson had that moment received twenty ticals from government, with orders to go imme-

diately on board a boat for Maloun, and that *he* had given him permission to stop a few moments at the house, it being on his way. I hastened back to the house, where Mr. Judson soon arrived, but was allowed to remain only a short time, while I could prepare food and clothing for future use. He was crowded into a little boat, where he had not room sufficient to lie down; and where his exposure to the cold damp nights threw him into a violent fever, which had nearly ended all his sufferings. He arrived at Maloun on the third day, where, ill as he was, he was obliged to enter immediately on the work of translating. He remained at Maloun six weeks, suffering as much as he had at any time in prison, excepting he was not in irons, nor exposed to the insults of those cruel jailers.

“For the first fortnight after his departure my anxiety was less than it had been at any time previously since the commencement of our difficulties. I knew the Burmese officers at the camp would feel the value of Mr. Judson’s services too much to allow their using any measures threatening his life. I thought his situation also would be much more comfortable than it really was; hence my anxiety was less. But my health, which had never been restored since that violent attack at Oung-pen-la, now daily declined, till I was seized with the spotted fever, with all its attendant horrors. I knew the nature of the fever from its commencement; and, from the shattered state of my constitution, together with the want of medical attendants, I concluded it must be fatal. The day I was taken with the fever, a Burmese nurse came and offered her services for Maria. This circumstance filled me with gratitude and confidence in God; for, though I had so long and so constantly made efforts to obtain a person of this description, I had never been able; when at the very time that I most needed one, and without any exertion, a voluntary offer was made. My fever raged violently, and without any intermission. I began to think of settling my



worldly affairs, and of committing my dear little Maria to the care of a Portuguese woman, when I lost my reason, and was insensible to all around me. At this dreadful period, Dr. Price was released from prison, and hearing of my illness, obtained permission to come and see me. He has since told me that my situation was the most distressing he had ever witnessed, and that he did not then think I should survive many hours. My hair was shaved, my head and feet covered with blisters, and Dr. Price ordered the Bengalee servant who took care of me to endeavour to persuade me to take a little nourishment, which I had obstinately refused for several days. One of the first things I recollect was seeing this faithful servant standing by me, trying to induce me to take a little wine and water. I was, in fact, so far gone that the Burmese neighbours, who had come to see me expire, said, 'She is dead, and if the King of angels should come in, He could not recover her.'

"The fever, I afterwards understood, had run seventeen days when the blisters were applied. I now began to recover slowly, but it was more than a month after this before I had strength to stand. While in this weak, debilitated state, the servant who had followed your brother to the Burmese camp came in, and informed me his master had arrived, and had been conducted to the court-house in town. I sent off a Burman to watch the movements of the government, and to ascertain if possible in what way Mr. Judson was to be disposed of. He soon returned with the sad intelligence that he had seen Mr. Judson go out of the palace yard, accompanied by two or three Burmans, who conducted him to one of the prisons, and that it was reported in town that he was to be sent back to the Oung-pen-la prison. I was too weak to bear ill tidings of any kind; but a shock so dreadful as this almost annihilated me. For some time I could hardly breathe, but at last gained sufficient composure to despatch Mounng Ing to our friend the governor of the north

gate, and begged him to make *one more effort* for the release of Mr. Judson, and to prevent his being sent back to the country prison, where I knew he must suffer much, as I could not follow. Moug Ing then went in search of Mr. Judson; and it was nearly dark when he found him in the interior of an obscure prison. I had sent food early in the afternoon, but being unable to find him, the bearer had returned with it, which added another pang to my distresses, as I feared he was already sent to Oung-pen-la.

“If I ever felt the value and efficacy of prayer, I did at this time. I could not rise from my couch; I could make no efforts to secure my husband; I could only plead with that great and powerful Being who has said, ‘Call upon Me in the day of trouble, and *I will hear*, and thou shalt glorify Me,’ and who made me at this time feel so powerfully this promise that I became quite composed, feeling assured that my prayers would be answered.

“When Mr. Judson was sent from Maloun to Ava, it was within five minutes’ notice, and without his knowledge of the cause. On his way up the river, he accidentally saw the communication made to government respecting him, which was simply this: ‘We have no further use of Yudathan; we therefore return him to the golden city.’ On arriving at the court-house, there happened to be no one present who was acquainted with Mr. Judson. The presiding officer inquired from what place he had been sent to Maloun. He was answered, from Oung-pen-la. ‘Let him, then,’ said the officer, ‘be returned thither;’ when he was delivered to a guard and conducted to the place above mentioned, there to remain until he could be conveyed to Oung-pen-la. In the meantime the governor of the north gate presented a petition to the high court of the empire, offered himself as Mr. Judson’s security, obtained his release, and took him to his house, where he treated him with considerable kindness, and to which I was removed as soon returning health would allow.

“The advance of the English army towards the capital at this time threw the whole town into the greatest state of alarm, and convinced the government that some speedy measures must be taken to save the golden city. They had hitherto rejected all the overtures of Sir Archibald Campbell, imagining until this late period that they could in some way or other drive the English from the country.

“In this interval the fears of the government were considerably allayed by the offers of a general, by name Layarthoo-yah, who desired to make one more attempt to conquer the English and disperse them. He assured the king and government that he could so fortify the ancient city of Pugan as to make it impregnable, and that he would there defeat and destroy the English. His offers were heard; he marched to Pugan with a very considerable force, and made strong the fortifications. But the English took the city with perfect ease, and dispersed the Burmese army; while the general fled to Ava, and had the presumption to appear in the presence of the king, and demand new troops. The king, being enraged that he had ever listened to him for a moment, in consequence of which the negotiation had been delayed, the English general provoked, and the troops daily advancing, ordered the general to be immediately executed. The poor fellow was soon hurled from the palace, and beaten all the way to the courthouse, when he was stripped of his rich apparel, bound with cords, and made to kneel and bow towards the palace. He was then delivered into the hands of the executioners, who, by their cruel treatment, put an end to his existence before they reached the place of execution.

“The king caused it to be reported that this general was executed in consequence of disobeying his commands, ‘*not to fight the English.*’

“Dr. Price was sent off the same night with part of the prisoners, and with instructions to persuade the general to take

six lacs instead of twenty-five. He returned in two or three days with the appalling intelligence that the English general was very angry, refused to have any communication with him, and was now within a few days march of the capital. The queen was greatly alarmed, and said the money should be raised immediately, if the English would only stop their march. The whole palace was in motion; gold and silver vessels were melted up; the king and queen superintended the weighing of a part of it, and were determined, if possible, to save their city. The silver was ready in the boats by the next evening; but they had so little confidence in the English, that, after all their alarm, they concluded to send down six lacs only, with the assurance that, if the English would stop where they then were, the remainder should be forthcoming immediately.

“The government now did not even ask Mr. Judson the question whether he would go or not; but some of the officers took him by the arm, as he was walking in the street, and told him he must go immediately on board the boat, to accompany two Burmese officers, a woon-gyee and woon-douk, who were going down to make peace. Most of the English prisoners were sent at the same time. The general and commissioners would not receive the six lacs, neither would they stop their march; but promised if the sum complete reached them before they should arrive at Ava, they would make peace. The general also commissioned Mr. Judson to collect the remaining foreigners, of whatever country, and ask the question, before the Burmese government, whether they wished to go or stay. Those who expressed a wish to go should be delivered up immediately, or peace would not be made.

“Mr. Judson reached Ava at midnight, had all the foreigners called the next morning, and the question asked. Some of the members of government said to him: ‘You will not leave us: you shall become a great man if you will remain.’ He then



secured himself from the odium of saying that he wished to leave the service of his majesty, by recurring to the order of Sir Archibald, that whoever wished to leave Ava should be given up, and that I had expressed a wish to go, so that he of course must follow. The remaining part of the twenty-five lacs was soon collected; the prisoners at Oung-pen-la were all released, and either sent to their houses or down the river to the English; and in two days from the time of Mr. Judson's return, we took an affectionate leave of the good-natured officer who had so long entertained us at his house, and who now accompanied us to the water-side, and we then left for ever the banks of Ava.

“It was on a cool, moonlight evening, in the month of March, that with hearts filled with gratitude to God, and overflowing with joy at our prospects, we passed down the Irrawady, surrounded by six or eight golden boats, and accompanied by all we had on earth. The thought that we had still to pass the Burman camp would sometimes occur to damp our joy, for we feared that some obstacle might there arise to retard our progress. Nor were we mistaken in our conjectures. We reached the camp about midnight, where we were detained two hours; the woon-gyee and high officers insisting that we should wait at the camp, while Dr. Price, who did not return to Ava with your brother, but remained at the camp, should go on with the money, and first ascertain whether peace would be made. The Burmese government still entertained the idea that, as soon as the English had received the money and prisoners, they would continue their march, and yet destroy the capital. We knew not but that some circumstance might occur to break off the negotiations. Mr. Judson therefore strenuously insisted that he would not remain, but go immediately. The officers were finally prevailed on to consent, hoping much from Mr. Judson's assistance in making peace.

“We now, for the first time for more than a year and a half,

felt that we were free, and no longer subject to the oppressive yoke of the Burmese. And with what sensations of delight, on the next morning, did I behold the masts of the steamboat, the sure presage of being within the bounds of civilized life! As soon as our boat reached the shore, Brigadier A—— and another officer came on board, congratulated us on our arrival, and invited us on board the steamboat, where I passed the remainder of the day; while your brother went on to meet the general, who, with a detachment of the army, had encamped at Yandabo, a few miles further down the river. Mr. Judson returned in the evening, with an invitation from Sir Archibald to come immediately to his quarters, where I was the next morning introduced, and received with the greatest kindness by the general, who had a tent pitched for us near his own, took us to his own table, and treated us with the kindness of a father rather than as strangers of another country.

“We feel that our obligations to General Campbell can never be cancelled. Our final release from Ava, and our recovering all the property that had there been taken, was owing entirely to his efforts. His subsequent hospitality and kind attention to the accommodations for our passage to Rangoon, have left an impression on our minds which can never be effaced. We daily received the congratulations of the British officers, whose conduct towards us formed a striking contrast to that of the Burmese. I presume to say that no persons on earth were ever happier than we were during the fortnight we passed at the English camp. For several days this single idea wholly occupied my mind,—that we were out of the power of the Burmese government, and once more under the protection of the English. Our feelings continually dictated expressions like these: ‘*What shall we render to the Lord for all His benefits towards us?*’

“The treaty of peace was soon concluded, signed by both

parties, and a termination of hostilities publicly declared. We left Yandabo after a fortnight's residence, and safely reached the mission house in Rangoon, after an absence of two years and three months."

At the close of this tragic narrative, Mrs. Judson remarks: "This letter, dreadful as are the scenes herein described, gives but a faint idea of the dreadful reality. The anguish, the agony of mind, resulting from a thousand little circumstances impossible to be delineated on paper, can be known by those only who have been in similar circumstances." Twenty years after, Judson spoke of the horrors of this period as too terrible to be related in full, and said that when ill or sad, the fearful images haunted him even then.

Not long after the close of this period of suffering and anxiety, Mrs. Judson died. Her husband was away acting as interpreter to the British envoy, who was negotiating a treaty with the emperor. He expressed his feelings on this sad event in a letter to her mother.

"AMHERST, *February 4, 1827.*

"Amid the desolation that death hath made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built, in the room where she breathed her last, and at a window from which I see the tree that stands at the head of her grave, and the top of the 'small, rude fence' which they have put up 'to protect it from incautious intrusion.'

"Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann's death. Mr. Wade met me at the landing-place; and as I passed on to the house, one and another of the native Christians came out; and when they saw me they began to weep. At length we reached the house; and I almost expected to see my love coming out to meet me, as usual. But no. I saw only in the arms of Mrs. Wade a poor

little puny child, who could not recognize her weeping father, and from whose infant mind had long been erased all recollection of the mother who loved her so much.

“She turned away from me in alarm; and I, obliged to seek comfort elsewhere, found my way to the grave. But who ever obtained comfort there? Thence I went to the house in which I left her, and looked at the spot where we last knelt in prayer, and where we exchanged the parting kiss.

“*Feb. 7.* I have been on a visit to the physician who attended her in her illness. He has the character of a kind, attentive, and skilful practitioner; and his communications to me have been rather consoling. I am now convinced that everything possible was done, and that, had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease.

“The doctor is decidedly of opinion that the fatal termination of the fever is not to be ascribed to the localities of the new settlement, but chiefly to the weakness of her constitution, occasioned by the severe privations and long-protracted sufferings she endured at Ava. Oh, with what meekness, and patience, and magnanimity, and Christian fortitude, she bore those sufferings! And can I wish they had been less? Can I sacrilegiously wish to rob her crown of a single gem? Much she saw and suffered of the evil of this evil world, and eminently was she qualified to relish and enjoy the pure and holy rest into which she has entered. True, she has been taken from a sphere in which she was singularly qualified—by her natural disposition, her winning manners, her devoted zeal, and her perfect acquaintance with the language—to be extensively serviceable to the cause of Christ; true, she has been torn from her husband’s bleeding heart, and from her darling babe; but infinite wisdom and love have presided, as ever, in this most afflicting dispensation. Faith decides that it is all right, and the decision of faith, eternity will soon confirm.





THE GRAVE OF MRS. JUDSON.

On the 24th of April, just six months after the death of Mrs. Judson, little Maria was laid at rest beside her mother.

“The next morning,” wrote her sorrowing father, “we made her last bed in the small enclosure that surrounds her mother’s

lonely grave. Together they rest in hope, under the hope tree (*hopia*), which stands at the head of the graves; and together I trust that their spirits are rejoicing, after a short separation of precisely six months.

“And I am left alone in the wide world. My own dear family I have buried; one in Rangoon, and two in Amherst. What remains for me but to hold myself in readiness to follow the dear departed to that blessed world,

‘Where my best friends, my kindred dwell,  
Where God my Saviour reigns?’”

In addition to all his other labours, Judson toiled hard at the translation of the Scriptures into Burmese. The New Testament was finished in June, 1823.

The story of the preservation of this precious work might adorn the page of romance. It was taken to Ava in manuscript; and, when Judson was thrown into prison, was secretly sewed up by his wife in a cushion, too hard and unsightly to tempt the cupidity even of his jailers, and used by him as a pillow. When, at the close of seven months, he and his fellow-sufferers were so rudely thrust into the inner prison, the old pillow fell to the share of one of the keepers; but finding it probably too hard for his use, he threw it back, and it came once more into its owner's hands. It was again lost when he was driven to Oung-pen-la; and being stripped by one of the attendants of the mat which was tied round it, the roll of hard cotton was again flung back into the prison. Here it was found by Moug Ing, who took it home as a memorial of his teacher, without suspecting its priceless contents. “Several months after, the manuscript, which now makes a part of the Burmese Bible, was found within, uninjured.”

In January, 1834, he finished the Old Testament. He thus records the completion of his work:

“*January 31, 1834.* Thanks be to God, I can *now* say I have attained. I have knelt down before Him, with the last leaf in

my hand, and imploring His forgiveness for all the sins which have polluted my labours in this department, and His aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to His mercy and grace; I have dedicated it to His glory. May He make His own inspired Word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praise to our great God and Saviour Jesus Christ! Amen."

Had he done nothing besides giving the people of Burmah the Word of God in their own tongue, that would have been worth living and dying for. But he left that Word written in the hearts of multitudes who, through him, had turned from idols to worship the living God.

For the greater part of thirty-seven years he gave himself to the work of the Gospel in Burmah. He toiled both in the study and in the field to such an extent as to endanger his life repeatedly. He lived successively at Rangoon, Ava, and Moulmein. He made numerous journeys through different parts of the empire, carrying everywhere the light of the truth. In 1845 he visited America, the voyage having been undertaken mainly on account of Mrs. Judson's health. He had married a second time in 1834. The lady was the widow of Mr. Boardman, a brother missionary, and was distinguished by great gentleness and beauty of character, as well as by sound sense and fervent piety. She died on the homeward voyage, and was buried at St. Helena on September 1st, 1845. Judson continued his voyage, enfeebled in health, depressed in spirit, and sick at heart. He reached Boston in the middle of October. But his heart was more than ever in Burmah. On July 11th, 1846, he sailed for Moulmein. He was not to be long spared. In November, 1849, he was seized with an attack of fever. Sea air was recommended, and he sailed for the Isle of France. It was of no avail. He sank rapidly, and on April 12th, 1850,

“he fell asleep.” He was buried at sea on the afternoon of the same day.

“They lowered him to his ocean grave without a prayer. His freed spirit had soared above the reach of earthly intercession, and to the foreigners who stood around it would have been a senseless form. And there they left him in his unquiet sepulchre; but it matters little, for we know that while the unconscious clay is ‘drifting on the shifting currents of the restless main,’ nothing can disturb the hallowed rest of the immortal spirit. Neither could he have a more fitting monument than the blue waves which visit every coast; for his warm sympathies went forth to the ends of the earth, and included the whole family of man.”





China.



MORRISON AND HIS FUNDITS ENGAGED IN THE TRANSLATION OF THE SCRIPTURES.

## CHINA.

—♦—  
ROBERT MORRISON.  
—♦—

**T**HIS eminent man, who, by the Divine blessing, was the means of so much good to China, was the son of parents who were of a humble rank in life. His father was a Scotchman, who removed from the neighbourhood of Dunfermline in Fifeshire, to Morpeth in Northumberland, when he was a young man. He married there, and afterwards settled in Newcastle-upon-Tyne. He was at first employed in field labour; but when he went to Newcastle became a lastmaker, and was soon able to employ several workmen. Robert was one of eight children, and the youngest of the boys. He went to school with a brother of his mother, who was a teacher in the town, and under his care he showed great delight in the duties which were required of him, but his early progress was very slow. It is sometimes so. Robert Morrison was afterwards one of the most learned of men.

In regard to religious instruction, his opportunities were far beyond what was usual. His parents were both pious, and trained their family to fear God, and to understand His Word, and, in addition to regular daily worship in their own home, paid particular attention to the claims and privileges of

the Sabbath day. When he came from Scotland, James Morrison, the father, brought with him an excellent character from his minister in the Established Church, and was for many years an elder of a Scotch church at Newcastle.

The minister of this church was the Rev. John Hutton, who took great pleasure and much pains in the holding of classes and other meetings with the young people who belonged to his congregation. The future missionary always, in his later life, spoke with affection and gratitude of the benefit which he had received from Mr. Hutton's instructions and kindness. When he was in his thirteenth year, he repeated to his minister, one evening, the whole of the 119th Psalm, in the version which is used in the worship of the Church of Scotland.

He was apprenticed to his father at an early age, and learned the trade of a lastmaker.

His conduct as a youth was not always blameless; and, after he had become a Christian, he mourned with deep sorrow over his early faults. But he was always dutiful at home, so that his father was very rarely obliged to reprove him. He had a strong affection for his mother, and always spoke of her with the tenderest esteem. A very distinct and observable thing about him when a youth was his truthfulness. He was frequently heard to say in his later life that he was not aware of having ever uttered a deliberate falsehood all his days, except once, and that, on that occasion, although there was no likelihood of his being found out, he could not rest until he had acknowledged his offence. No doubt this love of the truth lay at the foundation of the good which he afterwards possessed. Falsehood, cunning, and deceit form a very rotten foundation in young people for any excellence in the years which are before them.

At the close of 1797, or when he was about fifteen years of age, Robert Morrison underwent that great change which the Saviour calls "being born again," and without which no one can



enter "the kingdom of heaven." There was nothing remarkable in the circumstances which led to his conversion. The instructions which he had received from his parents and his minister had stored his mind with the knowledge of the Bible, and it only required that the Spirit of God should bring him under the power of the truth which he knew. The good seed had been sown, and the rain and the sunshine from heaven came, and the seed sprang up and bore fruit unto perfection. He soon after became a member of the church under Mr. Hutton's care, and joined a praying society, and gave himself to a life of active labour and usefulness as a Christian.

Real religion in the heart improves a human being in every way, not only in preparing the soul for safety and heaven, but also in stirring up the individual to the use of means for advancing his own progress in knowledge, and his usefulness on earth. Morrison now manifested a diligence in the use of books and other helps to improvement such as he had not hitherto shown. He borrowed books, as well as bought some; he sought the company of persons who were better educated than himself; and he carefully divided and made good use of his time. He had to spend at least twelve hours every day at his work; but the rest of his time he devoted to reading and religious exercises, shortening the period allotted to sleep that he might have the opportunity of attending to other purposes.

That he might be more quiet and free to carry out his plans for reading and retirement, he had his bed removed to the workshop, where he would often pursue his studies till one or two o'clock in the morning. He had also a small garden, in which he spent a portion of his time in study, prayer, and meditation. Even when at work, his Bible or some other book was placed open before him, that he might thus increase his knowledge while his attention was not otherwise fully occupied. He laments his want of books at this period of his life, a want of which,

although his knowledge was afterwards so extensive, he no doubt felt the consequences to the end of his days; so important is it that the earlier years should be used as the season for laying up stores for the future. Most of his books were religious; there were few others within his reach. But he not only read such works as assisted him in his knowledge of the Bible, and aided him in his religious life; he also managed to make some progress in grammar, history, botany and astronomy. Let it be carefully noted in regard to Morrison that all this thirst for knowledge and general progress came upon him at the time of his becoming earnestly religious. Before that time he had, with very few exceptions, been simply a well-conducted lad, diligent at his work, affectionate and obedient at home, regular in going to church and in attending to outward Christian duties. But after his conversion, his whole nature became transformed. He wanted to go onward in every path that was good. With all this he was not selfish. He was very young for such work, but he actively engaged in visiting the sick, with whom he read the Scriptures and prayed, and to whose assistance he set apart, every week, a portion of his scanty earnings. His Saturday evenings were often employed in seeking out objects of distress whom he might thus visit and relieve.

Among the books and periodicals which came within his reach, there were two of which he was especially fond,—the *Missionary Magazine*, published in Edinburgh, and the *Evangelical Magazine*, published in London. It was by means of these that his attention was turned to the work of the Christian ministry, and to the foreign fields of missionary labour, in which he was destined to do so much, on account of which future generations should rise up and “call him blessed.” His mother was a deeply pious woman, and therefore she could not oppose his desire to be a missionary; but there had always been an extraordinary amount of attachment between him and her; she was in weak health,

and could not bear the thought of his going away. Religion teaches us to do our duty; but it does not make us indifferent to the feelings of those we love; and he promised to stay at home as long as she lived. She died in 1802. He then, having some time before begun to prepare for a course of study for the ministry, offered himself to the Committee of Hoxton Academy as a student, and was at once accepted. But his preference for missionary work continued and became stronger, and he therefore soon afterwards offered himself as a missionary student to the Directors of the London Missionary Society. He had strongly commended himself to the committee at Hoxton, to the professors, and to his fellow-students by his diligence and amiability and promise of usefulness, and they joined in urging him to remain with them, and to prepare for the ministry at home; but his mind, after much thought and prayer, was fully made up, and the London Missionary Society having cordially received him, he was sent to the missionary college at Gosport.

When he arrived at Gosport, Morrison obtained a very hearty welcome from Dr. Bogue, who instructed the missionary students there. Dr. Bogue was himself a man of earnest missionary spirit, and between him and Morrison there soon sprang up a cordial friendship, which was very profitable to the young student.

At this time there was but little known in Europe concerning China. In this country many believed it impossible to learn the Chinese language so as to be able to speak it or write it in such a manner as to make any Chinaman understand the truths of the Bible. There was only one British subject who could be said to know the Chinese language, Sir George Thomas Staunton, and he was not then residing in England.

But the London Missionary Society had had the claims of China pressed upon it by gentlemen who were deeply concerned for the welfare of its millions of perishing people, and the

directors resolved on a mission to that empire. The British and Foreign Bible Society had also considered these same claims, but not having any trustworthy translation of the sacred Scriptures in Chinese, their hands were tied, and they had nothing which they could print and circulate. There was reason to believe that the Chinese authorities would not permit any one to preach the Gospel in the country, and therefore the Directors of the London Missionary Society determined to produce a translation of the Bible, which should prepare the way for future preaching when Divine Providence should open the way. The first intention of the Society was to send three or four persons on this mission, and that those persons should quietly reside in the country, if permitted, to learn the language, and then proceed with the translation. With this end in view, application was made to several likely persons, ministers and students, who were requested to undertake the work, but these applications were not successful; and in this the providence of God was manifest, for no two such missionaries would have been allowed to remain. Morrison was at last appointed alone; and it was only by many very remarkable instances of the protection of God that he was, even by himself, permitted to continue. God was watching over His own cause, and guiding His servants "in ways which they knew not."

After his appointment, Morrison remained for a considerable time at Gosport, but it was necessary that he should remove to London, in order to obtain some knowledge of medicine and astronomy, which, it was believed, might be useful to him in his mission, and also that he might learn as much of the Chinese language as possible in this country. He was not unwilling to labour hard in this task of preparation for his much-desired mission work. Accordingly we find him living in Bishopsgate Street, and going westward to St. Bartholomew's Hospital to attend lectures on medicine, and eastward to Greenwich that he



might study astronomy. He walked all the way; and in going to the Observatory at Greenwich, carrying all the necessary instruments with him, he invariably read throughout the whole distance.

Dr. Moseley, of Clapham, had been the first to press the claims of China upon the Christians of this country, and he introduced Morrison to Yung-Sam-Tak, an educated Chinaman, from whom he took lessons in the language. He found his instructor to be of that proud and domineering temper which is so remarkable in his nation; but he patiently submitted for the sake of his great object. On one occasion he threw into the fire, after he had done with it, a piece of paper on which his teacher had written some letters which had to be committed to memory; and such was Sam-Tak's indignation at the burning of Chinese writing, that for three days he refused to give a lesson to his pupil. When he had become familiar with the letters, he exercised himself in reading and writing the language by copying a translation of the Gospels and of most of Paul's Epistles, which had been translated into Chinese very long ago by some unknown Roman Catholic missionaries. He also copied off the whole of a Latin and Chinese dictionary. Some of the manuscripts he found at the British Museum; and others were lent him by the Royal Society. All this work he accomplished, by great diligence, in the course of a few months. It was thus from Yung-Sam-Tak that Morrison obtained his first acquaintance with the Chinese language, in the knowledge of which he was afterwards so much to excel. The Chinaman lived with him, that he might constantly be able to help himself forward in his familiarity with the tongue of the country to which he was going. He frequently introduced sacred subjects in his conversation with his companion, but Sam-Tak disliked them. He said, repeatedly, "My country not custom to talky of God's business."

During all this time, he was endeavouring to do good in many

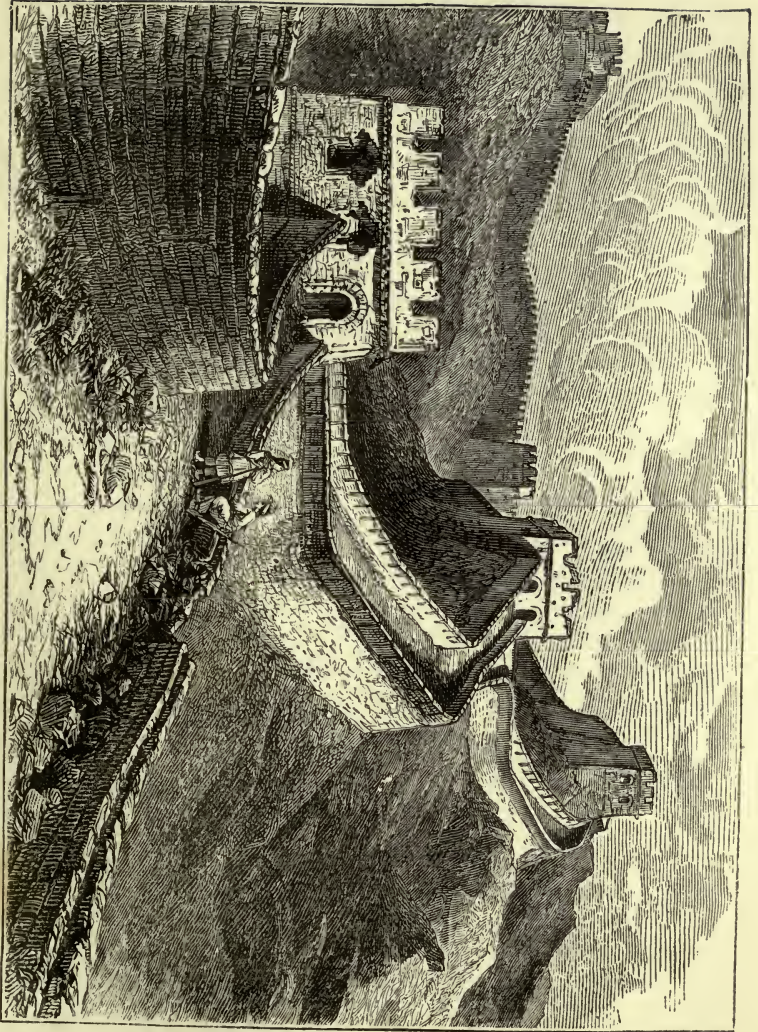
ways. He preached in the regular pulpits, when there was any occasion; he went out into the villages near London, when he had the opportunity, and preached there; and he talked on sacred things in his conversation with all with whom he met. His heart was full of love to Christ, and of desire to save men's souls. The result of this was that several persons were brought to the enjoyment of true religion by means of his conversation with them during his stay in London.

In the beginning of the year 1807, he was prepared to leave for China as a missionary. What is called China Proper is, in size, 1,348,870 square miles; but that is so large a number that none of us can distinctly form an idea of it. It is seven times larger than France, fifteen times the size of Great Britain and Ireland, and nearly half as large as the whole of Europe. The number of people is believed to be nearly, if not quite, three hundred and seventy millions. The Chinese are not like the inhabitants of Africa or the South Seas, and other places, who have but little knowledge and little skill in working with their heads or their hands. On the contrary, they were before all other nations in the world in a great many useful inventions, and have been the teachers of others in quite a number of important respects. They were skilled in such ways when Britain was a nation of barbarians.

The Great Wall, of which we have all heard, is one of the wonders of the world, and was built two hundred and thirty years before the birth of Christ. It is one thousand two hundred and fifty miles long, and from fifteen to thirty feet high, with square towers here and there, which rise to a height of thirty-seven feet. There is also an immense canal, which was formed in the year 1344, and is six hundred and fifty miles long. Large vessels—large for the Chinese—can sail upon it. Some of the cities are very large, and there are many of them.

The prevailing religions of China are Buddhism and Con-

THE GREAT WALL OF CHINA.







fucianism. Confucius was a great sage, or wise man, who was born about five hundred years before Christ. Confucianism can scarcely be called a religion at all. Confucius gave the people directions in regard to their daily behaviour and such things, but said nothing to them about their souls. He is so much honoured by the people, that in every school in the empire there is a bust of him, and the children must bow to it as they go in. He is really worshipped all over China. The respect which is paid to departed parents is a kind of worship, and there are many, very many idols. The people are not ignorant, they are educated; but of the true God, of Jesus Christ, of the soul and its immortality, of rewards and punishments in another world, they really do not know anything.

Having been solemnly ordained as a missionary to China, Morrison went on board ship at Gravesend on the 31st of January, 1807. He was to go by way of New York. On account of bad weather and heavy winds, the ship did not reach her port till the 20th of April, and the missionary took steps immediately to proceed on his way to Canton. It was necessary, however, that he should remain in New York for several weeks till the ship should be in readiness. Two other missionaries had gone out from England with him on their way to India, and both he and they received much kindness from Christian friends and ministers during their stay. Morrison had become suddenly ill on landing; and when taken to the house of a Christian friend, that friend's wife and he insisted that the missionary should occupy their own bedroom. They had not expected any one, and they wished to promote his comfort as much as they could. But by the side of his bed there was a crib, in which their little girl was already asleep, and it was thought best not to remove her. She lay where she was till morning, when she turned as usual to talk to her mother. Seeing a stranger where she expected to find her parents, she roused

herself with a look of alarm, but fixing her eyes steadily upon his face, she inquired, "Man, do you pray to God?" "Oh yes, my dear," said the missionary, "every day. God is my best friend." She was at once satisfied, and laying her head contentedly on her pillow fell asleep again.

To show the sort of man Morrison was, the friend at New York at whose house he stayed, relates that one day when talking with him, he told him that he did not know how costly living might be in China, and, as he did not want to burden the Society too much, he had brought out with him a machine for taking likenesses, which he had learned how to use, and if it should happen that he should require to help to keep himself he was prepared. He did not have occasion to do this, but it shows the spirit in which he went out to his work.

As the time approached for sailing, he and a friend went to the counting-house of the shipowner, that he might pay his passage-money. This wealthy owner of many ships looked upon Morrison with an expression of pity upon his countenance all the time he was there—he manifestly thought that he had before him a foolish dreamer who expected impossibilities. When they were coming away, he said, with a look which meant much, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the Chinese empire?" "No, sir," said Morrison, with more than his usual sternness, "I expect God will."

Morrison arrived in China on the 4th of September, 1807, a date ever to be remembered in connection with the beginning of Protestant missions in that immense country. He had never been in any foreign country before, and, a stranger of strangers, he found himself among the Chinese, whose ways are so different from those of the people of all other nations. There had, before this, been Roman Catholic missionaries in China for two hundred years and more. He was soon known to them as an English

missionary, and, believing that he had come out to oppose them, they regarded him with suspicion and dislike. He lived at first at Canton, in what is called a go-down, which is a lower room, generally used as a kind of cellar, and there he studied, and ate, and slept. In consequence of letters which he brought with him from England and America he was very kindly received by several gentlemen connected with the American and English Factories in the city. The word "Factory," in such a connection, means the company of merchants from abroad. So, the "English Factory" means the English merchants, and the "American Factory," the American merchants, and so on; or it means sometimes the quarter of the town or the place of business with which such merchants are connected. Morrison at first lived with an American gentleman in the old French Factory.

At first, he fancied that it would help his work as a missionary if he became as much like a Chinaman as possible, and accordingly he supplied himself with such articles as were necessary, and dressed, and ate, and acted in many ways like the Chinese. He became quite expert in the use of the chopsticks, and ate with the person who taught him the language; he suffered his nails to grow, that they might be like those of the Chinese; he had a tail like a Chinaman; he walked about with a garment like those of the men around him, and wore thick shoes as they did. He found, however, that this was no use. Dining with a native did not increase his knowledge of the language, and he only made the people despise him, because, as they thought, he was not able to live like the other gentlemen of his country. But this shows how completely given up he was to his work; he was willing to do anything which was not sinful in order to forward the work which he had come to do. He gave up these peculiarities when he found they were useless, and conformed to the customs of other Europeans.

He, by-and-by, left the go-down in which he had lodged, and,

for the purposes of the mission, hired a building which was called a Factory, and obtained further assistance in learning the language, and so sought to prepare himself for his great task of translating the Scriptures. People came to him to have conversation about religion, and he always made them welcome, and did his best for them, while at the same time he was continually in fear of being ordered away, for missionaries were not allowed. So careful was he to avoid attracting attention, and of being forbidden to continue his work, that he never went out of the house. This injured his health, and being compelled on that account to go into the open air, he was accustomed afterwards to tell of the first time that he ventured out to the fields near the town of Macao, to which he had been obliged to remove. He spoke of it as a moonlight night, and he had his Chinamen with him, lest he should be surprised and killed. He had come to show to others the way to eternal life; but had himself to live like an evil-doer, lest his own days should be cut short.

When he left England, Morrison had gone alone, and as a single man. He wanted to know the country, and the dangers and difficulties connected with residing in it, before he should ask any one to share his lot with him. He was now married at the close of the year 1808 to Miss Mary Morton, the daughter of a medical practitioner in Macao, and, during her short remaining life, she was a useful helper in his work. He was ever most intent upon the learning of the language, so much so that he would not speak in anything but Chinese if he could help; it even his secret prayers to God were ever in Chinese.

On the very day of his marriage, he was offered the situation of Chinese translator and secretary to the East India Company's Factory at Canton, and he accepted it. The fact of his holding this office several times prevented him from being sent out of the country, and thus the kind care of Divine Providence was seen in his being protected by such means in his mission. The duties



which he had now to perform were at first extremely oppressive, on account of his imperfect knowledge of the language. But he was as much a missionary as he had been before, and so he continued to the end of his life. Even while his knowledge of Chinese prevented him from preaching to the people around him, and when he was obliged to talk to those who came to him in conversation merely, he held regular services in English with the American and English merchants and sailors, and was thereby the instrument of much good. When a man's heart is set upon doing good he will always find the means. His work among the Chinese was also extended. At first, he had to address an individual or two, with fear and trembling, in an inner apartment, with the doors securely locked; and when he began what might be called public services, one, two, three, five, ten, or twelve Chinese attended to his instructions, and to the worship of God, and he was glad to have so many.

For about six years, Morrison laboured entirely alone in the mission, and often suffered many discouragements. At the end of that time Mr. Milne was sent to his assistance, and several other missionaries followed in a few years. At the time of Mr. Milne's arrival, Morrison had prepared a Chinese grammar, was writing a Chinese dictionary, and had already carried far forward his work of translating the Scriptures. His grammar and the New Testament were printed in 1814. All this was intended to prepare the way for mission work in future years; and the work of this great leader in the Christian army in China has proved an unspeakable blessing and help to those whose lot it has been to follow up his labours.

Separate parts of the Bible, and tracts and small books, were printed and secretly distributed among the natives. The whole Bible had been translated by the year 1818. Morrison along with Milne founded a college at Malacca, which was opened in 1820, aided by many liberal gifts from Great Britain, India,

and America. His great book, the Chinese dictionary, was printed by the East India Company, in whose service he was, and they paid for it the handsome sum of £15,000. His health having broken down under the weight of his many labours, he came home in 1824, and was received with much honour by all classes. He had already been made Doctor of Divinity by the University of Glasgow. George IV. admitted him to an interview, in which it was said the king was much interested; the Royal Society elected him a member; and his appeals on behalf of the Chinese mission were warmly responded to by the various churches of the land. He returned to China in two years, and again engaged with his former zeal in working for education, in writing a Commentary on the Scriptures in Chinese, and in preparing and distributing books and tracts, as well as in preaching the Gospel. These labours were beginning to yield some visible fruit when they were brought to a close by his death at Canton, on the 1st of August, 1834. And thus entered into his reward one of the greatest and best of men,—one whose name will always stand foremost among the Christian teachers of China.



CHINESE CHOPSTICKS.

## WILLIAM MILNE.

LOSELY connected with Dr. Morrison in his work in China was William Milne. He was permitted, in the mysterious providence of God, to spend only ten years of his life as a missionary, and yet he was so laborious and so useful that his service and his influence are much felt in the consequences down to this day, and will be for many generations to come. He was truly a great missionary.

William Milne was born in the parish of Kinnethmont, in Aberdeenshire, in the year 1785. His father died when he was six years of age. His widowed mother gave him the education which was common among those who were in the same humble condition of life. In Christian knowledge he had no instruction whatever. He was a very wicked boy, particularly in the way of profane swearing. He used to invent new oaths, thinking that thereby he showed himself more clever than his companions. By some of his schoolfellows, who were themselves careless, he was called "Satan," because they thought that described his temper and disposition better than any other name.

He was fond of books when he could get them, but had a strong dislike to the Bible. He read it only when he was compelled, and of course, in such circumstances, read it with great impatience and with no profit. In common with other children attending the parish schools, he learned by heart the Assembly's *Shorter Catechism*, and Willison's *Mother's Catechism*; but he did this partly because he was obliged, and partly because he wanted to be equal with other boys. The minister of the parish

was accustomed occasionally to visit the school and examine the children, and occasionally also he went round the parish, and gathering into one of the houses of a particular neighbourhood the families who lived near it, would explain to them a portion of Scripture, asking questions upon what he had said, and also out of the Catechism, both of the grown-up people, and of the children. At such times, young Milne wanted to be foremost, and to appear to advantage before the minister, whom he regarded as a very superior being, and whom he was very much afraid to displease.

He sometimes said his prayers at night because he was afraid of the devil, and thought his prayers would be a protection against his power. He tells us that he does not remember any serious impression that was ever made on his mind during the first twelve years of his life, except once when he was about ten years old. Walking alone in the middle of the day, between two corn-fields, the thought of everlasting punishment struck him with great force, and he could not get out of his mind the question of the prophet, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" The words seemed to be spoken to him from among the corn, and he was filled with horror, and prayed earnestly in the field, forming resolutions of amendment for the future. But this alarm does not appear to have led to any spiritual change in his heart; it soon wore off, and his good resolutions were forgotten.

Nay, he became worse than he had been before,—his evil dispositions became stronger by indulgence, and he gave himself to greater wickedness. He did many things, indeed, in the hope that they would make him remarkable among his bad companions, and wished to become a ringleader among the vicious and profane. He thought that by the time he should be sixteen, he would be sure to be known all over the district as a careless youth who held serious religion in contempt.



But for William Milne God was preparing something different. About his thirteenth year, a considerable change for the better came over him. His attention was turned at this time to religious books, more than ever before. He did not know of any reason why it was so. It was perhaps merely a strong desire for knowledge; and such books were those which he could most readily procure. Besides, there was no doubt the mighty working of the Spirit of God upon his heart. The books which he read were, in particular, Willison's *Treatise on the Sabbath*, and Russell's *Seven Sermons*; both of which, in no small degree, set him thinking, and led him to prayer. Then, over and above this, there was the example and conduct of two pious persons who lived in the house of his employer. One of them slept in the same room with him, and used to retire at least night and morning for secret prayer. He was compelled to acknowledge the propriety of this, and sometimes was obliged by his conscience to imitate the good example. He was also, in a way which he could not explain, at this period, much afraid of danger and death,—he did not feel himself safe at night, and having frequently to cross a small river, he could not get rid of the thought that he would some day be drowned in it. No doubt this fear was produced by the conviction that he was not fit to die; for he was not naturally of a timid disposition. But "the wicked flee when no man pursueth: but the righteous are bold as a lion." At this same time also he was more than usually affected by the preaching of the ministers who came to the parish at the Communion seasons. It was the practice in the Church of Scotland to have the ordinance of the Lord's Supper observed only once or twice in the year, in the parish church, and in connection with that solemn service ministers from the neighbouring parishes came to assist. Such seasons occur now oftener than they did long ago; but the services are the same as before,—there are always stranger ministers,—and, as befits the occasion, their

discourses dwell much upon the love and sufferings and death of Christ.

At this stage of his history there was a great change coming over the religious condition of Scotland. This was brought about, under the blessing of God, by the instrumentality of several gentlemen of property, and ministers who had desired to go to India as missionaries, but who, having been prevented, went about the country at home earnestly preaching the Gospel, and establishing Sabbath schools, and other means of spiritual good among the people. A Sabbath school having been opened in the neighbourhood in which William Milne lived, he went to it. His knowledge of the Bible truth was increased, and he now began regularly to pray. He lived about a mile from the place where the school was held, over the brow of a hill, and he says that he sometimes went home, "praying all the way." At this time, also, he began family worship in his mother's house, and held some meetings for prayer, with his sisters and other children, in a barn which belonged to the house.

He had formerly thought that when he should be sixteen he would be able proudly to excel in wickedness; but when he arrived at that age, it pleased God to remove him to a place where he had the privilege of being brought under the influence of pious persons, who took every opportunity of talking to him about the salvation of his soul. He was himself a herd or shepherd, and the good men who were thus useful to him were engaged in similar humble occupations, working in the fields, or, like himself, attending to cattle and sheep.

He used sometimes to go to the house of one of these men at the hour of family prayer. It was the custom of this humble servant of God to make some remarks on the chapter which was read, for the instruction of his children, and to prepare them for the prayer which was about to be offered. These plain statements of this poor man interested Milne very much, and showed

him a beauty in the Bible such as he had never observed before. His friend urged him to pray to God in secret, and to read good books, which he and others provided for him.

From this time, his enjoyment in the pleasures of sin was gone, and he began to see a beauty and an excellence in religion which it had never before appeared to possess. He therefore now chose and followed after religion as the only object deserving the chief attention of an immortal creature. But the family in whose house he lived were strangers to religion, and scoffed at it, and mocked at all who were seriously concerned about it. This made his position very disagreeable to him. The only place where he could obtain quiet, and escape the jeers of the household, was a sheep-cot, where the sheep are kept in winter. Here, surrounded with his fleecy companions, he often bowed his knees before God, and read and thought upon His holy Word. Many hours was he accustomed to spend there in the winter evenings, in the enjoyment of a pleasure such as the ungodly know not. Frequently he spent whole nights in prayer in the sheep-cot. This was one of the remarkable things about him,—his delight in prayer, and his desire to be alone conversing with God. Such a feature in the character of one so young, no doubt prepared him for that life of solitary missionary labour which was before him, and in which his usefulness was to be so great. Thus God sometimes prepares and trains His servants for the work which is before them. Their earlier lives are the means of making them fit, without their knowledge, for the labour which is to come.

Milne's employment was of a kind which left him gaps of leisure between busy times, even during the day; and books were his constant companions. A book called *The Cloud of Witnesses*, and containing an account of the persecution in Scotland, in the reign of Charles the Second, or the time of the Covenanters, deeply interested him, and gave him a loftier idea of the

excellency and power of true religion than he had ever before conceived. "Often," he says, "have I sat on the brow of a hill, reading the lives of the martyrs, admiring their patience and fortitude in suffering; and seeing them overcome their enemies by the blood of the Lamb, and by the word of their testimony." He longed that God would, some time or other, honour him thus to confess His name, and bear his testimony to the truth.

But the book which God made use of more especially for bringing him into true concern about his own soul was Boston's *Fourfold State*, which he read with the deepest attention. By the reading of this book he was at first brought into very deep misery. He saw his spiritual danger and sinfulness, and mourned and feared. He sometimes wished to be changed into a stone, or into one of the fowls of the mountains, which were often flying over his head, in order to avoid appearing before God in judgment, and to be freed from the danger of everlasting punishment.

But he was not permitted to remain long in this deep distress. There were two things which relieved him. One was a sermon by Boston, called "The Believer's Espousals to Christ," by means of which he saw that Christ was waiting for him, and that he had been wrong in thinking that he had to wait for Christ; and the other was a sermon which he heard preached by the Rev. Mr. Cowie, of Huntly, an eminently pious and useful minister, whose labours were, for many years, a great blessing to that part of the country. This sermon spoke feelingly of the fulness and freeness of the Gospel, and pointed out that its offers were to all, even the vilest, and that they ought to be accepted at once. William Milne accepted them, and had comfort and joy at once in believing. It was the beginning of a new life to him—he was now renewed in the spirit of his mind. This great and happy change influenced all the rest of his days.

He had now an earnest desire to dedicate himself completely



to God by some kind of solemn engagement to which he might look back in future years, and he wanted to do this in the way of a personal covenant. He had found this recommended in a book which he had read, namely, Guthrie's *Trial of a Saving Interest in Christ*. He judged this kind of covenant to be agreeable to the spirit of the Scriptures, especially having in his mind the words of Isaiah xlv. 5, where it is said, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Accordingly, having retired to a place surrounded by hills on every side, he determined to choose the Lord as his God, Father, Saviour, and everlasting Portion, and to offer up himself to His service, to be ruled, sanctified, and saved by Him. This was followed, he tells us, by much peace and happiness of mind, with earnest desires to be holy, with a determination to cast in his lot among the despised followers of the Lamb, and with a concern for the salvation of immortal souls.

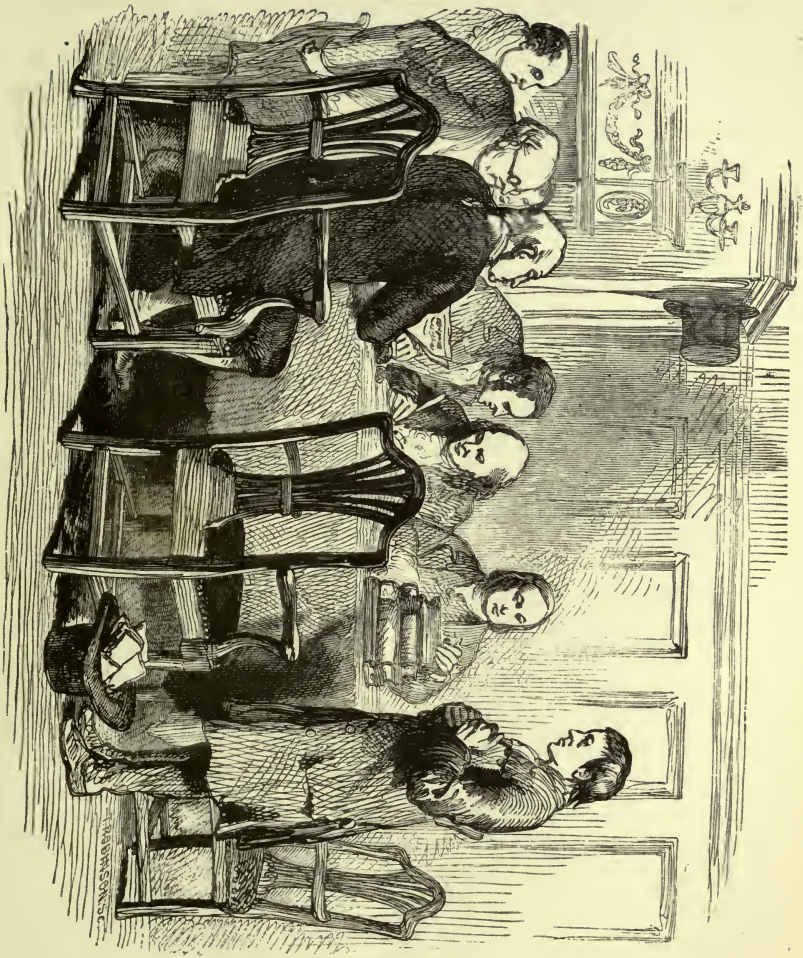
He now became a member of Mr. Cowie's church at Huntly; but suffered considerable opposition from his own relatives and others on account of what they considered his excessive seriousness, and his zeal in seeking to do good. But he continued steadfast.

At the age of twenty he resolved to become a missionary. There were many and great difficulties in his way. His want of early education was a very great discouragement; but he was accustomed to say, "When I am convinced a thing is right, I could go through the fire to accomplish it." And a very good motto this was for a young man. As Milne acted upon it, he made rapid progress, and applied to the London Missionary Society. He appeared before a committee at Aberdeen, and most of them were afraid "that he would not do." One minister proposed that he should go out as a mechanic rather than a missionary.

“Anything, anything,” was his reply, “if only engaged in the work.” His appearance created such an unfavourable impression, that the committee had decided to reject him. Before the final decision, he was called in and asked to pray. This he did with such fervour and humility, expressing such thoughts and sentiments as surprised the committee. When they arose from their knees, they looked at each other and at the lad, and felt ashamed. After a month’s delay he was accepted, and went to Gosport, and creditably passed through the regular course of study there. Mr. Morrison having repeatedly requested a companion, Milne was appointed, and after having married a lady in Aberdeen, sailed for his destination, and arrived at Macao in July, 1813. That island was under the authority of the Portuguese, and in a few days he was ordered by the governor to leave it. There was no help for it—go he must, and accordingly he went to Canton, whither he was soon followed by Morrison, under whose instructions he speedily obtained the requisite knowledge of the Chinese language.

At the end of a year he went on a tour through the principal parts of the country which were open to him, for the purpose of distributing copies of the New Testament, which was now finished. He also took with him large quantities of tracts and catechisms. Nor was this all. His preaching had to be done with great caution. He could only talk in the way of conversation with an individual, or with a very few people at a time—anything more public would not have been permitted. But over and above this, he took a printer with him. We have all been familiar with what is called “itinerant preaching,” that is, going from place to place to preach; but itinerant printing was a new thing. Chinese printing was at that time principally done by means of wooden blocks, upon each of which the reading of a page was engraved or carved. Milne’s printer carried a few engraving tools with him, as well as a few other things which were necessary.

MINE BEFORE THE MISSIONARY COMMITTEE.







They could always get the blocks of wood and the paper wherever they went. When they came to a town which seemed to require something to be said in a tract which was not already contained in any of the tracts which they had, Milne made a new one, the printer printed it, thousands were distributed; and when they went away, they made a present of the blocks to some one who would print copies himself and sell them; and in this way Gospel truth was widely spread over the country. This journey was not only the means of much good to the people, but it was also very useful to Milne in making him acquainted with the manners and customs of those among whom he had come to labour. In this way he went to Java, and was the first missionary who had ever in that island made known the Gospel to the natives.

In noticing the work of Dr. Morrison, we have already seen the kind of religion which exists among the Chinese. In order that we may more distinctly picture to ourselves the position of these missionaries, let us try and bring before our minds the Chinese in their daily life, and their difference of manners and customs from other nations.

They have many customs peculiar to themselves. For instance, in making friendly calls, you take your hat off, a Chinaman keeps his on; you go forward and shake hands with your friend, but he advances and closes his two fists, and shakes his own hands. At weddings, English ladies wear white, Chinese ladies must not wear white on such an occasion, but other colours. The bride is not attended by bridesmaids like herself in years, but by old women dressed in black. With us, a bride is often taken a trip, longer or shorter, after her marriage; but in China she is caged up in her husband's house for the first month, and never permitted to go outside the door. At funerals, black is not worn, but white; and the dead are shrouded, not in white, but in the gayest dresses.

In amusements, it is not uncommon to see grown-up men

flying kites, and little urchins squatted on the ground looking on; and shuttlecocks are struck generally, not by the hand, but the heel.

In books, the name is written at the bottom of the page, not at the top. The beginning of the book is what you would count the end. The reading is from the right hand to the left, and goes in columns from the top to the bottom, not across the page; and the notes are put at the head, not at the foot, of the page.

The surname does not follow the Christian name, but goes before it. When a mother fondles her child, she does not kiss it, but holds it to her nose to smell as if it were a rose. In moonlight as well as dark nights, however bright it may be, every person carries with him a lighted lantern. A horseman mounts on the right side of his beast, not the left. At school, a pupil does not face his master in reciting his lesson, but turns his back upon him. If a Chinaman goes to a party, his "dress boots" are as thick-soled shoes as he can get; and for blacking they must be whitened with white lead, and that only on the edge of the sole.

Everyone knows that a Chinaman wears a pigtail or long hair which hangs from the back of the head. The front and top of the head are cleanly shaven, except in seasons of mourning. While the badge of the man is in the head, the gentility of the woman is shown by the smallness of her foot. The idea seems to have originated among the upper classes, and was perhaps intended to show that their daughters could live without hard labour; but while there are no doubt many whose feet are undeformed in this way, the custom prevails among all ranks, and is not far from being very general. Nothing but tight bandages are used—iron shoes and wooden shoes have been spoken of by some travellers, but there is nothing of the kind; and these bandages begin to be employed at the girl's sixth or seventh year, being continued ever afterwards.

The nails are often worn long both by men and women, to show that the person is devoted to some learned profession, or that he leads an easy life, and does not need to work with his hands. The practice is anything but universal; yet one missionary informs us that he "once met with a fellow who went by the name of 'Silver-nails;' for, from their liability to be broken, he had to shield his talons in silver cases;" and, in another place, he "knew a man whose claws were so long that, when he walked abroad, he had to 'sleeve them,' or tuck them under his wide sleeves."

The fan is universally employed by both men and women, and all ranks. In such a country, living as the people do in narrow lanes and low houses, this article seems to be indispensable to their comfort.

Another necessary article to a Chinaman is a pair of "chopsticks." So they are called by the English, "chop-chop," being the term in Canton-English for "quick, quick." Chopsticks consist of two smooth sticks of the size of a long lead pencil, the upper half being square, and the lower half rounded. They are so adjusted in the right hand that they can be used as pincers for picking up meat, fish, or vegetables in a minced condition, as well as rice or grain of any kind which is prepared and used as food. The Chinese, in the use of the chopsticks, are extremely quick and cleanly in general; and although the material of which they are made is usually wood, there are many which are highly ornamented, while some are formed entirely of silver or ivory.

The statement has been made by some that the Chinese are in the habit of killing their infants, more especially the female children. That this is true cannot be doubted, but the practice is far less common than was at one time supposed.

The Chinese generally are distinguished by family affection, respect for parents and for old age. In some parts hospitals are

found for destitute children, for the aged and infirm, and for the blind; and in seasons of famine, which are not rare, there is often much kindness shown to the poor, and that both by individuals and by the government.

The people generally are fond of making money; they are not truthful; their honesty is at a very low ebb, and their standard of morals is very low. There are many schools, and ability to read is very general. The speech of the people is different in many ways in different parts; but the written books are the same throughout the whole empire. When, therefore, two persons meet from distant provinces, and cannot understand each other's talk, they have merely to write what they wish to say, and their meaning becomes plain at once. This fact is of great importance in connection with the distribution of the sacred Scriptures and other books and tracts, and this is a means which the missionaries largely employ. It will be recollected that about thirty years ago, the children of the Sunday-schools in this country made a present of a million New Testaments to the Chinese, and it is pleasant to know that they would all be read—these and a great many more.

There is a suspicion of foreigners in some parts. This has very long existed, and it is to be feared that it has been increased by the trade in opium which has been conducted by foreign merchants; for opium is the ruin of the Chinese who indulge in it, just as drinking and intemperance are the destruction of so many in this country. But missionaries are not suspected. They are heard with quiet respect, and the people listen reverently to what is said about "The Lord of heaven," and say they "want it to be known that they have perfect confidence in the teachers of the religion of Jesus."

It was among these people that Dr. Morrison and Milne spent their strength in missionary labour. They were men of great learning, and very devoted to their work of making Christ



known to the heathen, both by preaching and by the preparation and distribution of Chinese Bibles and books. The University of Glasgow gave Milne also the title of Doctor of Divinity.

Milne spent most of his time at Malacca after he returned from the journey to Java for the distribution of the Scriptures. The place was more suitable for the kind of labour which he had come to do than any other place in China seemed to be; and there schools were taught, the college was formed, and a large printing-office established. The services on the Lord's day were at first very thinly attended; but the numbers increased.

It was not easy to fix the attention of the Chinese—preaching was an entirely new thing to them, and they did not know how to conduct themselves. The missionary put copies of the New Testament into the hands of those who came in, and then explained portions of it; but some would talk, and others would laugh at the newness and strangeness of the things which were spoken; some would smoke their pipes; and others on coming in and going out, which they did just as they pleased, would bow and go through the same kind of ceremonies which they performed in their own temples.

The difficulty of making the people understand was increased by the fact that long before there had been a mission conducted by Roman Catholics in China, and the missionaries of that persuasion had mixed up many of the pagan practices which they had found in the country with the simple Gospel, thinking that this would prepare the way for the spread of Christianity; but they were mistaken. Christianity will not allow anything to be mixed up with it. It must be taken as it comes to us in God's own Word, the only means of saving men. The Roman Catholic mission had been planned by Francis Xavier, whose name is well known as that of a great man, and, according to the light he had, a good man, who really desired the salvation of the heathen; but he died when within sight of the land, and thus

did not enjoy the happiness of even beginning the work which he had come for. Matthew Ricci, an Italian priest, and a companion of Xavier, went far into China, and laid the foundation of the Church of Rome there. He was followed at various times by large numbers of priests and teachers; but, as has been said, they did no good. They put difficulties in the way of those who were to come after them. It is two hundred and fifty years since the Roman Catholic mission was begun in China.

By the death of his wife, Milne was now left alone with several children. He continued diligently to labour in his work of various kinds; but his spirit sank, and his health began to fail. All the means which were tried proved to be in vain, and he died at the age of thirty-seven. He did much good work, and, sooner than some, he was called home to his Master to receive his reward.



CHINESE RAIN DRESSES.

## WILLIAM CHALMERS BURNS.

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**W**ILLIAM CHALMERS BURNS was one of the sons of the Rev. Dr. William Hamilton Burns, who was at first minister of the parish of Dun, in Forfarshire, and afterwards of the parish of Kilsyth, in Stirlingshire. It was at the manse of Dun that William was born, on the 1st of April, 1815. His birthplace is a scene of great quiet and beauty. It is not far from the ancient little cathedral city of Brechin, in which a brother of Dr. Burns was minister; and in the early boyhood of the future missionary there were many comings and goings among the two families of the ministers.

But, in the year 1821, the minister of Dun became minister of Kilsyth, a large village twelve miles distant from Glasgow. The people are for the most part weavers and colliers.

Close by this bustling centre of activity, Kilsyth, stood the manse, separated from it only by a narrow valley, having a sheltering number of trees of various kinds, and commanding an extensive and beautiful prospect,—and it was here that the foundations of the character of the future missionary were laid. It was a cultivated, Christian, and happy home. Dr. Burns was “gentle, reverend, gracious, full of kind thoughts, devout affections, and fresh and genial sympathies.” His wife was also distinguished by an earnest piety, which blended itself with “a spring activity and elastic cheerfulness which kept all around her active and stirring; while, by the infection of her own blithesome and courageous spirit, labour became light and

duty pleasant." And then there were brothers and sisters to share each other's joys and sorrows, and whose influence, the one on the other, contributed early and largely to the intellectual and Christian advantage of all.

As William grew up he was strong of limb and sanguine of temperament,—his heart was in the open fields and woods, and in all manner of manly and athletic exercises. He spent long days with his fishing-rod on the Carron Water along with a congenial friend from the village. At this time there were few books that interested him, with the exception of the *Pilgrim's Progress*, and the *Life of Sir William Wallace*, bought with a half-crown given him when a very little boy by Dr. Hamilton, the father of the late Dr. James Hamilton of Regent Square.

But, with all this fondness for being out of doors, the duties of school were not neglected. He attended the parish school, which was under the care of a master who was not only competent but skilful in his profession, and he became a good reader, a good arithmetician and accountant, and became acquainted with the elements of Latin. His highest ambition was to become a farmer, like the fathers of most of his school companions and friends.

He was tender in feeling, and of kindly disposition towards all living creatures. He owned a dovecot as his own special property, and the population having become redundant, the decree went forth from the higher powers that some of his favourites must fall a sacrifice to the public good. William, yielding to the stern necessity, believed that he himself would be the most merciful executioner; and accordingly placing himself, carbine in hand, at the corner of a wall, he took his aim resolutely but tremblingly at one of the devoted flock perched on the ridge of a house, between him and the sky. The shot did not kill the bird, but wounded it badly in the foot. The poor thing, gathering up the broken and bleeding limb under its wing, stood silent and motionless, a spectacle of agony. William's heart instantly smote him



for the deed he had done. He was not now in his own eyes the executioner, but a murderer, and he stood there rooted to the spot for several hours as in bitter penance, gazing up with streaming eyes to the hapless victim, which, in its turn, seemed to look down reproachfully upon him.

But at this time a change occurred which greatly affected the life of the future missionary. A brother of his mother, a lawyer in Aberdeen, kindly invited William to spend the winter with him, and take advantage of the higher training of the Grammar School of the city in which he lived. This visit to his uncle, and his attendance at the Grammar School, changed the whole current of William Burns' life. He was now bent upon learning, and the profession of the law. His father gave a reluctant consent, for he had earnestly desired that his son should devote himself to the Christian ministry. He was already in the way of having the necessary documents prepared to become apprentice to another uncle, Mr. Alexander Burns, writer to the signet in Edinburgh. But God meant something different for him. He had guided him for a far higher and nobler work than that which he had chosen for himself, though as yet he did not know Him. While William was at Aberdeen, a great change came over his eldest sister. She became a deeply earnest Christian, and introduced into the quiet manse the practice of reading aloud some religious book between dinner and tea. On these occasions William, without making any remark, always slipped out. He always vehemently rejected the idea of being a minister, and said he wished to be a lawyer, because he "saw lawyers rich and with fine houses." In this spirit he went to Edinburgh; and the earnest Christian family at home sent him a joint letter of warning and counsel. To this he replied, thanking them, and to their surprise, requesting that they would recommend to him some good religious reading. Boston's *Fourfold State* was sent to him.

Very soon after this he suddenly and unexpectedly walked in one

evening into the dining-room at the manse, with a graver look than was his wont; and in answer to his mother's exclamation: "Oh, Willie, where have you come from?" his answer was gravely, "From Edinburgh." "How did you come?" "I walked." The distance is thirty-six miles. There was then a silence; and, standing on the hearth-rug with his back to the fire, he said, "What would you think, mamma, if I should be a minister after all?" His countenance showed that he was speaking in earnest, and he then told her that the Lord had arrested him, and that he had no rest in his spirit until he should come home, and had obtained his parents' consent to relinquish his partly-formed engagement in connection with law study, and give himself to the service of Christ in the ministry of the Gospel. This was readily obtained. It was what they had all along wished for him. He was still free to make the change; for he had not yet been bound apprentice to his uncle on account of a delay which had occurred in the sending of the requisite educational certificates.

In reference to this greatest of all changes, he himself writes in his diary, under date the 16th of November, 1841: "To-day, in taking the air, I walked over scenes which were indeed fitted to speak aloud of mercy to my favoured soul. I walked along York Place (Edinburgh), and looked up to the windows of the room (No. 41, west side, upper flat) where when reading Pike's *Early Piety* on a Sabbath afternoon, I think about the middle of December, 1831, an arrow from the quiver of the King of Zion was shot by His almighty sovereign hand through my heart, though it was hard enough to resist all inferior means of salvation. From this I walked down and revisited my old lodgings, No. 69, Broughton Place, where my earliest days as a child of grace were spent, and where first the Spirit of God shone with full light upon the glory of Jesus as a Saviour for such as I was. This was, I think, about the 7th of January, 1832. Although it

was then, I remember, that the light of God shone fully and transportingly on His Word and into my heart, I was never from the beginning three weeks before, in utter darkness, but felt that God had always been willing to save me, that I was a self-murderer, and that now He was in His own sovereignty touching my heart, and drawing me to Himself for His own glory; and again, though about the time mentioned I remembered to have beheld transporting wonders in God's law, yet my peace following on this was far different indeed from a settled quiet frame of mind. I had many fears and many awful struggles with sin and Satan, and many sleepless nights of mingling joy and fear, and faith and hope and love. Ebenezer! Hallelujah! Hallelujah! Amen."

After this change, he still remained for a short time in the office of his uncle, who had already formed a high opinion of his ability, and of his prospects of future success, and who allowed him to go with deep regret.

He returned in the summer to Kilsyth; and at the beginning of November went again to Aberdeen, to resume his studies with a view to the Christian ministry.

His remaining years of study at Aberdeen furnish nothing remarkable, except that he was more earnest and energetic in all his work. The new life within him, as it often does, made him full of force and diligence in everything he undertook. The result of this was that he took a higher place in all his classes, and obtained many University distinctions. In his first year, he gained the first place of honour in his mathematical class, and in the following session obtained by competition, along with another who was equal with him, the mathematical scholarship, which was the highest distinction, at the time, in the University.

In spiritual things he held onwards steadily, not always in the path of unclouded sunshine, but with unmistakable progress. His religion at this period appears to have been rather calm,

strict, and resolutely conscientious, than specially ardent or exalted.

Having taken his degree at Aberdeen in 1834, with honourable distinction, he went in the winter of that year to the University of Glasgow. He found companionship there in the persons of certain fellow-students who afterwards became eminent, such as James Halley, James Hamilton, William Arnot, Norman McLeod, James Denniston, and Charles Birrel. With these and other students, whom he gathered more and more around him, he spent many hallowed hours of Christian enjoyment in conversation and prayer.

Another influence for good to him was that of the Students' Missionary Society in the University of Glasgow, of which throughout he was an active and zealous, and latterly a leading and influential member. The examples of the Martyns and Brainerds, and Marshmans and Duffs, which were brought before members of the Society in essays and discussions, kindled a desire in several of them to engage in similar labour, and among them was Burns. But it was while listening to the weighty words of a missionary about to sail for China, that he first rose to the full idea of that entire and absolute consecration of his whole being and life to the service of Christ which so remarkably distinguished his subsequent ministry. It was on this occasion that he formed his first definite purpose of devoting himself to the missionary field.

During his student life at Glasgow, he usually worshipped in Milton Church, and he threw himself into all the work of the congregation, teaching a class for young men, visiting the sick, and addressing meetings in various parts of the city. He was licensed to preach the Gospel by the presbytery of Glasgow, on the 27th of March, 1839. To show the bent of his mind, it may be mentioned that about this time his mother, who had gone to Glasgow on some domestic business unknown to him,



saw him pass the corner of a street and went up to him. He started, when addressed, as from a dream. "Oh, mother," said he, with deep emotion, "I did not see you; for when walking along Argyle Street just now, I was so overcome with the sight of the countless crowds of immortal beings eagerly hasting hither and thither, but all pushing onwards towards the eternal world, that I could bear it no longer, and hurried in here to seek relief in quiet thought." Thus was he ever intent upon his Master's business.

In the winter of 1837-38, he had requested his father to communicate with Dr. Gordon, the convener of the Church of Scotland's Indian Mission, offering, if the committee thought him qualified, to go as a missionary to Hindustan. This his father did, and the committee having given him encouragement, he looked upon himself as publicly devoted to the missionary field.

He says, "This was at the very time when Mr. McCheyne, about to set out for Palestine, wrote, asking me to take his place at Dundee. I found myself unexpectedly free to do this, and being now in a position to do so, I entered on my duties in that memorable field. This was at the beginning of April. In the month of June or July, I received the call I had long looked for, being asked by the India committee to go to Poonah, in the presidency of Bombay. My engagement at Dundee stood in the way of my at once complying; and another call, which the Jewish committee gave me to go to Aden, in Arabia, increased the difficulty. While asking guidance in regard to my duty, I went to the communion at Kilsyth in July, when the Lord began to employ me in a way so remarkable for the awakening of sinners, that, in returning to Dundee, and finding myself in the midst of a great spiritual awakening, I was obliged to make known to both committees that, while my views regarding missionary work remained unchanged, yet I found that I must

for the time remain where I was, and fulfil the work which God was laying upon me with mighty hand."

His missionary purpose was deferred, not relinquished, so that when, nine years afterwards, the summons came to him, he was at the great Captain's bidding, and ready to march without a moment's warning. He entered on his labours at Dundee on the first or second Sabbath of April, taking as his text, Romans xii. 1.

A member of the congregation writes: "Scarcely had Mr. Burns entered on his work in St. Peter's here, when his power as a preacher began to be felt. Gifted with a solid and vigorous understanding, possessed of a voice of vast compass and power, and withal fired with an ardour so intense and an energy so exhaustless that nothing could damp or resist it, Mr. Burns wielded an influence over the masses which was almost without parallel since the days of Wesley and Whitefield. Crowds flocked to St. Peter's from all the country round; and the strength of the preacher seemed to grow with the incessant demands made upon it. He was frequently at Kilsyth, labouring in connection with a remarkable religious awakening which was going on there. The word of the Lord mightily grew and prevailed. Mr. Burns was full of prayer; his preaching was sensible, clear, orthodox, unobjectionable; and in that he never altered, for in the midst of all the excitement there was never any eccentricity or extravagance. He never expected conversion by any means but the plainly-stated Gospel, and the power of the Divine Spirit accompanying it."

So it was at Dundee. Mr. Bonar, in his memoirs of Mr. McCheyne, says: "For some time before, Mr. Burns had seen symptoms of deeper attention than usual, and real anxiety in some that had hitherto been careless. But it was after his return that the people began to melt before the Lord." The scenes at Kilsyth were in every essential particular repeated here, allowing only

for the difference between a comparatively quiet country village and a large busy manufacturing town. The crowded and deeply attentive assemblies in the church from night to night, for months together; the eager throngs of inquirers, sometimes so numerous as to be really themselves a congregation; the varied and weighty instructions of ministers, followed generally by more special counsels and prayers for those whose overmastering anxiety constrained them to remain behind; the numberless prayer-meetings of old and young, in private rooms, in workshops, in retired gardens, in open fields; the nightly journey of thirsty souls from far distances in the outskirts of the city, and in the rural parishes around; the general sensation and spirit of inquiry were here as none who lived through it, and entered in any measure into the feeling of it, can ever have forgotten.

On the 23rd of November, 1839, Mr. McCheyne returned from his interesting visit to the land which had been trod by the Saviour's feet, and of course Burns' connection with St. Peter's now ceased.

He visited many places, in various and sometimes distant parts of the country, holding prayer-meetings, preaching, distributing tracts on coaches when he was travelling, talking to persons whom he met on the highway, and in various and diverse modes seeking to do good.

He was induced to stay for several months in Perth. The following incident is given as an illustration of the manner in which he fulfilled his mission. On the evening of a day in January, 1840, he had met a great many young men in the vestry of one of the churches, and had visited another meeting in a private house; and, as he was coming out, observed at hand a public-house, in front of which were some men and women conducting themselves uproariously. He went up to them and said, "You are making work for the day of judgment." They all ran in except one young man, a son of the landlord. He was

subdued. "I asked him," he says, "if he would allow me to go in and pray. I got into a large room; many assembled, and we had a very solemn meeting." The result appears in a brief entry in his journal about a fortnight after: "When I went home, Mr. Milne told me he had heard that Mr. L——, the public-house keeper, in whose house I was so remarkably led in God's providence to hold a meeting, had given intimation to his landlord that he was going to give up his shop at the next term, and to leave the spirit trade."

After renewed labours in Dundee, and evangelistic journeys to Newcastle, Edinburgh, and Dublin, in 1844, he went by special invitation to Canada.

He landed at Quebec on the 10th of September, 1844. As it was the Sabbath, he spent the greater part of the day on board, and was put ashore in the evening. After looking a little at the appearance of the town, he took up his position at the market-place, and began to repeat the fifty-fifth chapter of Isaiah. A crowd of Canadians and British sailors soon gathered, who, at first, mute with astonishment, showed before long, by their mocking and threatened violence, that the offence of the cross had not ceased. On arriving at Montreal he at once found himself in the midst of both old and new friends. The faces of the old soldiers whom he had known at Aberdeen and Dundee must have been a pleasant sight to him. Mr. Orr and Mr. McKay came on board, and cordially welcomed him, and before leaving they had "in his little cabin a sweet season of communion at the mercy-seat together." He lived in prayer. He says, "I live with Mr. and Mrs. Orr, a godly couple from Greenock, in a delightful situation at the head of the town. Truly goodness and mercy are heaped upon me." The many opportunities of hearing Burns enjoyed by the men of the 93rd regiment, were eagerly embraced by them, and much good was done among them.



While in the city of Montreal, and freely preaching the Gospel in churches, barrack-rooms, and hospitals, he found the field too narrow, and went out to the highways, and streets, and squares of the city. For the first few nights there was little opposition; but the majority of his hearers being Roman Catholics, the priests became alarmed, and violent means were employed to put him down. He carefully avoided making offensive allusions to popery, or to any system of religion in particular, but went on preaching the plain Gospel. One evening, in the open air, in the Place d'Armes, when he went to preach, he found that a considerable number of persons had already assembled, and among them some soldiers of the 93rd Regiment. He says, "The mayor of the city, a Roman Catholic, after a time, came to stop me, but was restrained by God. As we retired, after about two hours and a half, we were mobbed. The mayor offered his protection, but I said to the people in his presence, 'No one will harm me—it is my own friends who are in groundless alarm. I would ask all to go quietly home, and if any one is my enemy, he will give me his arm, and we will go together.' They moved quickly away."

A few nights afterwards, in the same place, he was mocked and much pelted with missiles, though with nothing deadly. Another of the magistrates, also a Roman Catholic, tried to stop him; but he declared that he was doing no harm. The magistrate threatened him with his authority; when he said he was ready to go to prison, and the great man slunk away.

These furious onsets are described by eye-witnesses as having been very violent, and as having oftener than once threatened serious consequences. On one occasion his coat was torn, his hat was knocked off and trampled on the ground, and his pocket Bible, his constant companion, torn from his hand. At another time, a stone thrown with violence inflicted a severe wound on his cheek, which bled freely. A few of the 93rd rushed through the crowd, and when one of them in anxiety asked, "What's this? What's

this?" he replied with a smile, "Never mind, it's only a few scars in the Master's service." He was carried into the house of Dr. Macnider near at hand, when that Christian physician skilfully sewed up the wound. He soon came out as if nothing had occurred, and looking calmly round from his position as preacher, he exclaimed in the words of the Apostle: "I bear in my body the marks of the Lord Jesus."

The Rev. William Arnot, of the Free High Church, Edinburgh, happened to be in Montreal at the same time, and in a spirit which was like him, bravely joined his friend in the forlorn hope. Arnot writes, "Once I went with him to the Haymarket Square, where he went to preach. I went somewhat anxious for his safety, with intent to help him if need should arise. A circle soon gathered. He began to preach. More assembled outside—thicker and thicker the girdle grew, but the roughest were outside. William and I stood alone in the middle of the ring, hedged very closely in, but the gentlest nearest us. Where they stood at first, they remained. There was no possibility of movement. Noise and throwing of dirt increased. When he became somewhat wearied, I now and then took up the address, and the change of voice operated a little in our favour for getting a hearing. One Irish voice from the outside interrupted William at one time, shouting clear over all the din, 'The devil's dead!' A great laugh followed. When it hushed, William struck in with a plaintive voice, tinged almost with the sarcastic, 'Ah! then you are a poor fatherless child!' This raised a laugh in his favour, and, under cover of it, he was enabled to proceed for a while. We were besmeared with mud, thrown from the outer circle, but not hurt."

But the violent opposition of the Irish eventually drove him off. He departed, as the first missionaries did, when the persecution became still more vehement, and "went to another city."

No Protestant missionary can be useful in 'Lower Canada' who is not able to preach and converse in the French language, and Burns very soon felt the necessity of revising his attainments in that direction. He was so successful that he was speedily able to preach to large audiences. He went to visit a Gaelic district, occupied by settlers from the Highlands of Scotland, and finding that their own tongue would carry the truth more directly to the people's hearts, he set himself to revive his knowledge of Gaelic,—a language which he had learned when preaching in the Highlands, more as a pastime than with the expectation of ever having any use for it. In this language also he was soon able to address the people intelligibly and with impressiveness. So willing was he to use all means and take all pains in order to be useful to all in the work which the Master had given him to do.

In moving from place to place on his evangelistic tours in country districts, Burns did not often avail himself of the conveyances willingly provided by his friends; but, if at all practicable, would invariably travel on foot, that he might find opportunities by the way of speaking a word, in season and out of season, to groups of labourers working in the fields, as well as to persons whom he might meet travelling on the highway. Only those who have been in Canada can know how trying such foot travelling is, owing to the extremes of heat and cold, and the rough state of the roads. In this description of labour, and abounding in it, he spent two years in Canada, and then returned to Scotland, arriving in Glasgow on the 15th of September, 1846.

During all these years of useful effort at home and in the Dominion, Burns had never forgotten his consecration of himself to foreign missionary work. Amid all the various scenes through which he had passed, he spoke and acted as a missionary about to go forth to a distant land, and only addressing a few parting words to his brethren at home ere the final summons to depart

should reach him. How that summons at last came, and how he obeyed it, was now to be seen. The English Presbyterian Church had for two years been looking for a missionary to China, but had not found the suitable person. Burns having now returned, and being without any special engagement, communicated to Dr. Candlish his desire, if possible, to fulfil his original desire of going abroad. The fact was made known to Mr. (afterwards Dr.) James Hamilton of Regent Square, convener of the English Presbyterian Church Missionary Committee, and Burns was at once written to, and asked if he would be that Church's first missionary to China. After due deliberation he devoutly and joyfully acceded to the proposal. He was ordained at Newcastle-on-Tyne in April, 1847. When he was asked by the synod how soon he could be ready to enter on his work, he replied, with prompt decision, "To-morrow." He was willing to go at once, without even a parting visit to the home of his youth. This spirit was eminently characteristic of him. His eldest sister, the only member of his family at home at the time, says, "The day he went off to Newcastle he was long in papa's study in prayer, and then coming out he silently wrung my hand, and looked solemnly round, as if taking a farewell of the house. He had his Breadalbane plaid over his arm; and after reaching the front door he turned and hung it up in the lobby, taking one belonging to his *mother* instead, and giving me an expressive look as he did so. I was very much overcome, and watched his receding figure with the feeling that he would not return, and said sadly to myself, 'William, we shall see you no more!'"

But there were necessary delays. He sailed in the *Mary Bannatyne*, on the 9th of June. The passage was ordinarily good, one or two storms, however, being encountered in the course of it. During the time he was on board ship he sought and found opportunities of usefulness among the passengers and crew, and so diligently employed himself in the study of Chinese that he





WILLIAM CHALMERS BURNS.  
*(In his Chinese Dress.)*



was able to make himself understood by the Malays whom he first met on his way to his distant field of labour. When he had actually reached that field, he writes in his journal under January 4, 1848: "During the past month I have been making some progress in Chinese, and have had some opportunities of bringing into use the knowledge already acquired. A fortnight ago I was asked to go and visit in the prison three Chinese criminals under sentence of death for murder, and who were in deep distress, and anxious to be visited by the ministers of Christ. Unable to do much, I felt called to do what I could; and as the execution of the sentence was delayed longer than usual, in consequence of the absence of the governor, I had almost daily opportunities of meeting these poor men. I generally went alone, but at other times in company with the Chinese preacher, Chin-Seen. They were very anxious to hear of the way of salvation through Jesus, and evidently strove to understand my broken Chinese. Although unable to say much to them, I made them read with me Christian books; and on several occasions I even joined with them in prayer, through the medium of their own tongue."

This beginning of his work in the way of direct missionary effort is characteristic, and must have been congenial to him. Like that Divine Master, in whose steps he so closely walked, it was his delight most of all and first of all to care for those for whom few else cared; to leave the ninety and nine in the safe and quiet pastures, and go to seek the utterly lost in the far wilderness. The publicans and sinners in the highways and hedges, the neglected crowds of railway labourers or factory workers, the soldiers in the rough barrack-room, or amid the terrible temptations of the great city streets, had always in his native land and in Canada had a special attraction for him, as those to whom, as most in need, he owed the deepest debt of compassion and help. It was also quite like him to begin his

work with such imperfect means of communication and utterance, instead of waiting till a better knowledge of the language should have enabled him to express himself more clearly. In haste to reach the souls of those whom he had come so far to seek, he was impatient of the last barrier which separated him from them. He could speak only, it is true, with stammering words and in awkward and broken sentences, but even these might convey some portions of the truth which he dared not even for a moment withhold. This beginning of work took place in Hong-Kong.

He had naturally an extraordinary faculty for the study of language; but his diligence was also great. Here, as in everything which concerned the service of his Master, whatever his hand found to do he did it with his might. As before, in the case of the French in Canada, so here, he might be said to have almost wholly lived in the element of Chinese thought and speech. He spoke Chinese, wrote Chinese, read Chinese, heard Chinese preaching, sang in Chinese, and prayed in Chinese. Far into the night sometimes his voice might be heard reciting the words of life, or pouring out his heart before God, in the broken accents of that strange tongue, which, for Christ's sake, he had determined with as little delay as possible to make his own. From the first, and in everything, "to the Chinese he became as a Chinese, that he might gain the Chinese."

From an early period he held a service in English for those who could understand that language. The place of meeting was very humble, and the meetings at first were very small; but these grew, and were very useful. He continued to conduct this service during the whole time of his residence in Hong-Kong. But while his spare time and spare thoughts were thus given to his countrymen, his main strength and his whole heart were still with those in whose behalf he had come, and with whom in the whole circumstances of his life he more and more identified himself. He left the comfortable lodging he had in a European



family into which he had been at first received, and removed to a hired house of his own, in the midst of the native population, where he might bury himself out of sight with Chinese companions and in a Chinese home. His mode of life there must have been a very humble one, even in the eyes of his humbler neighbours, if one may judge from a significant incident which he afterwards playfully related. There had been some commotion in the neighbourhood in consequence of some petty robbery, and an excited crowd was passing before Burns's door in eager pursuit of the offender. "Oh, you need not look there," cried one of the throng, "*it is only a poor foreigner!*"

Writing to his mother he says, at the end of February, 1848,—"During these two months mercy has abounded towards me. May I have grace to bless and glorify the God of my salvation! In my work among the British population, I have been in some degree encouraged. Early in January I began to feel my need of having the assistance of some native of this province to read with me, in order that I might get acquainted with the colloquial dialect, and acquire, as far as possible, the right method of intoning each word—a point of the greatest importance in order to effective speaking, and one of the greatest difficulty. The Lord has graciously, I trust, guided me in this. A brother missionary spoke of my want to Mr. Gutzlaff, who kindly furnished me with a teacher, a young man from Canton city, whom I have found very suitable. After a week or two I found it would be very desirable, in order to give full employment to my teacher, and also to open up my way into Chinese society, that I should get him, if possible, to open a small Chinese school; and I thought it would be well if I could get a house having accommodation for this purpose, and where I might myself live with none but Chinese around me, and so be obliged to speak the language at all times. It is in this view that I have taken the house in which I now am. I entered it a week ago, and

found myself alone, with none but my two Chinese servants, to whom, however, I had been providentially directed, and whom I found willing, from the first day, to come and worship with me. Yesterday my teacher came to live here, and he expects to be able to open a school in the lower flat of the house, which was formerly a druggist's shop, and is very suitable for this purpose, and also for collecting a small congregation, should the Lord incline them to come, and give fitness to enter on the solemn work in a manner so public."

Writing again he says, "I was not sure whether my teacher would succeed in forming a school on Christian principles, but by Divine help we have succeeded. For the last fortnight he has had fourteen or fifteen scholars. Were we to make much effort, I believe we could get more; but, in the first instance, I want to go on gradually. The school is of course shut up on Sabbath, but the last two Sabbaths most of the boys have been with us the greater part of the day learning a Christian book, and have also attended Chinese worship of their own accord at the chapel of the London Society, where a native at present officiates. Soon after the school was opened, it was interesting to me one morning about six o'clock, and before any one was afoot but myself, to see a Chinese woman, with a little boy of eleven or twelve, knocking to be admitted to the school. I thought of that blessed time approaching when the mothers of China will bring their children to the feet of Jesus that He may bless them."

Amid such quiet, patient, but unobtrusive labours, the first fourteen months of his residence in Hong-Kong passed away. The time was now come for something more advanced. His proficiency in the spoken language of the Canton province was now such as enabled him intelligibly to declare his message. The great field of China lay before him, and he longed to reap the harvest. True, there were only as yet the five ports open, nor had any Protestant missionary hitherto extended his labours much

beyond them. In one of his letters he says he would at least knock at the closed door, and see whether the hand of the Almighty might not open it. "You desired," he continues, "that three doors might be opened to me,—The door of entrance into the language, the door of access into the country, and the door of admittance for the Lord's truth into men's hearts. The first of them has been already opened in an encouraging degree; and it now remains to seek by prayer and actual trial that the other two doors may be opened also." Accordingly, he announced the discontinuance both of the Sunday English services and of the Chinese school at Hong-Kong, and steadfastly turned his face towards the "regions beyond."

The difficulties were many; but he counted upon that. The dangers were not few, but he was mercifully delivered out of them. The sort of life he had lived since he began to preach, going from place to place, peculiarly qualified him for the description of work which he was now entering upon. Writing to his mother, he says, "I left Hong-Kong on the 7th current (February, 1849), for the continent of China, and have since that time been going from place to place with my Chinese assistants and one servant, much as I used to do in Scotland in days that are past. In some places I have spent only one day; in others I have remained for a longer time, the population being large and the door open. As yet I have been furthered and prospered far beyond what I looked for; and although the difficulties are many, even of an outward kind, yet I do not despond in looking to the future. One of our difficulties arises from the constant fear the people are in of robbers, who suppose, though in my case without cause, that foreigners have much money with them; and again, in places where there are mandarins, a foreigner is likely to be dislodged at once. The valley I am now in is full of villages. It is also the seat of a market held nearly every third day. Yesterday—the Christian

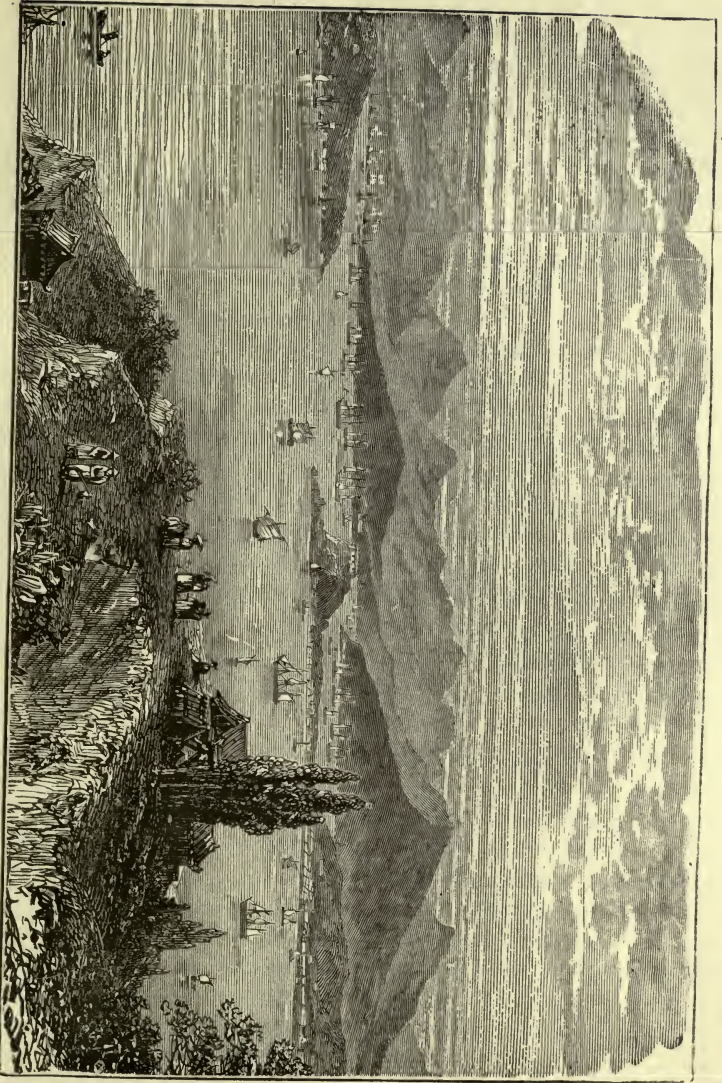
Sabbath—was the market-day here. I was out among the people about three hours, and had much support from God.

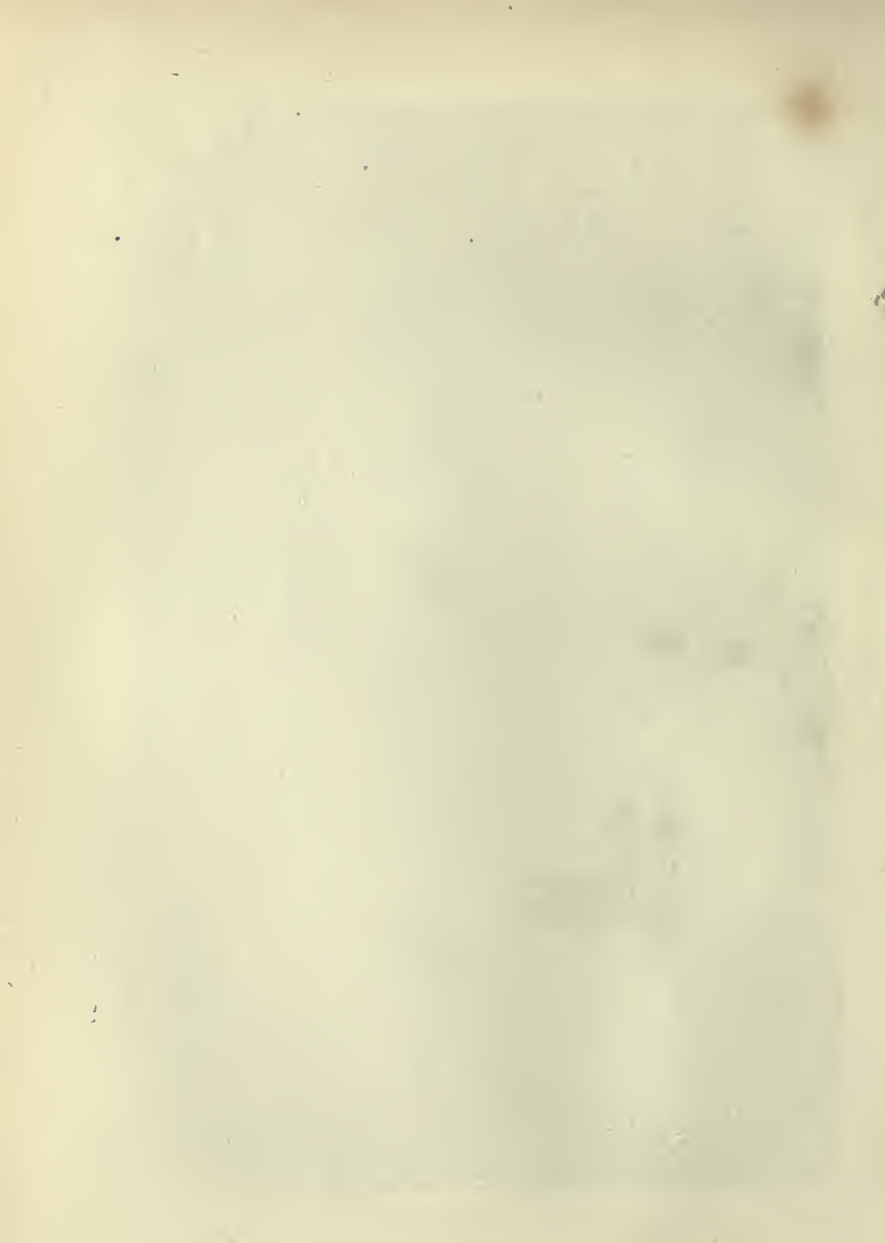
He returned to Hong-Kong; and, after having visited many places, he says, "The seven weeks I have already spent in this way are full of encouragement." He now adopted Chinese manners as far as he could—ate with the people, and dressed like the people. This was singular among the Protestant missionaries; but in the five ports, where there were many Europeans, no advantage could be gained by such means. Dr. Morrison did this, but found that it was of no profit. Burns was going out into strange parts. He says, in reference to this practice: "The Catholics in Macao dress all their priests and catechists in the European costume, which is a sort of protection against native interferences; but when they send agents into the interior, they clothe them after the Chinese fashion, in order to avoid the gaze of the populace, and the annoyance of the police." These remarks, written more than thirty years ago, have since been fully justified by the experience of those Europeans who have had to pass beyond the bounds where our western style of dress and habit of life are known. Mr. Fortune, in his interesting book, tells us, "When we landed from our boats a large crowd assembled round us, and followed us into the city, increasing as we went along. Every now and then a little urchin ran past to give warning on ahead, so that we found the whole street aware of our approach, and every door and window crowded with anxious faces. All went on quite well, however, although the crowd contained some mischievous-looking fellows in its ranks. When we entered a shop the scene outside was quite fearful. I believe the shopkeepers were heartily glad to get quit of us."

A commotion like this was not favourable to any serious work. In rapid missionary journeys by canal or river, when the object is simply to distribute books and declare the Gospel message at



HONG-KONG.





each village and hamlet by the way, and then pass quickly on, the European dress may be even of advantage, as intimating the stranger's arrival, and immediately gathering an audience around him. He is gone before the crowd has grown into a tumult. But to make a more lengthened sojourn in such a community, and go about one's work steadily and quietly, one must cease to wear the garb of a stranger. Burns accordingly adopted the Chinese dress, and found it a great advantage to him in his peculiar evangelistic movements.

After about a week's repose at Hong-Kong, he was again at his work among the villages on the mainland of China, and continued his tour for about six weeks. The rain and the heat set in, and drove him home. Writing to his mother, he says, "It was a great mercy that in my last journey, as in the two previous ones, I was preserved from every danger, although surrounded with perils seen and unseen. The night before I landed here we were not, I suppose, above half a mile from a Macao passage-boat, when it was attacked by pirates and robbed, with the loss of some lives. The firing was so loud, that in the darkness we supposed it must be some English war-steamer in pursuit of pirates. I was at this time on board the Chinese passage-boat from Canton, and no evil was allowed to come nigh us. The person who has charge of the Chinese hospital here, where I am now lodged, is Dr. Hirschberg, connected with the London Missionary Society. I have long enjoyed his friendship; and now for a season I am favourably situated in lodging with him, both for learning the language, and for speaking a little among the patients who come seeking cure to their bodily diseases."

He made another effort towards visiting the Chinese villages in November, 1849, but he was met with obstacles more formidable than he had yet encountered, and was compelled to return, robbed and stripped of everything but the clothes necessary to cover him; and at this time his work at Hong-Kong and its

vicinity ceased. Dr. James Young, a physician who was already resident at Hong-Kong, had offered himself to the same Society with which Burns was connected, and had been accepted. For the next four years the work of these two friends necessarily brought them much together, and their co-operation was most cordial and happy. They sailed together for Canton on the last day of February, 1850.

He had before this thought of making Amoy his headquarters; but, after he had actually taken his passage, he was arrested by fever. He had misgivings in respect to his purpose, and after his recovery it was silently dropped. It is not unlikely that his eye had from the first been turned towards Canton. This was the great centre of life in Southern China. The place at which he had landed on the occasion of his first preaching tour on the Chinese continent was only about ninety miles from that city, and in the course of all his subsequent visits he had been pushing his way more and more towards it. Besides, it was the great centre of that dialect which for the last two years he had been so laboriously mastering, and which was the only form of spoken Chinese which he yet knew. But he and his companion had but little encouragement,—they could not even obtain a house to live in. After a time they obtained the house of a brother missionary who was returning home; but the lease would expire in eight months, and then they would be as unsettled as ever. Neither was there any hold produced upon the minds of the people. They listened, but they did not seem to be interested.

Dr. Young, after a trial had been made, passed on before to Amoy. Burns remained, labouring hard, not discouraged over much, but not privileged to witness any results. Dr. Young wrote from month to month most hopefully of the prospects of the work in Amoy, and urging his companion to join him there. At length he did so. He sailed from Canton, after a residence



of sixteen months, in June, 1851, and reached Amoy on the 5th day of July.

At a distance of four hundred miles from Hong-Kong, in a north-easterly direction, there is a group of islands. One of these is Amoy. Though only a small island nine or ten miles across, and consisting mainly of rugged and barren hills, with here and there cultivated valleys running up between them, it contains within its narrow bounds more than a hundred towns and villages, and a population of 250,000 souls.

Of this number, about 150,000 are congregated in the city which occupies the south-west corner of the island. The place is poor in its appearance, with close and narrow streets, and it is more dirty than most Chinese towns. "The people have generally an emaciated and sallow appearance, partly from poverty and the crowded condition in which they live, but also from the prevalence of opium-smoking. There are upwards of six hundred public opium-smoking places, and the drug is said to be used very extensively in private houses."

Though not in itself a place of very great commercial importance, it is, by its position and easy means of communication, a most convenient and important centre for missionary operations. Though within the geographical limits of Southern China, it yet forms a sort of advanced post towards the north; with which communication is frequent and easy. Before it lies the vast province of Fo-Kien, the great black-tea country, with its myriads of industrious, peaceful, and comparatively friendly people; and behind it, at the distance of a few hours' sail, the beautiful island of Formosa, with its three millions of Chinese-speaking inhabitants. Within a distance of forty miles is a population of some millions, speaking nearly the same dialect, and accessible in all directions by canal and river navigation. The city of Chang-chow alone, of which Amoy may be said to be the port, contains a population variously estimated at from

300,000 to 500,000 souls. Over this wide field the Christian missionary is free to go wherever he pleases. Upon this field Burns now entered.

When Dr. Young reached Amoy in March, 1850, he found two bands of labourers already engaged—Messrs. Stronach and Young, of the London Society; and Messrs. Talmage and Doty, of the American Board of Missions. Both had hopefully broken ground, and both gave him a cordial welcome. Dr. Young entered on the work which specially belonged to him, at the same time aiding in all departments of missionary labour. He was soon at the head of two native schools, numbering together thirty children, who rapidly increased to eighty, and “over some of whom he was in due time permitted to rejoice as Christians.” He also opened a hospital for the sick, in which, while he ministered to the diseases of the body, two native evangelists pointed the way to the Divine Physician of souls. The hospital was very soon self-supporting.

Into the work thus hopefully begun Burns at once threw himself with characteristic energy, living in an upper chamber above the school, in the midst of the native population, and commencing the study of the Amoy dialect with the sounds of Chinese voices perpetually in his ears. The effort to exchange the Canton for the Amoy dialect did not prove so difficult as he probably expected. Embued as he now was with the spirit and fundamental principles of the language, the transition from one form of it to another became to him comparatively natural and easy. Therefore, in the course of a few months, we find him again engaged in his much-loved work of spreading the good news of the kingdom among the towns and villages around. He generally addressed five or six meetings in the course of the day. The people were everywhere friendly and attentive.

In a longer excursion, in the month of March, he crossed over to the mainland directly opposite Amoy; and in the course of

seven days made a circuit of thirty villages, sowing plenteously the precious seed. Everywhere he and his companions were most kindly welcomed, everywhere met with numerous, willing, and often attentive audiences, were everywhere hospitably entertained by the people, free of charge; and such was the missionary's sense of the promising aspect of the field, and of the urgent need of additional labourers to reap the ripening harvest, that he gave a whole year's salary, £250, to the funds of the Committee to hasten on the work. "Surely," said the convener, in giving in the next report, "the field is ripe unto harvest, when the reaper sends home his wages to fetch out another labourer."

The next year he took a wider range, including the great city of Chang-chow, the chief centre of population in this part of the province. He says, under date May 16th, 1853: "I had the privilege last month of paying a visit to Chang-chow, which is distant from Amoy about forty English miles. We left Amoy on the morning of April 13th, and returned on the 26th, being absent about a fortnight, nine days of which were spent at Chang-chow, in preaching to large and very interesting audiences both inside and outside the city. Two native Christians, who had visited the city and preached to converts, for a number of days accompanied me. Lest we should be prevented from preaching, I being a foreigner, it was arranged that we should live on the river in our boat, only going on shore to preach. On our arrival we immediately went on shore; and being at once surrounded by many people, we had a fine opportunity, within a few steps of our boat, of preaching the Word of Life fully and without hindrance. We continued thus to preach on the bank of the river for three days, going upwards from our boat in the morning, and downwards in the afternoon, and addressing large companies for three or four hours at a time, until we had exhausted all the suitable stations near the river. We then went inland, and still enjoyed the fullest liberty, both within and without the city,

of preaching to large and much-engaged audiences. I do not think, upon the whole, that I have spent so interesting a season, or enjoyed so fine an opportunity of preaching the Word of Life since I came to China, as during these nine days. You would have rejoiced could you have seen us the last two evenings of our stay addressing a large and attentive audience till the moon was up. It generally fell to me to speak last. I felt thankful indeed that it was my privilege to be sent to China to preach Christ crucified to her perishing multitudes." He had evidently no ground of complaint here, as in Canton, where he said, "The people listened, but the message did not take hold of them." It was now "taking hold."

He seems to have very quickly got into the confidence of those with whom he met. It is stated by one who knew him and his work in China well, that during the time of the insurrection in the country, and "when no other European could venture out among the rebels, he was free to go where he liked. 'That's the man of the book,' they would say, 'he must not be touched.' And once when he had gone on one of his shorter tours, and as he did not come back for three weeks, his friends began to be quite afraid about him, when he appeared fat and well, having been fed up by a tribe he had got such access to, that they would scarcely let him go away."

Hitherto the abundant and patient labours of Burns had been rewarded only by hopeful appearances, but he was soon to witness greater things than these. He left Amoy on the 9th of January, 1854, taking with him as his companions and assistants the two native teachers whom he had had before,—one of them, a very remarkable man, having accompanied him in most of his journeys since he came to Amoy. Their first halting-place was at a market-place of about three thousand inhabitants, on the banks of a fine river which flows into the sea at Amoy, or near it. Here they intended to begin working, expecting, after a few



days at most, to go forward and preach as their Master might providentially lead them. But for two months continuously they were shut up to this one place and the nearest villages, in holding forth the Word of Life night and day. Almost at the very first declarations of the truth, some persons were interested, and became earnest inquirers. From that time onward the work gradually gained in importance, and that first feeling of interest has never been lost. Many were awakened, renounced their idols, and in time proved by the consistency of their Christian lives that the confidence reposed in them was well-founded.

Such labours were continued and extended in widening circles, and a blessing attended the Word everywhere. Meanwhile the spiritual work of the missionaries at Amoy itself grew sensibly in interest and fruitfulness; the earnest attention of hearers at all the chapels deepened, and inquirers multiplied. A spirit of inquiry prevailed to an extent unknown to the missionaries of the various societies, and the fervour created in the preachers, when they witnessed the work going on in the distant stations, and the visits to Amoy of anxious persons from those stations, developed and brought into light an amount of spiritual concern at the headquarters of the mission, excelling anything of the kind seen before. All around, at that time, there was an extensive religious awakening, and the fruits are now to be seen in prosperous useful churches.

It was from amid such scenes as these that Burns made a brief visit to this country during the summer and autumn of 1854. The occasion of his journey was a sad one. Dr. Young, his colleague and friend, had, at the close of the previous year, lost his wife unexpectedly, and he so sank under the heavy affliction that it was soon seen that he had received such a shock, both in body and mind, that a return to his native land became indispensable. It was absolutely necessary that some one should accompany him on the voyage, and it was decided that Burns

should undertake that duty. He tenderly watched over his charge; but Dr. Young died at Musselburgh, on the 11th of February, 1855.

During his sojourn at home Burns was actively engaged in endeavouring to extend and deepen the interest of the Christian people in the work of missions in China. He sought more especially to engage the interest of those congregations amongst whom he had chiefly laboured in former years. Those who then renewed their acquaintance with him were struck with the change which so short an interval of years had made upon him. The effects of a tropical climate, combined with almost incessant and exhausting labours, had sensibly told upon the vigour of a frame which the rigours of a Canadian winter had already partially broken. The fresh, sanguine, youthful, and even boyish look which his early hearers remembered so well, had given place to an aspect of ripe and almost fading manhood, which seemed to tell of the lapse, not of six, but of twenty years. His countenance was sallow, his brow furrowed, his hair tinged with grey, and his eye, if still bright, was bright with a milder lustre.

While his bodily presence was in Scotland, it was evident that his heart was in China. He talked of Chinese scenes, sung Chinese hymns, recited far into the night Chinese chapters and psalms, and abounded in details of Chinese customs, traits of character, and ways of life. Nor was he forgotten by those whom he had left behind. He received a letter from one of the stations, well-expressed, and Christian, and loving, of which it was afterwards discovered that every sentence of it had been prayed over. Those who sent it would pray and write a sentence, pray again and write another, and so on to the end.

Burns sailed again for China on the 9th of March, 1855, taking with him the Rev. Carstairs Douglas, who had been ordained to the mission by the Free Church Presbytery of Glasgow, on the 21st of the previous month.

On reaching China he did not at once resume his labours at Amoy, and in the Fo-Kien province. He made an attempt to reach the headquarters of the rebels at Nanking, but failed, and ran considerable risk in his endeavour. At this time he wore his European dress. "If he could not obtain admission to the chief of the insurgents as an Englishman, he would not go into his presence at all." He then proceeded to Shanghae; and having reached it with difficulty and danger, spent six months there, living chiefly in his boat, and making frequent excursions in it among the towns and villages. Following leisurely the course of the canals and rivers, which spread like network over the whole face of the country, he scattered far and near the precious seed over a naturally rich and fertile region which, with the adjoining plain of Ningpo, may be considered the very garden of China.

He next went on to Swatow, in the Canton province, and laboured there and among the surrounding populations. Canton itself was his next destination, and there he was arrested, and his books taken from him for the time. He had been robbed of everything shortly before, and had been obliged to send back for new supplies. It was in August, 1856, that this arrest occurred, and he was taken before the chief magistrate of the Chaon-chow department. A friend writes: "The magistrate required him to go down on both knees to him, as is the practice in China. Mr. Burns very firmly but respectfully refused, saying that he would go down on one knee, as he would do to his sovereign, Queen Victoria; but that he would go down on both knees only to the King of kings. The magistrate was struck by this answer, solemnly and respectfully uttered, and allowed the missionary to be examined on one knee."

The whole atmosphere of the country seemed at the time to be impregnated with suspicion. It was just before the war of China with England. He was advised to return to Swatow, and he did so. He built a house for himself there with his own

hands,—a wooden house,—and remained in it till the autumn of 1858, labouring diligently in the towns and villages as well as in the central city. He gathered many around; and, although he was not privileged to see much fruit, he thoroughly broke up the ground for others, and left the place in charge of the Rev. George Smith, a promising young missionary, who had recently joined him.

He sailed for Amoy about the middle of October, 1858, and reached that place in safety a few days after. He found that the work had been abundantly prospering in the hands of all the missionaries, both in the town and the neighbouring districts. His young friend, Mr. Douglas, who had been diligent in all possible ways from the first, had long been able to preach fluently in Chinese, and had been very successful among the people.

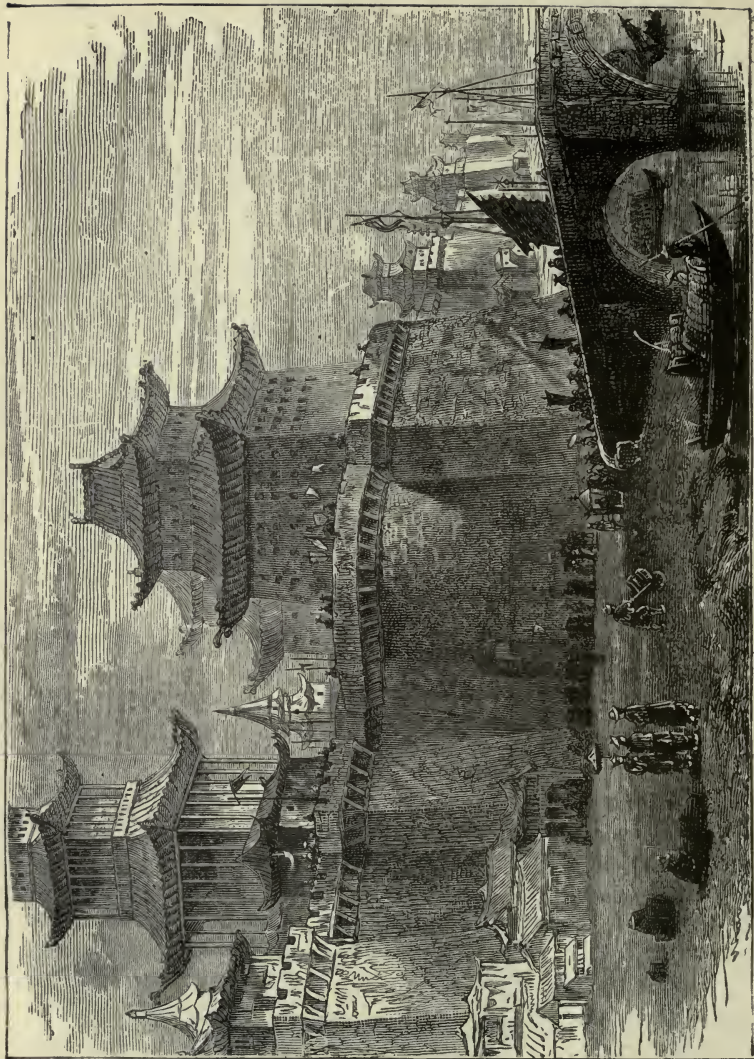
In October, 1859, Burns was again on his way towards a new and distant sphere of labour. The work for which he had come to Amoy had been accomplished, he believed; and he longed to proceed to the same task, namely, that of opening the way for others. The nearest and most natural centre of operations was Fuh-chow, the capital city of the province to which Amoy belongs; and here, accordingly, he spent the next year. Here he had to learn another dialect, and he soon mastered it.

He returned to Amoy in September, 1860, after having laboured much and seen some fruit at Fuh-chow, to which city he went again in the course of next year; but after a few months was compelled to go back to Amoy to mediate between the Christians and their heathen neighbours, the latter being quite disposed to persecute the former, and to despoil them both in regard to their cattle and their crops. His mediation was successful, and the protection of the magistrates was extended to the Christians as it had not been before.

And now the end approaches, and the toiling workman comes ever nearer to his rest.







PEKING.

He went to Peking in 1863. The Rev. W. H. Collins, of the Church Missionary Society, met him as he entered the city gate, and at once claimed him as his guest. But it was not his purpose to live with any of the mission families. He wished a house for himself. A small house, with a little self-contained court, was therefore rented for him at two shillings and sixpence a month. Here he lived for four years, with one servant, who bought provisions and cooked, and kept the house. When the servant went out, Burns stayed at home. This simplicity of living was happiness to him. He was a generous friend to the poor, to hospitals, and to various mission schemes, and saved all he could for these ends.

He preached much and travelled much. Very frequently did he preach for missionaries of other societies, loving all who loved the Saviour. At Peking he translated and had printed a small volume of hymns, the work entitled, *Peep of Day*, the *Pilgrim's Progress*, and a translation of *The Psalms* from the Hebrew into Chinese.

In the autumn of 1867 he left Peking, urged forward as usual by his strong desire to make known the Saviour where He had not yet been named. His life at Peking had been peculiarly pleasant to him, and his friends and his work congenial; but he was all the more prepared to hear the voice which summoned him to a sterner and more self-denying service elsewhere. There was much need of a missionary at Nien-chwang, and he went there. But, alas! his strength was failing, and he went to die. He obtained a house, and public and private services were daily held in it. Many persons attended, and his heart was cheered. He also conducted worship at the Consulate in English, on the Sabbath, as long as his health allowed.

His end is brought vividly before us by a letter of his own. It reads: "To my Mother. At the end of last year I got a severe chill which has not yet left the system, producing chilliness and fever every night; and for the last two nights this has been

followed by perspiration, which rapidly diminishes the strength. Unless it should please God to rebuke the disease, it is evident what the end must soon be, and I write these lines to say that I am happy, and ready, through the abounding grace of God, either to live or die. May the God of all consolation comfort you when the tidings of my decease shall reach you, and through the redeeming blood of Jesus may we meet with joy before the throne above!

WILLIAM C. BURNS."

But he lingered on for months, giving precious testimony to the truth, and evidence of his own interest in it, to all who were privileged to be near him.

His life at last gently ebbed away, and he went to be with his Master.

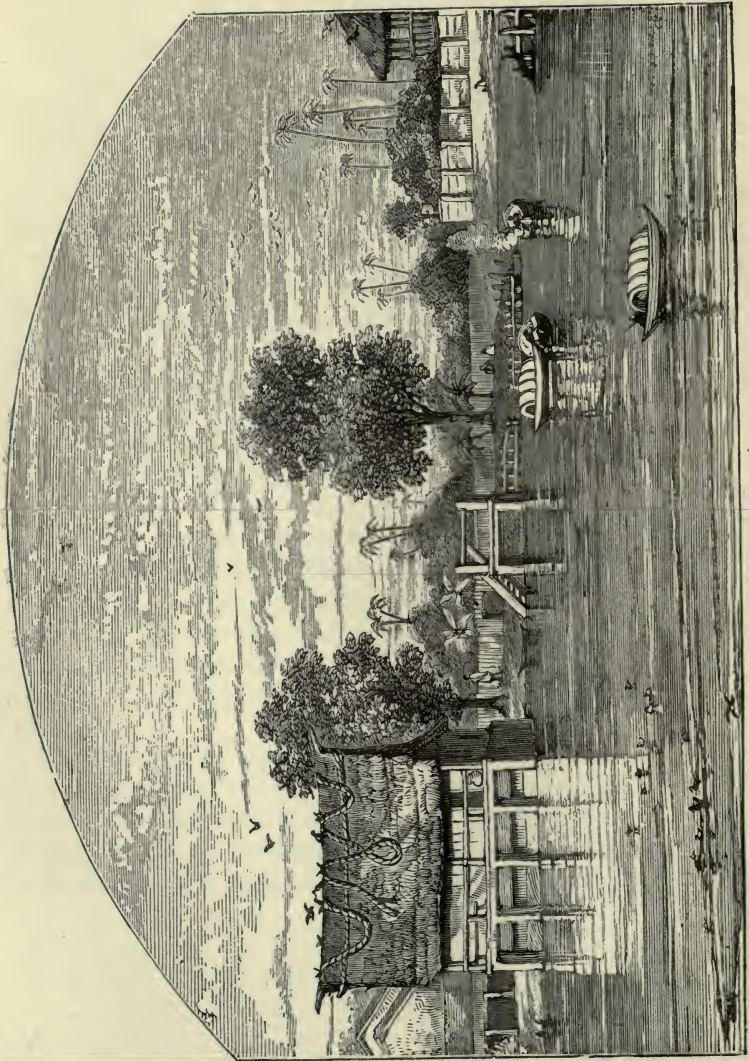
His original resting-place was dull and dreary; but his remains were afterwards removed to the new burying-ground, as he knew they would be. This was only in course of preparation at the time of his decease. There a plain headstone marks the place of his repose, bearing the following inscription: "To the Memory of the Rev. William C. Burns, A.M., Missionary to the Chinese from the Presbyterian Church in England. Born at Dun, Scotland, April 1st, 1815, arrived in China, November, 1847,—Died at Port of Nien-Chwang 4th April, 1868. 2 Corinthians, chap. v."

He "entangled" not himself, that he might all the better "please Him who had chosen him to be a soldier;" and surely never was soldier more true to his captain than he was to his Lord,—ever in the forefront, ever in the van, ready to dare and to do and to suffer in the cause so dear to his heart.









GUTZLAFF'S HOUSE, BANGKOK.

## CARL F. A. GÜTZLAFF.

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**C**HINESE missions are, under God, much indebted to the life and labours of Gutzlaff. He was born at Pyritz, in Pomerania, Prussia, on the 8th of July, 1803. He was named Carl Friedrich Augustus. His mother died when he was but three years old; but his father, an eminently pious man, carefully watched over him, and diligently taught him in the knowledge of divine things. When he was seven years of age he went to the school for burghers' children, and there was instructed in the various branches of a general education, and in the rudiments of the Latin language. His health was feeble, and this hindered his progress, but such was his vigour of mind and his diligence that he frequently carried off the prizes at school, and was pointed out as an example to the other pupils. He had a strong desire to continue in the pursuit of learning; but his father, who was a cloth manufacturer, was not in circumstances to support him longer, and, at the age of fourteen, he was apprenticed to a belt-maker at Stettin.

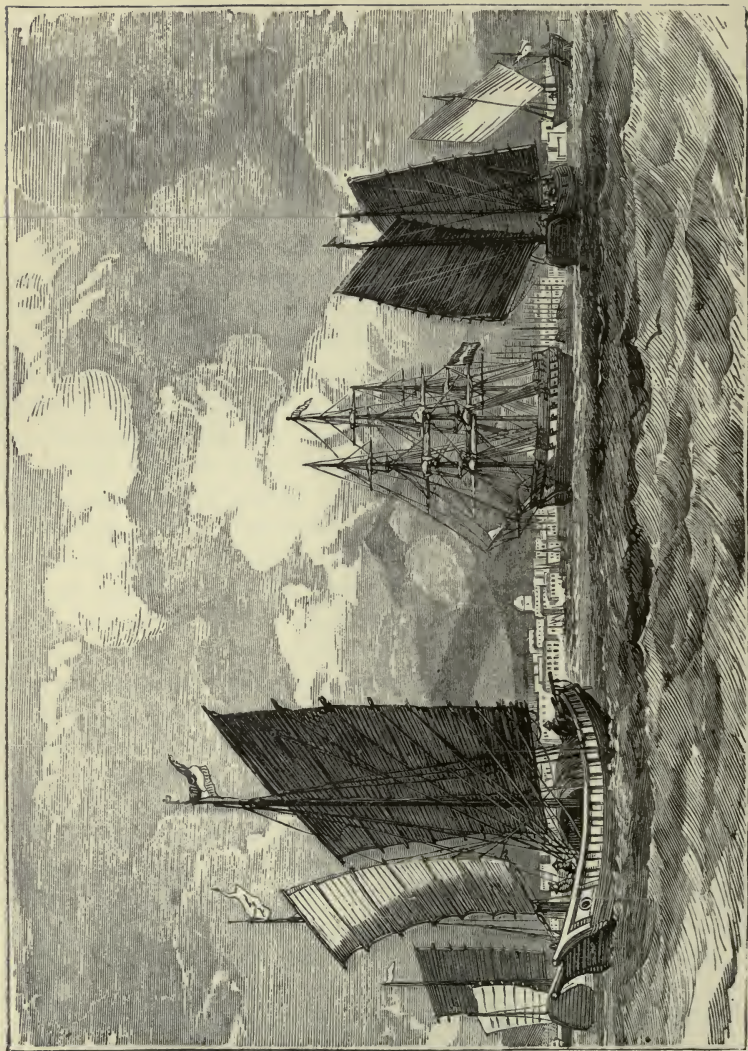
There were some of the students at the gymnasium at Stettin lodged in the house of his master; and such was his desire for knowledge that he was accustomed to borrow books from them, and after having worked at his trade till ten o'clock at night, would sit till a late hour, and frequently till far on in the morning, making use of them. Among these students he had several friends, but one in particular, who was the son of Mr. Heidenreich, the minister of the Reformed Church in the town. These two youths frequently conversed with each other

in regard to their plans for the future. The king was expected to visit Stettin in 1820, and the two friends, who had little in their minds which they did not tell one another, resolved that they would together write a poem and present it to his majesty. This they did, and were graciously and kindly received. But when they had left their composition behind, such became their feeling in regard to its imperfections, that they hastened away lest they should be followed and punished for their boldness. But the pious and patriotic sentiments of this artless and defective production procured them the kind attention of the king; and, having made inquiry about them, he expressed his desire to do something for them. In regard to both, the report was favourable, after they had been examined, and his majesty generously assisted both. Of Gutzlaff it was intimated that, on account of his talents and desire for knowledge, and his religious disposition and conduct, there was reason to hope that he would become a useful man. His youth, however, it was thought, made it desirable that he should continue to learn his trade, till the close of his apprenticeship; but, with his father's approbation, he declared his desire to begin a course of study at once, and stated that when he should be educated he wished to become a missionary. The king accordingly ordered that he should be admitted into a school at Halle; and after a few months again directed that he should be received into a missionary seminary at Berlin.

In 1823 he was to have gone to the University of Berlin, but a severe and prolonged illness prevented. As he recovered his health, a pressing request arrived from the Dutch Missionary Society, that young men who had resolved to become missionaries, and who had been approved of, might be sent to Holland; and Gutzlaff was chosen to go to Rotterdam, and then to proceed, as colonial chaplain or missionary, to some of the Dutch possessions abroad. He and two others then resumed and continued their







BATAVIA.

missionary studies in Holland. In the summer of 1824, he had, by great exertions, made such progress as to be appointed to proceed to the Chinese Mission College at Malacca, to complete his preparation for labour among the Chinese. But there was unavoidable delay; and in the meantime it was proposed to him to go as a missionary to the ignorant and perishing people connected with the Greek Church in Asia. This took him to Paris, and brought him to London. In London his missionary zeal was much quickened; but the mission to Turkey was found to be impossible. His great desire had from the first been to go to China, and therefore he very joyfully accepted an offer to go to what is called the Indian Archipelago,—the great islands and kingdoms of the Indian seas. Delays and disappointments had grieved him; but now, in 1826, he was nearer than ever to the great object which he had so long desired.

He arrived at Batavia on the 6th of January, 1827, and having at Berlin and Rotterdam already obtained considerable acquaintance with various languages which might be useful to him as a missionary, he wrote in a few days after landing: "Never did I imagine when I was at Stettin that I should be enabled to converse with Chinese, Malays, and Arabs. I rejoice at my calling; from my heart do I desire to proclaim the wonderful works of God in the Chinese language, which I daily read, write, and speak. As my future course is unknown to me, I have resolved, accompanied by another missionary, to undertake a visit to Siam and Borneo. I could fain wish to avail myself of the opportunity of visiting Japan, were it not that all kinds of difficulties prevent me."

In August, 1828, he removed to Bangkok, the capital of Siam, where he occupied himself with translating the Bible into Siamese.

He afterwards made several voyages along the coast, and journeys to inland portions of the empire, as well as to Japan and others of the large islands and immense populations lying off

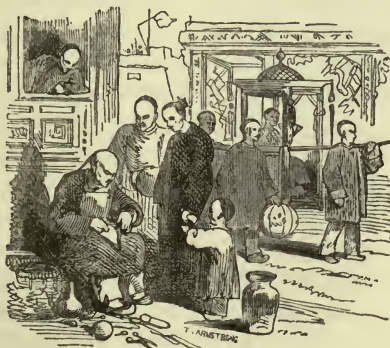
the coast of China. He was instrumental in a large degree in opening up scenes of missionary labour which had hitherto been absolutely closed against the Gospel, and was the means of exciting a deep interest in the spiritual welfare of those perishing millions, both by his addresses and his books, which had much influence in England and America, as well as in Holland and Germany, from which he originally came.

His name will always stand in high honour in connection with Christian missions to China. The great Head of the Church richly endowed him with qualifications suited to the important work to which he had devoted his life. To a good constitution, and bodily strength capable of enduring much hardship and fatigue, he added great readiness in the learning of languages, much frankness of manner and freedom in his intercourse with the people, and remarkable ease in accommodating himself to his circumstances. There was about him so much of what was natural to the Chinese, blended with what was entirely new, that while they hailed him in some parts of the coast as "the child of the western ocean," they also professed to regard him as the descendant of one of their own countrymen, who had emigrated long before to some distant settlement. Being to some extent possessed of medical skill, this gave him access to all classes; and he used this influence in order that he might have better opportunity for making known to the people the unsearchable riches of Christ.

When he made Macao his principal centre he became the intimate friend of Dr. Morrison, and in connection with him and Dr. Medhurst, another eminent and useful missionary, laboured upon a new translation of the Bible into Chinese; while he was also diligently employed in preaching and other missionary work. When Dr. Morrison died, he was appointed as an interpreter to the British merchants and government offices in China; but, like his great and honoured predecessor and friend, to part of whose



office he thus succeeded, he was none the less a minister of Christ than he had been before. He was of great service to the English in connection with the unhappy war with China, and in no small degree contributed to the bringing about of the peace with which it ended. In 1844 he was the principal means of founding a Chinese society for the purpose of diffusing the Gospel, by the agency of native Christians, in the interior of the country. In this work he was so successful that in the first four years no less than forty-eight Chinese teachers were sent forth to labour among their fellow-countrymen. To promote the objects of this mission, he, in 1849, returned to Europe, and visited England, Germany, and other countries. He went back to China, landing at Hong-Kong in January, 1851, but died there on the 9th of August in the same year.



## HO TSUN-SHEEN.

IN the mission-field, God has not permitted His servants to labour without fruit. They have had many converts over whom they have been able unfeignedly to rejoice. For the evidence of the power of Divine grace in enabling the converted heathen to live Christian lives they have been sincerely thankful. But they have sometimes had more than this,—some of the converts have become useful native teachers, and some have laboured with extraordinary success as preachers of the Gospel. Among them, in connection with the Chinese mission, was Tsun-Sheen.

He was born about the year 1818. His original name was Ho, and the name Tsun-Sheen, meaning “Advance in goodness,” was given him when he was baptized in 1838. His father was a block-cutter and printer, who had been sent to Malacca from Canton by Dr. Morrison, that he might be of service to the Anglo-Chinese college at the former place. This man had left his wife and this son in his native village near Canton, and, like many Chinese who go abroad, he had given up all idea of returning, and contented himself with sending to his family a portion of his earnings. While he was absent the boy had grown up, and at school had made such progress that his master advised his friends to keep on supporting him as a student, confident he would reach great eminence, to the advantage and honour of his family and the village. From his future life there is reason to believe that this expectation was well-founded; but his friends were poor, and he was obliged to do something for a living. He

spent some years in a druggist's shop, and then went to Malacca to his father. The missionary, Mr. Evans, then took an interest in him, took him as a student into the college, and sent him for a number of months, along with his own son, to study at Calcutta. Returning to Malacca, he continued his studies there with great advantage, under the care of Dr. Legge, who had arrived shortly before, and Mr. Evans. He was baptized in 1838, as has been said, but he submitted to that ordinance merely to please his father and the missionary. In the course of a year or two more, however, he was observed to be much given to the reading of the Bible, and Christian books in the English language, which he thoroughly understood, and the nature and meaning of the Gospel broke upon his mind. He yielded himself up to it with a quiet, firm faith, and there was never afterwards any reason to doubt his sincerity. Under Dr. Legge's instructions he pursued his studies in the original language of the sacred Scriptures, and in other branches of learning, with a view to future usefulness in connection with the mission. He also took part in teaching some of the classes in the college, and before long began to address his countrymen on the Sunday. In these addresses there appeared the early promise of that great power in public speaking for which he afterwards became so remarkable.

He was now qualified for employment that would have paid him well as an interpreter, and several tempting offers were made to him both by the Chinese and English merchants; but he told the missionary that he would rather continue to labour with him as a preacher of the Gospel. The salary which the mission could give him was not a fifth of what he could have obtained elsewhere. While he was thus proving his sincerity, he was called upon to undergo another test, which might also show his faithfulness to the religion of Christ. Unexpectedly, there came from Canton to Malacca the father of the young person between whom and him an engagement of marriage had

been formed, according to Chinese custom, when they were both children. He was required to return to China and be married. He was unwilling—he knew nothing personally of this young woman ; but his countrymen were unanimous in considering that it was his duty to fulfil the engagement which had been made by his parents, and he was obliged to submit. In the arrangements for the marriage, however, he acted the part of a Christian man. When he had gone to the interior of the country he found that the friends of his bride, thinking that they had him then in their power, were resolved to carry the ceremony through with the usual idolatrous observances, and he astonished them by disappearing in the night before the appointed wedding, and returned to Hong-Kong. It was then his turn to lay down terms, and the other side had to submit. He took his wife to Hong-Kong, and lived happily with her till his death. He took great pains in teaching her to read, and to understand the truths of the Gospel. Before long she became a Christian.

Tsun-Sheen was ordained to the regular work of the ministry, and associated with the English missionaries as one of the pastors of the Chinese church at Hong-Kong. His preaching ability is thus described by Dr. Legge, who says : “ To Chalmers, Wardlaw, Parsons, Melville, Leifchild, Binney, and other foremost preachers at home, I had often listened ; but I have no hesitation in saying that the Chinaman excelled them all.” He explained the Scriptures very clearly, he reasoned very closely, and his pictures of descriptive oratory were very glowing. As an instance of his power in preaching, Dr. Legge says : “ One evening in particular, from a temporary cause, the congregation was larger than usual—the little chapel was crowded, every seat was occupied, and many were standing in the passages. His text was, ‘ Ye have heard of the patience of Job.’ Now, not one in ten of his hearers had even so much as heard the name of Job ; but he described the sufferings of the patriarch with extraordinary



power. When he came to tell of Job's sore boils, hundreds were moving themselves uncomfortably in their seats, as if they themselves had been smitten in a similar manner. Then it seemed as if he were stooping down in the pulpit to get hold of a polished stick as that with which Job 'scraped' himself. I caught myself putting my hand down to the tiles of the floor, as if I was feeling about for the same object; when I looked around there were scores of hands similarly occupied."

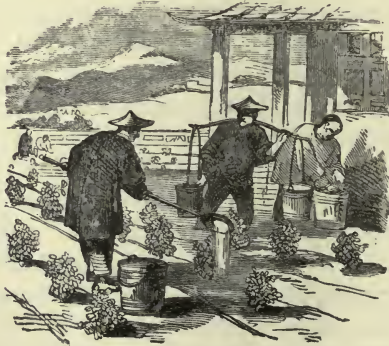
At another time he was preaching from the words, "O Lord, I will praise Thee; for I am fearfully and wonderfully made," and was showing the amazing wisdom of God in the construction of the human frame. Speaking of the hand, he compared it with the corresponding part first of one animal and then of another. Many of the people could not restrain the expressions of their delight. "Look at him! look at him!" cried one man of a group. "Hear him!" responded another; "there never was anything like this!"

He also wrote a Commentary on the Books of the New Testament, which was very extensively circulated, and was extremely useful. In the year 1870 he was afflicted with a slight stroke of paralysis. He seemed to recover from it, but it left him weaker than before. Not long after he was again taken seriously ill. Dr. Legge repeatedly went to visit him; and on one of the last of his visits, the dying man said, "My trust is in the work of Christ; my relation to God through Him has long been settled. I do not need to agitate it now." He died on the 3rd of April, 1871. He was a man of remarkable mental power—"an eloquent man, and mighty in the Scriptures," a sincerely good and Christian man.

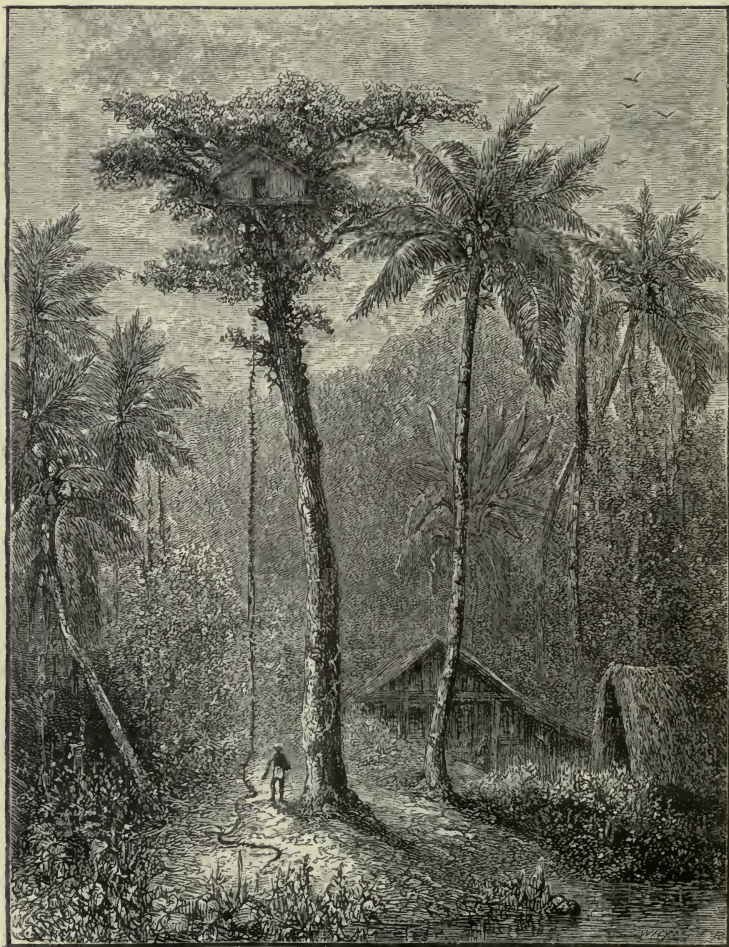
In China there are now thirty missionary societies working, whose headquarters are in Europe and America. There are one hundred and ninety-six missionaries sent by these societies from the various countries to which they belong. Along with them

there are labouring twenty-eight native ministers ; and of other native agents the number is six hundred and forty-eight. The converts are more than ten thousand. The British and Foreign Bible Society, and the Religious Tract Society, as well as similar institutions in America and on the continent of Europe, have also liberally aided in the work of making known the Gospel to this great empire.

Till quite recently, good people used earnestly to pray that God would open China to the Gospel. Now it is as if the Great Wall had been broken through—China *is* open. Let us all, young and old, by gifts and prayers, come to the help of the Lord against the mighty ! Among these hundreds of millions “the harvest truly is plenteous,” while, even yet, “the labourers are few. Pray ye, therefore, the Lord of the harvest that He would thrust forth labourers into His harvest.”



Polynesia.



TREE DWELLINGS IN POLYNESIA.



# POLYNESIA.



JOHN WILLIAMS.



SINCE the time of the Apostles, there has not been a greater missionary than John Williams. His mother was a godly woman, and both his parents were the children of earnest Christian people. His mother's father was an intimate friend of the Rev. William Romaine, who frequently visited at his house, and conducted religious meetings there. This honoured and useful minister no doubt had a large share in producing on the mind of his friend's daughter, Mrs. Williams, those impressions in regard to spiritual things which were so manifest in her future life.

John, her son, was born at Tottenham High Cross, near London, on the 29th of June, 1796. There is not much known in regard to his childhood, or his early education. His principal, if not his only school, was at Lower Edmonton, and was taught by a Mr. Gregory, from whom he received the elements of an ordinary English education. Of the higher branches he knew nothing. He was intended for business, and the information supplied to him corresponded with that design.

He was very attentive to what was passing around him, and very anxious to know and understand about everything which

he saw, eagerly asking questions of all from whom he could obtain useful knowledge. He was what is called "handy," and, as his disposition was affectionate and kindly, his sisters frequently applied for his assistance. Whatever they required, they might often be heard to say to each other, "John can do it," or, "John will do it."

The family was loving and happy, and, especially by the mother, was carefully trained in the knowledge of Divine truth. She was in the habit of taking her children into her own room every morning and evening, they and she alone, for instruction and prayer. She was seeking humbly to serve God in this; but little did she think when her children were clustering around her knees, that she was preparing for His work the future Apostle of Polynesia, and performing a service for which distant tribes and coming generations would honour her name.

From his earliest years, he was remarkable for his truthfulness, —fearing and abhorring a lie. He was also regular in his observance of the duty of private prayer; but it is to be feared he was not yet much under the influence of true religion.

It was now time to decide upon his future employment. But he had no preference. In the choice which was at last made, the overruling care of Divine Providence was distinctly manifest. If his future life had been as well known at that time as it is now, an occupation better fitted to prepare him for it could not have been selected. His parents were naturally anxious to find for their son such a situation as might lead to a respectable position in life; and his mother, in particular, was concerned to procure such a place for him as might not endanger his spiritual welfare. An arrangement was therefore made with Mr. Enoch Tonkin, a furnishing ironmonger in the City Road, London, who, with his wife, were known to Mrs. Williams as consistent Christians. He was bound apprentice for seven years; and, as it was not supposed that he would ever require to work with his

hands, it was agreed that he should be instructed only in the commercial part of the business, and should not be put to the forge or the bench, but that his duties should be performed at the counter and the desk; and that, in this way, he should obtain all the information which might be necessary, at the end of his apprenticeship, for commencing business on his own account.

This arrangement no doubt was kindly meant; but, in His own wisdom, God ordered it differently. Having soon become well acquainted with his own department, the young apprentice felt a strong desire to know more, and the workshop seemed to have great attractions to him. The members of his master's family often remarked, with a kindly smile, the pleasure with which John left the counter, and loitered near the workmen, eagerly watching every stroke of the hammer and every movement of the hand; and when, at their meal times, the men had left the shop, he would steal in, and occupy some deserted bench, or take his place at the forge, for the purpose of executing some piece of work which he had set his heart upon. This was frequently repeated; and so he taught himself, in a surprisingly short time, to form and finish many of the common articles belonging to the trade.

His master observed all this without interfering with the conduct of his apprentice. Williams did not neglect anything in his own department, and was therefore permitted to do what seemed to be so agreeable to him. In this way, in spare moments, he at length became a skilful workman, and even excelled those who were regularly employed in the workshop. Indeed, so tasteful and well-executed was his work, that Mr. Tonkin frequently employed him in the making of such articles as required particular delicacy and exactness. In all this, Divine Providence was preparing and training him for the life which was before him as a missionary

But John Williams was not yet a Christian. He was upright and amiable, and well-liked; but his pious mother, who had hoped well of him when he was a younger boy, grieved over the visible decay of that seriousness of spirit in which she had formerly so much rejoiced. She could do nothing more than use the opportunity which was afforded by his visits to her on the Lord's Day, and bring him before God in earnest private prayer. Among other things over which she mourned was his growing indifference to the claims of the Sabbath and the sanctuary. It is true, he still went to church, to gratify his mother, and in accordance with his early habit; but his heart was not interested. Looking back on this period, he afterwards said, "My course, though not outwardly immoral, was very wicked. I was regardless of the holy Sabbath; a lover of pleasure more than a lover of God. I often scoffed at the name of Christ and His religion, and totally neglected those things which alone can afford solid consolation."

The great change of conversion came to him when he had entered his eighteenth year. He had for some time been sinking into a state of settled carelessness and hardness of heart. He had now become the companion of several ungodly young men, who had encouraged and persuaded him more than ever to disregard the Sabbath, and to cease from attending public worship.

In accordance with what had now become his common practice, John Williams had engaged to spend a particular Sabbath evening with some of his companions at a tea-garden, or, more properly, a tavern, not far from his master's house. This was on the 30th of January, 1814, a date which he ever afterwards carefully and gratefully remembered. But his friends did not keep their time; and, providentially, as he was walking backwards and forwards, fretting at their delay, Mrs. Tonkin was about to pass him, when, by the light of a lamp, she discerned his features, and inquired the reason of his being there. He frankly told her, and at the



same time expressed great vexation at the disappointment; but he yielded to her affectionate earnestness, and accompanied her to the Tabernacle, her place of worship, to which she was going.

He was thus ill-prepared to profit by the services of the sanctuary; but his time was come. The Rev. Timothy East, of Birmingham, was the preacher on the occasion, and his text was the weighty question, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The word was well and earnestly spoken, and the Spirit of God carried it home with saving power to the conscience and the heart of this young man. After he had laboured successfully as a missionary, and while he was at home in England, he was addressing a meeting in the Tabernacle, and said, "It is now twenty-four years ago, since, as a stripling youth, a kind female friend invited me to come into this place of worship. I have the door in my view at this moment at which I entered, and I have all the circumstances of that important era in my history vividly impressed upon my mind; and I have in my eye at this instant, the particular spot on which I took my seat. I have also a distinct impression of the powerful sermon that was that evening preached by the excellent Mr. East, now of Birmingham; and God was pleased, in His gracious providence, to influence my mind at that time so powerfully that I forsook all my worldly companions. From that hour my blind eyes were opened, and I beheld wondrous things out of God's law. I diligently attended the means of grace. I saw that beauty and reality in religion which I had never seen before. My love to it and delight in it increased; and I may add, in the language of the apostle, that I grew in grace and in the knowledge of my Lord and Saviour Jesus Christ."

He now regularly worshipped at the Tabernacle, and was greatly profited by the ministrations of its eminent and godly pastor, the Rev. Matthew Wilks. From the hour when he first

learned "the value of the soul," he manifested great firmness and decision of character. What he saw to be right he did, and did it at once. In a few months he became a member of the Church, and from that time forward lived a life of Christian consistency and devotedness. There was, at that period, a class designed for the improvement of serious young men, and he joined it, and attended its meetings with regularity, receiving much good, and imparting benefit to others in return. He also became a teacher in the Sunday-school,—his own careful early training giving him special qualification for the work. In addition to the Sunday-school, there were societies connected with the church, for visiting the sick, instructing the inmates of a poorhouse and almshouse, and distributing religious tracts. "Williams," says one of his fellow-workers at the time, "had his heart and soul in all these, and was a general favourite. There was so much unaffected piety, sweetness of disposition, and readiness to engage in whatever was good, that all loved him. He was one of those that were always found at their post, and seldom or never deserted the Tabernacle, great as the inducements frequently were to wander to other places to hear celebrated preachers."

He had been employed in this course of study and useful labour for about a year, when a desire was awakened in him to become a missionary to the heathen. His venerable pastor was of an eminently missionary spirit, and was the means of diffusing it widely among the members of the large congregation under his care. Among other means which he employed for promoting the cause of missions was the holding of a quarterly missionary meeting for intelligence and addresses such as were delivered at the annual meetings of other auxiliaries. It was at one of these, and by means of the earnest appeal of his pastor, that the sacred fire was kindled in John Williams' soul. "At the time," he says, "I took but little notice of it; but, afterwards, the desire

was occasionally very strong for many months. My heart was frequently with the poor heathen. Finding this to be the case, I made it a subject of serious prayer to God that He would totally eradicate and banish the desire if it was not consistent with His holy mind and will; but that, if it was consistent, He would increase my knowledge with the desire. I then examined my motives, and found that a sense of the value of an immortal soul,—the thousands that were daily passing from time into eternity destitute of a knowledge of Christ and salvation, and a conviction of the debt of love I owe to God for His goodness in making me savingly acquainted with the things which belong to my everlasting peace,—were the considerations by which my desire was created.” Such was the statement he made when he offered his services to the Missionary Society. And with a frankness which was like him, he added, “In this representation I have spoken as plainly as I could; but if this, and the account which the Rev. Mr. Wilks can give of me, should not meet with your conscientious approbation, I hope, pray, and trust that you will on no account, for the sake of my soul, offer me the least encouragement.”

Mr. Wilks was skilful in discovering a man’s quality and capability. He therefore encouraged his young friend, and so did the Directors of the Society. The minister of the Tabernacle held a class for young men looking forward to the ministry, and Williams being invited to join it, gladly did so, grateful for the kindness of his pastor, and anxious to remedy his educational deficiencies. He now devoted himself with the utmost diligence, under the direction of his venerable tutor, to the task of preparing for his future work. Providentially, the situation which he was in, and the kindness of his master and his family, afforded him many opportunities of improvement which were very rare and important, and such as could not have been expected in ordinary circumstances. Such was the rapidity of his progress, that in a

short time Mr. Wilks, satisfied of his fitness, strongly recommended him to the Directors, and he was at once appointed a missionary.

He was but young, and the Society regretted that he could not remain under instruction for some considerable time to come; but this could not be,—there were pressing demands for missionaries from different parts of the world, especially from Southern Africa and Polynesia. The success of the labourers already in the field had occasioned urgent need for an increase of their number. Especially was this the case in the Georgian and Society Islands. Never before had the cry, “Come over and help us,” been heard with deeper concern than when it came at this time from these lovely isles, and it was intimated, among other things, that Tahiti had renounced her idols, and received the Word of God. The Directors had no choice. The harvest was rich and ripening; and they could not permit a people who were coming out of the darkness of ages to remain but half-enlightened, and to run the risk of falling back again into superstition. They would rather send such men as they had, although some of them were but partly furnished for the work. And who can blame them? In the case of Williams, at any rate, the result was a good one. The want of such training as would cheerfully have been given him was made up for by unusual activity of mind, great readiness in making use of the knowledge he had, and patient, plodding perseverance, which could not be turned from its chosen purpose.

When he was accepted by the Society, he was still an apprentice; but his master willingly released him, and he applied himself zealously to study during the short time he was still to remain in England. At the same time, he embraced every opportunity of visiting manufactories and inspecting processes, in connection with which he might obtain such knowledge as he supposed likely to be useful to him in his future labours. This was in accordance with the bent of his own mind, as there has



already been occasion to notice ; but it also agreed with his views of what he believed to be the work of a missionary. His first object was to preach the Gospel to the perishing ; but next to that he felt that it would be his duty to introduce among the people, as extensively as possible, the arts and comforts of civilized life. In a speech at the Tabernacle, delivered a short time before his departure, he said, “ But whilst we are communicating to the people saving knowledge, which is our grand and principal design, the commercial interests of this nation will be greatly promoted. For the Missionary Society manifest their wisdom by sending out to the heathen Christian mechanics, who not only teach the poor creatures the way to heaven, but also instruct them in different branches of business.” These were the conclusions to which he had deliberately come, and in accordance with them he regulated his own future course, and was justified by the result ; being able after years of successful toil, when he returned to this country, to recommend the same line of conduct before the statesmen, and nobles, and merchants of Great Britain, when he advocated the claims of Christian missions.

During the time of his remaining stay in London, he neglected none of his useful labours in the Sabbath-school and otherwise, but added to them the work of preaching in many of the pulpits of the metropolis. It is said that his sermons were very faithful and simple and earnest, and in several instances they were blessed to the salvation of souls among his hearers,—so that thus he reaped the first-fruits of his labours as a minister of Jesus Christ. Before he left he was married to Miss Mary Channer, who had been a fellow-worker with him in many of the same walks of usefulness in connection with the Tabernacle. Those who knew them both bear testimony that the wife was worthy of the husband. In Christian heroism she proved the equal of her intrepid partner, and in patient endurance is said to have been his superior. Many thousands of Polynesian women and girls, whom the love and

labours of this devoted woman were instrumental in raising from degradation to comfort, from the rudeness and vileness of savage life, to the manifold enjoyments of civilization, and from pagan darkness to evangelical light, have had reason to bless God that when this missionary came to their shores he brought his wife with him.

On the 30th of September, 1816, there were nine missionaries ordained at Surrey Chapel,—five of the number being for Africa, and four for the South Seas. The two youngest of this honoured band were Robert Moffat and John Williams,—names which will stand side by side in missionary history to the end of time. There were eminent and godly ministers there on that occasion, and among them the Rev. George Burder, the author of the *Village Sermons*, and the Rev. John Angel James, the author of the *Anxious Inquirer*. In the name of the Society, Mr. Burder and Mr. James presented a Bible to each of the missionaries. “I shall never forget,” says Williams, “the impression produced upon my mind by the solemn manner in which Mr. James put the Bible into my hand. ‘Go, my beloved brother,’ said he, ‘and with the ability which God has given you, be faithful, in season and out of season, in proclaiming the precious truths which that volume contains;’ and then good Dr. Waugh, with heaven beaming on his benevolent countenance, and the big tear of affection glistening in his intelligent eye, speaking to me upon my youthful appearance, said, ‘Go, my dear young brother, and if your tongue cleave to the roof of your mouth, let it be with telling poor sinners of the love of Jesus Christ.’”

It was only a few weeks more, and Williams and his companions proceeded to their destination. A passage direct to the South Seas could not be procured. They, therefore, sailed in *The Harriet* for Sydney. His parting with the members of the family to which he belonged, especially his leaving his mother, to whom he was very tenderly attached, was a very severe trial

to him. But while he lived to comfort others, and laboured hard to subdue his own emotion, he tore himself away,—“he had surrendered all for Christ.”

It is not needful here to give particulars in regard to the voyage. They sailed about the middle of November, and after



JOHN WILLIAMS.

several detentions, reached Sydney only on the 12th of May, 1817. There were no means of reaching the islands, and they had again to wait till the beginning of September, meanwhile preaching and otherwise endeavouring to be useful. After eight days from Sydney, they came in sight of New Zealand, which they now expected to reach in a few hours; but were driven by

a heavy gale three hundred miles out of their course, and were not able to regain their position, till on the nineteenth day of their voyage they cast anchor in the Bay of Islands, in New Zealand.

Here Williams first came in contact with that widely-scattered race, among whose people he was to spend the rest of his life. This was not the place of his destination,—he was appointed to Tahiti. But there were missionaries here connected with the Church Missionary Society, from whom he and his companions received a very cordial welcome, and with whom they lived during the time their vessel was being repaired. But, although this was not Polynesia, many of the islanders were resident here,—the same kind of people, with the same habits. When they reached their place of anchorage, the vessel in which the missionaries were was no sooner moored, than swarms of half-naked and filthy savages covered her decks, and clung to her sides and rigging, and, to testify their friendship, pressed around their visitors to rub noses, after the most approved fashion of their countrymen. The Gospel was just beginning to take effect among these people, and it was a great joy to these voyagers when they saw the fact.

After a pleasant passage from New Zealand, the missionary company arrived at Tahiti on the 17th of November, 1817, exactly twelve months after they had left England. They landed at Eimeo, where the previous missionaries were at the time residing. Williams, writing to a friend announcing his arrival, says, “Soon after landing we went into the chapel, and were much pleased with its neat and clean appearance. The building is constructed of round white sticks, placed about two inches apart. In shape it resembles a hay-stack. The thatching, which looks very neat, is made of long narrow leaves, and it lasts about six years. The whole had been built and arranged inside by the natives. In the evening we heard the praises of



God rise in the Tahitian tongue, from various dwellings around us. The inhabitants were engaged in family prayer, which is observed throughout the islands. We retired to rest with thankful hearts for what our eyes had seen and our ears had heard."

They had landed on Monday, and on the Wednesday following embraced the opportunity of attending the native service. "Here," writes Williams, "my eyes beheld seven or eight hundred people, who, not five years ago, were worshipping idols, and wallowing in the most dreadful wickedness, now praying to and praising our Lord and God. Surely, thought I, the work is done, there is no need of us. Though there are hundreds in these islands who do not know our Lord and Saviour, they are as eager to learn as the miser is to get money. I hope and pray that they will obtain, with an increase of knowledge, a change of heart. It was pleasing to see so many fine-looking women, dressed in white native cloth, and their heads decorated with white flowers and cocoa-nut leaves plaited in the shape of the front of a bonnet, surrounding the preacher. We could not help contrasting what they are with what they were when Mr. Duff first visited their shores, and we asked ourselves the question: Can these be the people who murdered their own children, for whom they have now the greatest affection? Are these the people who once offered human sacrifices to appease the anger of their deities? Behold, they are pleading the blood of Jesus for the pardon of their sins."

On the Sabbath morning after their landing, the newly-arrived missionaries went and stood outside the place of worship during the time of a prayer-meeting, and heard one of the natives engage in prayer. He was very reverent and earnest, and thanked God for hearing their prayers and sending them missionaries, and for bringing them and their wives and little ones safely over the mighty ocean. He next prayed that they might soon understand their language, so that they might be

able to teach them the Word of God ; adding many other suitable petitions, which gave the listeners much pleasure, warmed their hearts, and excited in them feelings of gratitude and praise."

But these favourable impressions required some correction ; and after more intercourse with the missionaries who had been before them, and a better acquaintance with the people, Williams found that the work of God, instead of being finished, had been only begun. There was much outward respect for religious services, and a very general desire for instruction, but many of the abominations and delusions of the former heathenism still prevailed. A few, indeed, seemed to have experienced a spiritual change of heart and life ; but the great mass of the population were really just what they had been before.

To judge of Williams' character and work, it will here be necessary to notice a few particulars in regard to the scene of his labours. Most of the islands known by the general name of the South Sea Islands, or Polynesia, are surrounded by what is called a reef of coral, several yards wide, at the distance of about a mile from the shore, against which the waves strike and rise to a height of about fourteen feet. Although the heat is very considerable, it is not unhealthy or oppressive, and the islands are almost constantly visited with refreshing breezes. The hills in some of the islands are of mountainous height, and the valleys are very luxuriant. The sloping sides of the hills being covered with green, while there are many forests and streams, as well as the ever-rolling stream beyond, there are to be seen many pictures of very great beauty. But the scene of loveliness is sometimes visited by the destroying whirlwind, and not less ruinous water-spouts. The productions of the soil are vast and varied. The most valuable are the bread-fruit, the cocoa-nut, and the paper-mulberry, from which the material for native cloth is principally obtained.

The people belong to two distinct races—the one having a

black skin and crispy hair, and belonging to the western cluster of islands; and the other a skin of copper colour, with long glossy hair, and belonging to the eastern cluster. There are eight distinct dialects, or differences of speech, in the language of Polynesia; but there is so strong a resemblance between them, that the people of different groups of islands can readily understand one another. They had no written language till the missionaries settled among them. They are tall and strong, as a rule. They were generally tattooed in their former heathen state. They are considered to be of average intellect, and in some things display no small amount of ingenuity. Their wants are few and simple, and, from the richness of the soil, are easily supplied.

Before the introduction of the Gospel infanticide was fearfully prevalent, and in some of the islands so also was cannibalism, especially in regard to the remains of enemies slain in battle. Idolatry was universal. The god and the king were supposed to be joined in the exercise of ruling authority. In some of the islands the king was succeeded by his son or his daughter; in others the king was chosen by the men who were able to go to war. The queen was second in rank to the king. In some instances, when a son was born into the royal family, the infant became king, and the father ruled on his behalf, and personally paid to his child those honours which he had exacted and demanded for himself.

In the prevailing idolatry prayers were offered to the spirits of departed ancestors, birds, insects, and wooden gods which the people made for themselves. Their prayers were senseless repetitions, and offerings were made to the idol of animals, fruits, and articles of manufacture. In times of war they offered human sacrifices; and these were presented also on the serious illness of the king, or on the erection of a temple. The Samoan and Navigators' Islands never resorted to human sacrifices; indeed, they had neither temple, priests, nor altar, and merely worshipped

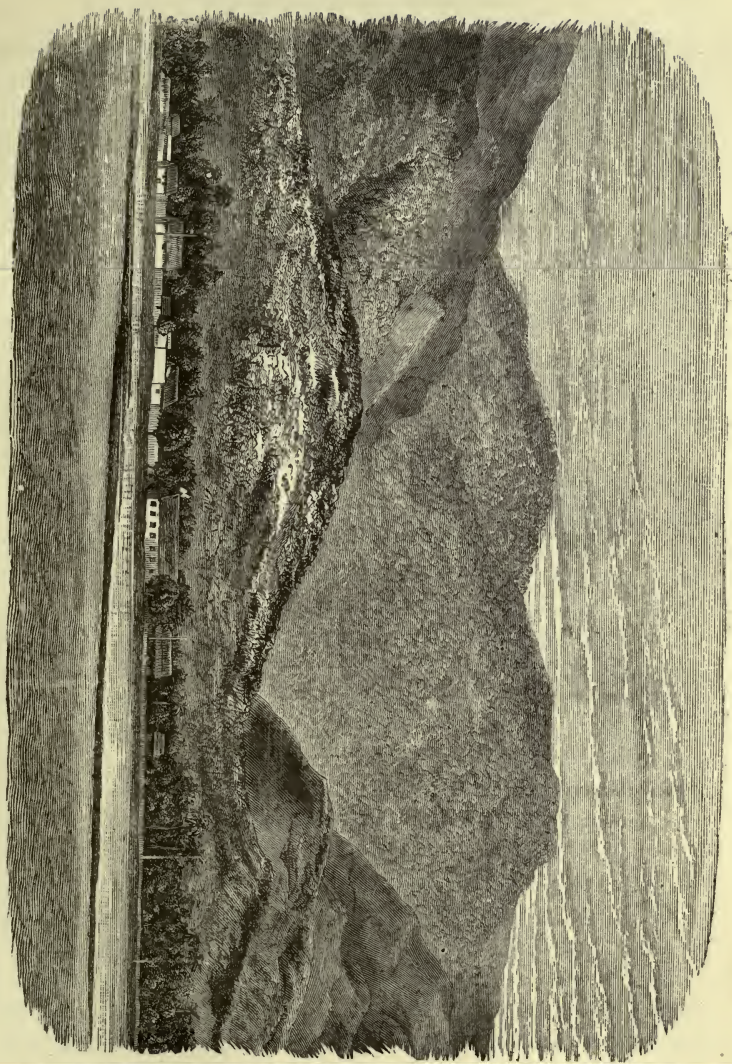
what was called the "etu,"—some bird or reptile in which a spirit was supposed to dwell.

Tahiti, to which Williams first went, is one of the Georgian or Society Islands. By Captain Cook it was called Otaheiti. It is the largest of that group, and therefore the name is sometimes used for the whole. This was the first scene of missionary labour in the South Seas. Captain Wilson, of the ship *Duff*, left here in March, 1797, eighteen men, five women, and two children belonging to the missionary company. They were well received by the king and the people, and immediately began operations. Captain Wilson proceeded to other islands, and left other missionaries; and returning to Tahiti in about three months, found that all was promising. The news which he brought home was the occasion of great joy to the Society, and to Christians in general; and public thanksgiving was offered to God for the manner in which the heathen people had received His servants. But the experience of the missionaries, even at the time when their friends in England were rejoicing over them, and thanking God on their behalf, was of a most painful description. The ship *Duff* had scarcely left the port of Tahiti, when the natives began to plunder these strangers who had come among them for their good, and their lives were put in continual danger. In about a year, eleven out of the eighteen were obliged to flee, taking advantage of a ship which had been compelled to shelter in one of the bays of the island. Many reverses and discouragements happened to those who remained; but they laboured on, and by-and-by other workers came from England, and some of the brethren who had left returned; while others found openings for work in different islands not far distant. Schools were established, useful arts were introduced, and now that the missionaries were acquainted with the language, the Gospel was preached, and spoken to the people in private.

The first chapel was built in 1800, the chiefs giving principal



PAPEETE, TAHITI.





part of the materials, and the natives assisting the missionaries with the labour. The king, when it was completed, as a token of goodwill, sent a fish to Jesus Christ. This was the first place of Christian worship in Polynesia. Alas! in less than two years, those who had built it had to demolish it with their own hands, to prevent its being used as a place of refuge and shelter by the enemy, in a war which unhappily distressed the island. Tahiti has been subject to many discouragements and difficulties. The king Pomare protected and assisted the missionaries; but war and other troubles greatly interfered with their work. At the end of 1809, there was not a single missionary on the island; they were compelled to flee for their lives; nevertheless, they returned again and again to their posts. It was after many changes of this kind that Williams arrived in 1817.

On the 11th of May, 1819, a chapel was opened which Pomare, the king, had long been engaged in building. It was called the Royal Mission Chapel. It was seven hundred and twelve feet long, and fifty-four wide; the roof was supported by thirty-six large and two hundred and eighty small pillars; there were one hundred and thirty-three windows, and twenty-nine doors; there were three pulpits, two hundred and sixty feet from one another, but without any partition—the whole place was one undivided church or cathedral. When Pomare was asked why he had built so large a house, he replied that Solomon was a good king, and built a house for Jehovah superior to every other house in Judea or any other land, and he wanted to do the same. The first baptism in these islands was that of the king, and there were present on the occasion, in the Royal Mission Chapel, as many as four or five thousand people.

Pomare died at the close of the year 1821. His child, bearing the same name, was crowned, at five years of age, with due ceremony; but he survived his father only eighteen months, and was succeeded by his sister. Great reverses and much dis-

couragement happened to the mission. The country which had sent the Bible and Christian teachers, afterwards sent by other hands the rum-bottle as an article of traffic, to degrade, unman, and make brutal the people of this lovely land. The evil habit was easily formed; drunkenness prevailed, improvement ceased, the very European dress which the people had laboured industriously to buy with the produce of their labour was sold for drink; and not a few members of the Church fell from their steadfastness. Many means were employed to overcome and destroy these evils; and those means were partly successful, by the Divine blessing. The translation of the Bible was completed by the end of 1835; there were at that time two thousand natives who were members of the Church, and two-thirds of the population could read, while many more were also well able to write. A Christian captain, commander of a whaling vessel, says, in regard to Tahiti, in 1839: "This is the most civilized place that I have been at in the South Seas; it is governed by a queen, the daughter of old Pomare, a dignified young lady, about twenty-five years of age. They have a good code of laws; and it is one of the most gratifying sights the eye can witness on a Sunday in their church, which holds about five thousand, to see the queen near the pulpit, and her subjects around her decently apparelled, and in seemingly pious devotion." But, alas! all this fair promise was again blighted. Roman Catholic priests came, they were assisted by the French; even the queen was compelled to flee; all the English missionaries had to leave the island, only the native preachers remained. There were many of the Christians who continued faithful. Matters are now again much improved; English mission work has been restored; but it will take years to repair the mischief which has been done.

It was here, or more properly at Eimeo, another island of the same group, that Williams began his work as a missionary. The king and the missionaries had been driven to Eimeo for shelter



from war, which was raging at the time. When he arrived he found that the missionaries already in the place were engaged in building a small vessel which they might use in passing from island to island within a short distance of their principal station. But they had been discouraged by their difficulties, and were about to abandon their task. Williams, and the newly-arrived young missionaries, cheered the others in many ways, and the vessel was again begun and was soon finished. This recommencement of the building of the ship was only a day or two after they had landed.

Circumstances had led the people of several of the other islands to make inquiry in regard to the Gospel which had produced such effects at Tahiti and at Eimeo, and the missionary company resolved that a certain portion of their number should open new stations there. Accordingly, Williams and two others, with their wives, proceeded to Huahine, where they were very heartily welcomed. Chiefs and people from all the other islands came in haste to see them and talk with them. Among these was Tamatoa, the king of Raiatea, who had left his home, accompanied by all his chiefs, for the purpose of trying to persuade one or more of the missionaries to reside among his people.

Raiatea (called Ulitea by Captain Cook) is the largest and most central island of the Society group. It is also more lofty and mountainous than any of the others; and as the visitor approaches it, it presents to the view large mountain masses, which rise abruptly, in some instances to the height of two thousand feet above the level of the sea; while there is a wild luxuriance which clothes the lowlands, and crowns even the rocks with life and loveliness. It is everywhere abundantly beautiful and fruitful. The population was not so large as in some of the other islands; but for ages its kings had been paramount lords of both the Society and the Georgian groups; a supremacy

which had been regularly acknowledged by tribute. Indeed, up to the time at which the Gospel was introduced, the principal chiefs, and among them Tamatoa, had been worshipped as gods.

But from time immemorial this island had also been the head-quarters of the abominable idolatries and cruel superstitions which had darkened and debased the surrounding islands. Here were the men who had stored up and could tell the story of the many traditions and tales of the past which had assisted in perpetuating these false religions and bloody customs; here was the temple, and here the altar of Ovo, the god of war and blood of the South Seas; and this had been the scene of more dark and dismal deeds than could be found in the history of all the other islands around it. Thousands upon thousands of human victims had been brought from near and distant shores to be offered in sacrifice here. To be able to preach the Gospel of Christ here was therefore an object of strong desire to a bold-hearted missionary.

But, in addition to this, the Gospel had already begun to be preached there. Two years before this time, Mr. Wilson, one of the missionaries, with Pomare and nineteen Tahitians, had been driven by a violent gale from their anchorage at Eimeo down to Raiatea, where they were received with great kindness, and had remained three months. Mr. Wilson preached to them. Many disregarded his message; but there were some who respected it, and desired further knowledge. Among these were Tamatoa and a few other chiefs, who proved their sincerity by at once abandoning many of their superstitions and wicked practices, so that when their teacher and those who were with him left them there remained many good effects of their visit. This fact was further proved when, soon after, Tamatoa and others, who were favourable to Christianity, resolved to build a place of worship, observe the Sabbath, and devotedly meet together for the purpose

of instructing and helping one another in the truths and duties which they had in part learned.

All this was known when Tamatoa came over to Huahine to beg that one or more of the new teachers should come to Raiatea to instruct him and his people. Williams was deeply affected by these things; and his first impulse was to say, "Here am I, send me;" but out of respect to those who were older, he waited till the post of honour had been previously offered to them. As soon, however, as they declined it, Mr. Threlkeld and he eagerly responded to the invitation, and went forth to Raiatea, just as Paul and Silas went over to Macedonia, "assuredly gathering that the Lord had called them there to preach the Gospel." This very important step in the history of Williams occurred on the 11th of September, 1818.

"As soon as we landed," writes Williams, "they made a feast for us, consisting of five large hogs for myself, five for Mrs. Williams, and one for little Johnny. The same provision was made for Mr. Threlkeld. Besides 'the feeding,' they brought us a roll of cloth, and about twenty crates of yams, taro, cocoa-nuts, mountain plantains, and bananas. These crates were a foot deep and three feet square. Several persons of consequence were with us, and the place was a complete market. Visitors are considered strangers until they are fed, when they become *taata tabu*, 'neighbours.'" The missionaries found the people willing to hear, large assemblies came together on the Sabbath and at other times, and they were encouraged as their labour thus began. But the idleness and immorality of the general community were very great; and the scattered state of the population was a serious hindrance. They knew, in reference to the last-mentioned particular, that it would be very difficult to bring about any change; but they thought they would try. They therefore obtained a general meeting of the inhabitants; and after long conversation in regard to the difficulties and advantages of the proposed change,

it was unanimously resolved to form one great general settlement, as a kind of head-quarters for the island, and that the people should live nearer to one another. There were many other temporal things spoken of, and good advice was given, all of which was intended for the spiritual good of those for whose salvation these Christian ministers had come to labour.

In regard to Williams, he had by great diligence gained such an acquaintance with the language, while at Tahiti and Huahine, that he was able to preach in it at once on reaching Raiatea. His manner of learning the language was one that did admirably with him, however it may have answered in the case of others. Instead of remaining at home among books and in conversation with the older missionaries, he had gone constantly among the natives. This gave him a large stock of words, and also taught him how to pronounce them. His memory was very tenacious; and this, of course, partly explains the quickness with which he mastered Tahitian. He preached his first sermon in the native tongue at Huahine, on the 4th of September, just ten months from the time of his reaching the islands of the South Seas. This progress was unprecedented, and greatly surprised the elder missionaries, some of whom, on hearing him preach, affirmed that he had done in ten months as much as might reasonably have been expected in three years. Thus prepared, he preached three times a week at Raiatea, from the beginning of his residence there, and was rejoiced to find that the natives readily understood him. Besides this, he was closely engaged in the work of Bible translation, in the management and conducting of schools for the young and old, and in teaching the people many of the arts of daily life. There were also many preaching stations, and not a few of the natives seemed to be interested.

It is not surprising, from what we know of Williams' early life, that a carpenter's bench and forge were erected and turned to good account in the building of a church, and of houses for



the missionaries, both church and houses being of a superior character; for Williams says, "It was my determination when I left England, to have as respectable a dwelling as I could erect; for the missionary does not go to barbarize himself, but to civilize the heathen. He ought, therefore, not to sink down to their standard, but to elevate them to his." A house of this better class was shortly afterwards built for Tamatoa, and others followed. The chapel erected in Raiatea was opened in 1820, when two thousand four hundred individuals were found within its spacious walls. The ingenuity of the missionaries had made it both tasteful and comfortable.

The utmost eagerness was manifested by the natives to possess books, to attend school, and to be present at public worship. On Sabbath mornings, the shore was lined with canoes which had brought the people of other islands to the house of God. Their food was prepared on the Saturday, and at home, so that the rest of the Sabbath might not be encroached upon. No visits were made on the Lord's Day. No fires were kindled, except in the case of sickness. All this was the result of the example of the missionaries, rather than the effect of their preaching. By sunrise on Sunday morning, as many as six to eight hundred would be present at the prayer-meeting. The children assembled in the Sabbath school at eight, and at nine moved into the chapel. On being afterwards questioned as to what they had heard, they manifested great interest, and often gave evidence of no little intelligence.

Williams continued diligently to labour at Raiatea in such work as there lay before him, and much blessing attended his labours; but he longed to visit "regions beyond," and to convey the blessings of the Gospel to other islands also. No previous period of his life is therefore so important in its results as that which dates from the year 1823; for it was during that year that he commenced those "Missionary Enterprises" which conveyed to so

many other islands in the South Seas the same inestimable blessings which were now possessed by Raiatea. He had been battling, in some sense, for years with this desire to enlarge the sphere of the Society's influence, and at length he wrote to the Directors, "A missionary was never designed by Jesus Christ to gather a congregation of a hundred or two natives, and sit down at his ease as contented as if every sinner was converted, while thousands around him, and but a few miles off, are eating each other's flesh and drinking each other's blood, living and dying without the Gospel. For my own part, I cannot content myself within the narrow limits of a single reef."

He had been strengthened gradually in this great purpose by hearing, through the visits of chiefs and others to Raiatea, about the condition and the preparedness of other islands. And his health having failed, as had also his wife's, on account of their abundant labours, he was further confirmed in it by a voyage which he and she made about this time to Sydney. He was anxious, if possible, to avoid the necessity of going for change to England, and, providentially, while his thoughts were thus anxiously exercised, a vessel bound for Sydney touched at Raiatea. This he thought would suit his purpose—a voyage to Sydney might restore him. He took two native teachers with him for the island of Aitutaki, whom he left there on the 26th of October, 1821. He was soon restored in health; but his object in visiting the colony had also been to see friends connected with the Society there, and, if possible, to persuade them to provide a ship for the missions in the South Seas. Being at first discouraged, he resolved that a ship he would have—these missions could not be extended without such help; and he would have a ship, if he bore the responsibility himself. The friends who represented the Missionary Society at Sydney, when they saw his determination, relented, and agreed to share the burden along with him. He had inherited some little property when his mother died, and, writing to

the Directors on this matter of helping the mission by means of a vessel, he says, "It must be, whether the sum should be £500 or £1000, rather than not accomplish this object, I shall advance it, or be responsible for it." But it having been agreed to assist him, a vessel was soon purchased in the colony. She was a new schooner of from eighty to ninety tons, called *The Endeavour*; but this name, although not unsuitable, was changed by the natives for another, *The Beginning*,—and truly now was the beginning of great things for the South Seas by the labours of Williams, under the guidance and blessing of his Master. The vessel was employed, in various missionary voyages, in conveying the produce of the islands to the colony.

In a voyage made by Williams, in the middle of the year 1823, in *The Endeavour*, he visited the native teachers whom he had left at Aitutaki, and found that they had been very useful there, and, moreover, met with some natives of Rarotonga, of whom and of whose island he had heard before, and in whom he was much interested. He was determined, if possible, to find Rarotonga, which was unknown to Europeans. It had no doubt been visited by Europeans, as evidence afterwards showed; but it had remained undistinguished, and where it was and how to reach it, no European knew. He left Aitutaki, and, after five days' unavailing search, when he had consented to allow the captain to abandon his object, and was just about to permit the vessel to return, a veil of clouds which had hidden the island was broken and dispersed, and the mountains of Rarotonga stood revealed before him. His prayers had been heard, his hopes were realised, and Rarotonga, the long-desired Rarotonga, was before him! This is the finest and most populous island of the group to which it belongs, and well might the humble missionary be thankful, and rejoice because Divine Providence had enabled him to discover it. It is well known that this lovely land soon became, and still continues, one of the wonders of the

world in regard to the spiritual change which has, by the grace of God, been accomplished in it. But when Williams landed, it was in great danger of his life, and with much difficulty that he persuaded the king to allow a native teacher to be left. But one was left, and soon was assisted by others, and the lion became as the lamb, and "the idols were utterly abolished." A few native Christians from Aitutaki remained at first with the teacher, to encourage him. European missionaries were by-and-by settled there; and in a very few years the attendance at the various places of worship in the island was between five and six thousand. It is now very many more. When Williams, on his return from England in 1839, arrived at Rarotonga, he came with the precious gift of the Bible in the tongue of that island, the printing of which he had personally superintended. There was great eagerness to possess the Word of God, and the people gladly paid for it as they were able. The other islands of the group also experienced great spiritual prosperity, although several of them were principally under the care of native teachers.

But it is needless to enlarge. To tell of the voyages and other labours of this great missionary of the cross, from this time forward, would only be to repeat similar, though not the same, things. Williams, ever careful about the work at Raiatea, and thankful for the success of the Gospel there, became more and more anxious to have teachers and missionaries settled in all the other groups of islands in Polynesia. But it had been necessary to sell *The Endeavour*, and this was a great grief and a great hindrance to him. She had been the means of enabling him to carry the Gospel to many thousands of the perishing; and when he saw her sail out of the bay at Raiatea for the last time, that she might be sold, and never enter it again, the sight well-nigh filled him with despair. Merchants at Sydney had complained that the bringing of goods of the islanders to the colony for sale interfered with their trade; the Directors at home, not fully



understanding the case, accordingly disapproved of her continuing to do so, and the vessel had thus to be parted with. But, in the providence of God, really great and good men never wholly despair; and, although Williams was grieved, he was not overcome or helpless.

He and another missionary had visited the Samoan or Navigators' group of islands, and had left eight native teachers among them. He wanted much to help these people, savage and degraded as they were, and to understand about the work and the circumstances of the teachers. But the distance of this group from Raiatea was about two thousand miles. He had now no ship, however. There was no vessel that might be hired or purchased for such a voyage. The way follows upon the will many times; and he resolved to build a ship himself. This is one of the most extraordinary attempts of Williams' wonderful life. And it was successful. Many in this country refused to believe the story to be true; but true it was. He was at the time in Rarotonga. With the help of several willing natives, the vessel was ready for sea at the end of little more than three months!

For such a task as this many articles and implements were necessary which were not to be found in the island. He had, first of all, to make a pair of smith's bellows, which he did by killing three goats for the sake of their skins, leaving only one live goat on the island. But the rats had a liking to the goats' skins, although manufactured into bellows, and soon stripped them from the wood. Williams determined, however, not to be turned from his purpose by a few vile vermin, and now tried other means which should put him beyond their power. He thought that if it were possible to throw water by a pump, a pump might also supply him with wind. Accordingly, he fitted up two boxes, with valves and levers, or, in other words, with lids and hinges and rods connected with them, and set eight

natives to work the machine, and thereby produced such a succession of blasts of wind as served his immediate purpose. A pair of carpenter's pincers served for tongs. A stone was converted into an anvil. He had no saw, and the trees were split with wedges; the bark of a particular tree was twisted into ropes. Cloth for sails he had, such as it was; but of iron he had very little, and the rudder was composed of a pickaxe, a cooper's adze, and a large hoe. So he fitted up his vessel, measuring sixty feet by eighteen, and of about seventy tons burden. She was called *The Messenger of Peace*.

With what feelings the missionary regarded his ship when he had finished her, we may imagine, but we cannot describe. "*My ship*," he writes to another missionary, "is about to convey Messrs. Pritchard and Simpson to the Marquesas; after which I propose taking a thorough route, and carrying as many teachers as I could get, down through all the Navigators', Fijis, New Hebrides, New Caledonia, etc. I trust that, having the means in our own hands, we shall speedily extend our missions far and wide. The Lord has blessed our labours in every direction; and I trust that what has been done is only an earnest of what will be done, and as the first drops of abundance of rain."

In 1830, Messrs. Williams and Barff sailed in *The Messenger of Peace*, with seven teachers from Raiatea, for the Navigators' group, and found a welcome reception. Many other islands were visited in the interval; and in 1832, Williams again set out from Rarotonga for Samoa. On reaching an island which they had not visited before, a number of canoes came out to meet them, and one of the natives explained about himself and his companions: "We are sons of the Word! we are sons of the Word! We are waiting for a religious ship to bring us some people whom they call missionaries, to tell us about Jesus Christ." Some of the inhabitants of the islands in their repeated visits to other islands where there were teachers, had learned about

the Saviour. The next island at which they touched was Tutiala, where they were met by savage figures, demanding guns and ammunition. They did not land, but proceeded to Leone, where a man introduced himself as a "son of the Word," and stated that about fifty men in his district had renounced idolatry, embraced Christianity, built a place of worship, and were waiting for a missionary. A large party spread themselves along the beach, and looked somewhat fierce. Williams, dreading their looks, made the Christian natives who were with him in his boat rest upon their oars, and unite with him in prayer. The chief, who stood in the centre of the people on the shore, earnestly entreated the stranger to have confidence in them, as they were Christians. Williams said that he had been told that they were very savage, and the chief replied, "Oh, we are not savages now, we are Christians. A great chief from the white man's country, named Williams, came to Savaii about twenty moons ago, and placed there some teachers, and several of our people who were there began to instruct their friends when they came back, and many have become sons of the Word;" and, pointing to a company separate from the rest, he added, "These are the Christians; and they are known by the cloth which you see upon their arms." The missionary explained that he was Williams, and they immediately plunged into the water, and carried the boat with him in it to the shore. When he inquired about the service in the chapel, the person who conducted it, explaining how he was able to do so, made this interesting statement: "I take my canoe, go down to the teachers, get some religion, which I bring carefully home, and bring to the people; and when that is gone, I take my canoe again, and fetch some more. And now you are come for whom we have been so long waiting. Where is our teacher? Give me a man full of religion, that I may not expose my life to danger by going so long a distance to fetch it." It was painful to Williams, and painful to such

people, when he was so often obliged to tell them that he had no missionary on board. Proceeding to Savaii, Williams was received by the teachers and people with great joy. A great and happy change had passed over that place. The king and principal chiefs had declared their adherence to Christianity, and many of the people were about to do the same. On the day following, the attendance was not less than seven hundred. One of the native teachers conducted the service; and, at the close, the king intimated that "he would give his whole soul to the word of Jehovah, and his whole labours, that it might speedily encircle the land in which he dwelt." In three years after this time, six English missionaries were sent to these islands, and they found the work far advanced by means of the labours of the native teachers. One of the six, in two years more, reported that in these islands, the Navigators' or Samoan group, there were forty thousand persons professing to be Christians, and seven thousand scholars in the schools. Success has been continued to the labours of the missionaries in this group, frequently interrupted in former years by war; but still much, very much progress has been made. For a number of years there has been an institution here for the training of native teachers, under the care of able and devoted missionary instructors. This has been of immense benefit to many islands, near and at a distance.

In 1833, Williams was under the painful necessity, from shattered health, of leaving the South Sea Islands for a time; his abundant labours of many kinds, extending over seventeen years, had completely exhausted him. His wife's health was scarcely better. She also had laboured with much zeal, amid many anxieties, and had not only encouraged and comforted her noble husband, but had been of very great service in a direct manner to the mission and to the natives. They reached England in 1834; but their hearts were still with the islands in



the Pacific. After a sojourn at home of nearly four years, which renewed his strength, he turned his eye once more to the scene of his life's labours. His season of rest had enabled him to plan out the future. He had always wanted to explore the islands, that none of them might be left without the Gospel. As we have seen, he had built a ship; but he naturally desired one better fitted for the work which he wished to do, and wholly devoted to the service of the mission. His appeal brought forth a tide of liberality, more especially from the Sunday-school children of this country. The sum was more than sufficient for the purpose of buying and fitting out the *Camden*, a ship of two hundred tons. The children have charged themselves with the upholding of the South Sea Missionary Ship, and the *John Williams*, which now occupies the place of the *Camden*, is their ship.

When all arrangements had been completed, Mr. and Mrs. Williams left for their work again on the 11th of April, 1838. His visits to various parts of the country had produced an extraordinary impression; and when he left crowds of people grasped the hand of the great missionary, and commended him anew to God, little dreaming that his career on earth, apparently so hopeful and brilliant, was so soon and so suddenly and sadly to come to an end.

After reaching the South Seas, Williams called at the Navigators' and Society Islands, and then proceeded to the group called the New Hebrides. His companions were Captain Morgan, of the *Camden*, Mr. Cunningham, vice-consul for the South Seas, and Mr. James Harris, who, after having gone to England, was intended to return as a missionary to another group. They left three teachers at Tauna, and then steered their course for Erromanga. The people at Tauna were thankful for the teachers who had been brought to them, and received them with great joy. In the evening, Williams met with his friends for prayer,

and spoke warmly and gratefully of God's goodness to them. The chapter which in their regular course of reading was before them that night was 1 Corinthians xv., the Christian's song of triumph over death. When they reached Erromanga, the natives showed no friendly disposition; they were shy and sullen, and seemed to be unwilling to have any intercourse with the strangers. But by-and-by their stern features relaxed a little when they received presents of fish-hooks and beads. They even returned the compliment by a gift of cocoa-nuts.

Supposing that they had gained the confidence of the people, the party prepared for going ashore. Harris waded towards the beach, and the few natives fled as he approached them. Williams, Cunningham, and Captain Morgan went in a small boat. While the others were on the shore, the captain waited to have the boat safely anchored. He then followed his friends; but had not gone far when he was hailed by the crew of the boat to "Return, quick!" Williams had frankly offered his hand to the natives; but they had rudely declined accepting it. He then gave them some cloth, which they took. Cunningham was uneasy when he observed the savage scowl which sat upon their countenances, and told Williams his fears; but he was too busy with some youths to see the full meaning of what had been said to him, and was too much accustomed to such scenes to feel any danger.

While Cunningham was picking up some strange shells which lay at his feet, he heard a fearful shout, and looking up, observed Harris springing from the bush in horror, at only a few yards' distance. As Harris ran, he shouted to Williams to escape for his life, and rushed towards the beach that he might reach the boat. Cunningham and Williams also made for the boat; but the latter was closely followed by one of the savages. Williams had just reached the water when he was struck with a club, which felled him to the shore. Before he could rise he was struck again, and the blow was several times repeated; while



FROM ANGA.

*Scene of the martyrdom of WILLIAMS and the GORDONS.*





another of the natives came up and thrust several arrows into his body. Harris shared the same fate. Cunningham also would have fallen if he had not picked up a stone, and by a well-aimed blow stunned the savage, who was rapidly gaining upon him, wielding his heavy club. If the men left in the boat had not seen the danger and given the alarm, all would have shared the same fate. The fate of Harris was from the first but too certain. Williams, confused by the unexpected alarm, partially missed his way, and ran along the beach instead of directly towards the boat, although Cunningham tried his utmost to guide him by his voice. Twice was the heroic missionary seen to plunge his head into the water to evade the murderous blow. Cunningham hurled two stones from the boat to arrest the progress of a second of the natives, who was rushing towards the dying man; but the arrest was only momentary. Many more joined in the work of mangling the body of their best human friend; and such was their savage cruelty, that they made it literally bristle with arrows. Every exertion was made to bring forward the boat to the help of Williams, but in vain; and although the distance was only eighty yards, before the shore could be reached, the body was dragged up from the water to be treated with the greatest barbarity by a crowd of men and boys. Such was the danger encountered by the boat and those who were in it, that several arrows entered it, and one passed under a sailor's arm, pierced the inside planks, and stuck fast in the solid timber. Captain Morgan was most desirous of possessing the bodies, but was compelled to desist from his repeated attempts. With a heavy heart they left the blood-stained shore, and rowed for the brig, which lay off about two miles. The captain resolved upon moving towards land, under the cover of two guns, that he might recover the bodies; but in this also he was disappointed, for a crowd of natives, on discerning his purpose, carried them off from the shore. The fearful tidings reached England a few

days before the annual meeting of the Society, and occasioned great lamentation among Christians of all denominations. The Apostle of the South Seas had fallen!

Early in 1840 the British ship of war *Favourite* was despatched from Sydney to search for the remains of the fallen missionaries. There was not the remotest intention of avenging the treacherous and cruel deed. Mr. Cunningham acted as guide, and a Samoan chief as interpreter. On reaching the scene of death, the party was received by the war shout in all its hideous fierceness. Partly by means of intimidation, and partly by means of gifts, an interview was obtained. The flesh of the fallen had been turned into food by the cannibals: the bones alone remained. These were carefully collected, and conveyed to the Samoan group, where they were interred amid the tears of hundreds of natives who remembered and spoke of Williams as the first Gospel herald in their islands. Monuments were reared to his memory on both the Samoan and Hervey Islands. So died one of England's noblest sons, one of the Church's sincerest disciples, one of the greatest of modern missionaries, on the 20th of November, 1839.

John Williams is a fine example for young men. There was nothing brilliant or extraordinary about him in the way of natural talent, or as the result of unusual advantages in his early training. His mother had given him to God from his birth. She had trained him in the knowledge and love of sacred things. She had never ceased to pray for him. These are blessings of inestimable value to the young. He had always been kindly and loving, always truthful. As a missionary he was full of enterprise, of labour, of perseverance, and of entire devotedness to the task in hand, crowning all with a remarkable amount of prayerful reliance upon God. What he did he did with all his might, and had a childlike confidence in God that He would give him success. And he was not disappointed.

## JOHN COLERIDGE PATTESON.



**J**OHN COLERIDGE PATTESON was born in April, 1827. As a boy he was boylike—fond of sport and mirth. His first school was at Ottery St. Mary. He went from there to Eton, and thence to Oxford. There was nothing remarkable in his course of study either at school or college. He excelled, however, in manly exercises, as if Divine Providence meant thereby to train him for the life which he was afterwards to live. “He was ever ready for fun, but never for mischief. He was altogether thoroughly amiable and popular as a boy, as well as earnest and diligent in his work. He entered zealously into whatever he undertook, whether it was a copy of verses or a game of cricket.”

In 1853, he was ordained to the curacy of Offington, a small church on the outskirts of Ottery St. Mary. He was thus at home among his own people, and was surrounded by his relations and friends. But he had been scarcely a year there before circumstances changed his whole life. His father, Sir John Patteson, a retired judge, was visited by Bishop Selwyn, the Primate of New Zealand, who proposed to the judge that his son should engage in missionary work. Young Patteson was more than willing, and his father consented. He sailed with Bishop Selwyn for New Zealand in the summer of 1856, and during the voyage studied the language of the country to which he was going; and so successful was he, that when he arrived he was able to preach to the natives. This singular power of learning new languages was very important in the future life of the missionary bishop. After he had arrived and had preached,

one of the senior clergy of the mission was asked by one of the natives the not very complimentary question why *he* did not speak like Te Patehana (Patteson).

But we must look back a few years in order to understand the work which Bishop Patteson had before him. Long ago these islands—the Isle of Pines, New Caledonia, New Hebrides, New Zealand, New Britain, New Guinea, the Loyalty Islands, and the Kingsmills—had been visited and plundered by the whale-fishers and traders of the South Sea. Every one of these islands had been robbed of its sandal-wood to furnish incense for the idolatrous worship of the Chinese temples, before a single islander had been taught to offer up his sacrifice of prayer to the true and only God. There had also been carried away everything which these adventurers had thought they could sell, and their behaviour among the natives had been very bad.

Between New Zealand and New Guinea there are about two hundred islands, formed into various groups. Of these the Loyalty Islands are the southernmost, and they had been to a great extent occupied by the London Missionary Society, and by Presbyterian missionaries. The plan adopted by the London Missionary Society was to send native teachers from the island to those which were near it, and so gradually to spread the Gospel light from island to island. Landing the native catechists among the savages, they would leave them for weeks or months, and then return either to find them killed, or surrounded by a body of attentive listeners won by their earnestness and devotion to listen to the story of the cross.

The great difficulty in connection with these islands was that as they lay so near the equator, Europeans could live in them only for a very few months in the year. When, therefore, the native teachers had obtained a footing, Europeans at great risk would go, and only too often fall victims to the climate or to the superstitions of the people.



Bishop Selwyn attempted to get over this difficulty, and he succeeded. He resolved to visit the islands, make friends with the people, and get children entrusted to his care to be educated in New Zealand. He employed for this purpose a small vessel named the *Undine*; and when he had explained his purpose to the people, he found them willing that the children should in this way be instructed. In a few days the boys were reconciled to their new position; but at first, after the ship had carried them away, they had to be watched, for, being able to swim like ducks, they were apt to drop overboard, and go home again. There was sometimes very great danger in this kind of benevolent work. The natives, at islands which were not known, were not always to be trusted, and their savage disposition repeatedly showed itself. The *Undine* was exchanged for a larger vessel; but she had to be sold; and was succeeded by still another, bearing the appropriate name of *The Southern Cross*. It was in 1848 that the first of his voyages for this purpose was undertaken by the bishop. The changes in regard to the ships rather interfered, time after time, with his large-hearted and wise plan. Then followed a visit which he made to England; so that it was not till May, 1856, that he was able to start from New Zealand with Patteson in *The Southern Cross*, and to introduce him to the scene of his future labours. After touching at Norfolk Island, they sailed on to Aneiteum.

The sight which greeted the voyagers was one full of encouragement to them. The labours of Mr. Geddie, a Presbyterian missionary, whose name is worthy of the most honourable record, had been so largely blessed at Aneiteum that, out of a population of four thousand, only about three hundred were now acknowledged to be heathens, or rather not Christians. It was in this way that Patteson was introduced to the scene of his future labours. It was a scene of great natural beauty, whatever may be said of the spiritual condition of the inhabitants. Speaking

of the Presbyterian missionary station at Tanua, Bishop Selwyn says, "What a lovely scene! a bend in the coral reef made a beautiful boat harbour, and into it we rowed. Clear as crystal was the water, bright as tropical sun could make it was the foliage on the shore. Numbers of children and boys playing in the water, or running about on the rocks and sands. There were several men about, all, of course, naked, for, as they lead an amphibious life, they find it convenient. They work little. Bread-fruit trees, cocoa-nut trees, and bananas grow naturally; and the yam and taro cultivation are attended to by the women. Dear little fellows clustered around me, unable to understand my coat with pockets, and what my socks could be. I seemed to them to have two or three skins." Of another place the bishop says, "Sea and river ever alike fringed with the richest foliage, birds flying about, fish jumping, the perfectly still water, the mysterious smoke of a fire or two, the call of a man heard in the bush—just enough of novelty to quicken one to the enjoyment of such a lovely bay as no English eyes but ours had ever seen."

In this way Patteson began his work as a missionary. His home was at Auckland; and there he kept school, conducted religious services, visited the sick and others, and went journeys for the purpose of getting to know the conditions of the natives, and in order to instruct them. The taking away of these young people from the islands, training them and removing them home again after they had been instructed, was found to be of very great importance, and therefore the school operations were always considered a part of the work of the mission which ought to be attended to with the greatest care.

The time came before long when the management of the mission was to be entrusted entirely to Patteson. Bishop Selwyn had for some considerable period regarded himself as only a volunteer in the cause, who might retire when convenient. The experience



JOHN COLERIDGE PATTESON.





of five years had convinced him of Patteson's fitness for the duties of bishop in these islands, and he said, writing to a friend: "I wish you could see him in the midst of his thirty-eight scholars, at Kohimarama, with eighteen dialects buzzing around him, with a cheerful look and a cheerful word for every one, teaching A B C with as much gusto as if they were the X Y Z of some difficult question, or as if he were marshalling a field of cricketers, or still a captain of the eleven at Eton;" and then it would have at least been quite as good to have seen him, when school and play were over, conducting his many-linguaged service in the Mission Chapel.

He was accordingly consecrated bishop in St. Paul's Church, Auckland, by Bishop Selwyn. A friend, writing home, says, "The scene of the consecration was most touching and thrilling; but I cannot make you see the two countenances—the look of heartfelt confidence and love and joy with which the Metropolitan gazed on Patteson, as he spoke to him words of wise counsel and encouragement; or that upward answering glance which, ever and anon, was cast with steadfast earnest eye upon the bishop as though his hearer would drink in love and confidence every word which was thus addressed to him."

From this time forward, if we were to trace the life of Patteson, we should only have to repeat tales of toil, and trial, and triumph, till the distressing end came. His work was that of a hard-working, self-sacrificing missionary pastor. He continued and extended the practice of his predecessor, Bishop Selwyn, in visiting the islands and bringing off boys to educate them, and taking them home again that they might afterwards be useful to their countrymen. In these visits he showed the ability which he possessed, and of which we have spoken already, of obtaining a quick knowledge of the natives, and remarkably adapted himself to the ever-varying circumstances of different places and different people. He was always a real living man, not keeping himself to any shape or

habit to which he had been accustomed at home in England. With his visits to the islands, and, of course, with his work, there were interruptions and difficulties occasioned by the wreck of the ship, *The Southern Cross*, and the consequent necessity for employing other vessels, first one and then another. But at length another *Southern Cross* was furnished, also, like its namesake, principally by old Etonians; and so this difficulty was at an end. How noble and how beautiful it is when those who have been boys at school together thus, after they have become busy men, to remember and help one another in the work of life!

It was on a dark, rainy morning, the 28th of February, 1863, that Patteson had dismissed the boys after early school, and was remaining behind to finish something he had to do, when he heard them say, "Here is a vessel—like ours, perhaps!" Taking his glass, the bishop at once said, "It must be the schooner!" Great was the excitement. From the boys there were cries of delight in several languages; while the bishop, as much pleased as any of them, was far too eager to see the vessel to be able to remain ashore; and, in spite of a heavy surf and drenching rain, he at once launched his boat, and without anything on him but his shirt and trousers, reached the ship wet through. It was the new *Southern Cross* sure enough,—a noble present to the mission which had cost for its purchase by generous friends no less a sum than £2,000!

This new vessel had been constructed expressly for the service which she was designed for. The after-cabin was calculated to hold sixteen persons—the bishop, his clergy, and six or eight natives. No room was wasted. For the daytime there were tables and conveniences of various kinds for carrying on school, which were so arranged that at night the tables could be turned up and screens drawn to make separate compartments. In the centre of the vessel there was a large main cabin, in which more than fifty natives could be furnished with sleeping room at night,

and which could be used as a schoolroom by day. There was besides all that was necessary for the accommodation of the captain and crew, and for ship's stores.

But the first use of the new missionary ship after her arrival was a very sad one. In the course of the first fortnight it became necessary that she should become an hospital ship; for a sort of cholera had broken out in the college at Kohimarama. It was deemed expedient to try to stop the progress of the disease by putting as many as possible of the young people on board; but this was of very little avail—the deaths continued. The bishop and the other clergy, and all the other members of the mission staff, were unceasing in their attention to the sufferers. No office was too menial or distasteful for them. Patteson undertook the office of head-nurse, and was relieved only for six hours out of the twenty-four. But by the 2nd of May all cause for further anxiety was happily at an end, and a thanksgiving service was held before the schooner should start on her first voyage to the islands.

In this year's report of his mission, Patteson intimated that grammars and native stories and religious books were being printed in "seventeen or twenty" languages, and that others were under consideration.

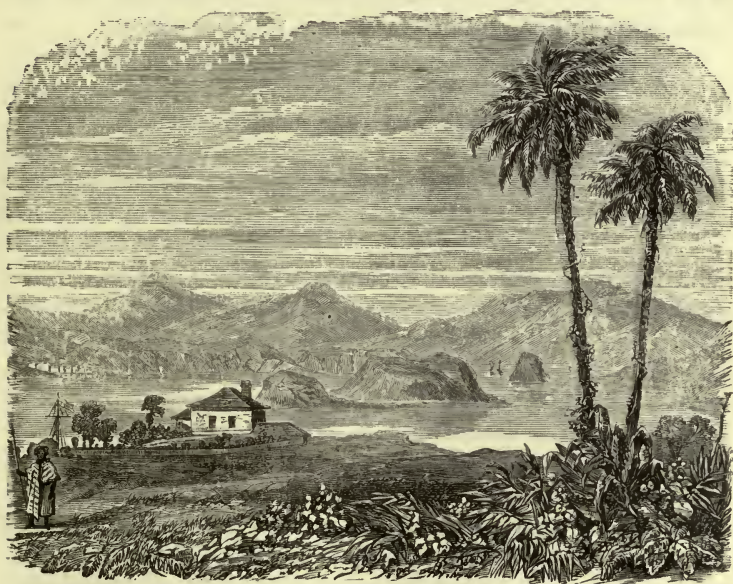
Early in March, 1862, the bishop accepted an invitation from Australia to go there and tell the Christian people of his work. During his absence the same terrible disease as before had attacked the native scholars, and several had died before his return. In May the ship again sailed for the islands. In the course of these visits there were several occurrences of a dangerous character. At Lepers' Island, where the bishop had now regularly for some years gone ashore, he was sitting in the midst of a crowd of people, when a man came running towards him with his club uplifted. Not wishing to show any want of confidence, he remained sitting as he was, and held out a few fish-

hooks as a present; when one or two of the men who were near sprang up and seized the assailant and forced him off. It proved that a native of this island had been shot dead two months before for stealing. The wonder was not that the friends of the man should have wished to avenge his death—for that was the practice of the country—but it was surprising that the rest of the people should be able to remark the difference between one white man and another, and should be disposed to protect the bishop from harm.

But it was at Santa Cruz that an event occurred which showed how real was the danger to life which the work of the mission involved. The bishop says: "Santa Cruz is a fine and populous island. The people are large, tall, and muscular. It is no doubt a very wild place. I had landed many times to learn the language, and for other reasons. But this year, 1864, I experienced the first really serious accident which I have encountered there. None but volunteers go with me on shore to such islands as this—the risk is too great. On this occasion we were six in all. Rowing and sailing along the coast I reached two large villages, where I went ashore, and spent some time with the people—there being great crowds of naked armed men at each of them. At last I reached a very large village, near the north-west point of the island. After thinking about how I should land, I got on to the reef, which was bare, the tide being low. After having landed me the boat was pulled off to a distance, and I waded across the reef, two hundred yards or so, to the village. When I got to land there were about four hundred men, all armed (wild cannibal fellows they are), crowding around me. But, you know, I am used to that, and it seems natural. I went into a large house and sat down. I knew only a few words of their language. After a time I again waded back to the edge of the reef, the people thronging around me. The boat was backed in to meet me; and I swam and made a stroke or two to



get into it. I then saw that the men swimming about, all around, had hold of the boat, and it was evident by the expression of their faces that they meant to keep it back. How we managed to undo their hold I cannot tell you. The long arrows were whizzing about on every side. Pearce was knocked over at once, Fisher shot right through the left wrist, and Edwin in the right



BAY OF ISLANDS.

cheek. There seemed to be no chance of getting away. But they all laboured nobly. Not a word was said, only by myself, 'Pull, port oars: pull on steadily.' Once dear Edwin, with the fragment of the arrow sticking in his cheek, and the blood streaming down, called out, thinking more of me than of himself, 'Look out, sir! close to you!' But indeed it was on all sides,

they were close to us." Fisher Young, aged eighteen, and Edwin Nobbs, twenty-one, both of English descent, died from lockjaw occasioned by their wounds. Edmund Pearce, also an Englishman, recovered; but the bishop extracted from his person the head of an arrow, of which about five inches and a half had passed into his body. The wonder is that he also did not die, so far had the arrow penetrated. Both of these young men died in the hope of meeting their pastor in a better world.

Thus, in sorrow and joy, cloud and sunshine, the work went on. There were now several clergymen and others to assist, and the boys and men—for there were married men among the scholars—generally turned out well. Their wives, in the case of the married men, were with them; and the women were instructed in various branches by the lady members of the mission; and, as a rule, the whole of these young people had much influence for good when they returned to their homes. It had not been customary to conduct missionary work in this way before; and it was pleasing to find that it was successful as a means of introducing the knowledge of the Gospel to not a few of the islands. Native teachers, and, in some instances, European missionaries went at a later period after these young persons, and followed up the work which they had begun. So various are the modes in which the work of God among the nations is carried on! In these school establishments there were sometimes difficulties; but they did not often happen. The bishop says, "It is not possible to cage so many wild birds without anxiety about them. You cannot bring so many spirits, white and black, into close contact on this task for months together without rubs. You cannot set a great machine going without expecting to hear it creak and strain, and you cannot keep it going without a continual effort." But these were pleasant homes for the natives who had been welcomed to them; and, no doubt, the report which they carried back helped the work of the mission.

Writing to the secretary of the diocese of Christchurch, Patteson says, "The great difficulty was in forming the head boys. This could only be done very gradually, and by taking care to let them see the reason for everything, and by never requiring them to do what any of their teachers were not equally ready to undertake.

And what these devoted men, bishop and clergy, have been willing to undertake in the service of their Master fills us with surprise and amazement. Mr. Pritt says, "When we first began to keep pigs, I knew none of them would like to clean out the styes, the fertility of their own soil having left them utterly ignorant of the virtue of manure, to which they had a great repugnance; so, the first few times, I did it myself; then I asked the head boy (Henry) to help me; and then the boys whose turn it was to feed the pigs, by degrees, did the work as a matter of course; and so with other things." The effect of the great amount of confidence always placed in these boys, and of their being put into positions of trust and responsibility, is very striking.

The bishop says, "They would not suffer among themselves things that are wrong. Hence, in a school of seventy Melanesians, of whom thirty are newly brought from wild savage life, we never hear of quarrelling; and when a pair of scissors was missing on one occasion, it was regarded as a very great matter. And then they are such genuine boys. I don't think there is an atom of cant or sanctimoniousness about them. I don't believe they could look me in the face as they do, with a real brightness and confidence and honesty, if there was any hypocrisy about them. Mind, I am speaking now of our best scholars, who have been with us for some time, whose minds are, by God's grace, fairly made up to try and do their duty, and be a blessing to their countrymen." These are the scholars upon whom the system has had time to take effect—from among whom the head boys are



chosen—who control all the rest,—and such a result one is happy and thankful to see.

Another feature of the plan was the great care taken to prevent the scholars from feeling themselves to belong to an inferior race. “It may seem odd,” the bishop says, “that we have no servants; that we all live entirely together at a common table,—six or eight Melanesians having precisely the same food as myself and others at the high table; others, mixed up with three or four Englishmen, at the next table: the great body of the scholars at tables again. It may seem unnecessary that I should do what, of course, I never did nor needed to be taught in England, where difference of work does not imply degradation of race—brush my shoes, sweep my room, and all the rest of it. But how are we to raise a race naturally disposed to be dismayed and saddened by the sight of our superior knowledge of things material, if we let them suppose that their place is to fag? Young men and lads now come to us and say, ‘Let me do that. I can’t write out languages, or do many things that you and Mr. Pritt and Mr. Palmer can do, so let me scrub your floor, or brush your shoes, or fetch some water.’ And of course we let them do so, for the doing it is accompanied by no feeling of degradation in their minds; they have seen us always doing these things, and not requiring them to do them, as if it were the natural work for them because they are black, and not proper work for us because we are white. The work has no injurious effect upon them; it does not now lead them to think of themselves as only equal to that sort of employment, and unfitted for any other more important duties. It would have been foreign to our principle to let them do so at first; they would have accepted that kind of work as denoting the measure of their capacity for work, and drawn at once in their minds the fatal distinction of an inherent superiority and inferiority in the nature of white people and black people as



such." How noble was the spirit of the man who wrote these words! Like another Apostle he is willing to be "all things to all men," if possibly he may save some.

On the 1st of June, 1865, the bishop again sailed for the islands. In October of the same year he paid another visit to Australia. For a length of time he had strongly desired to have the headquarters of the mission nearer to the islands, both on account of the climate and because several voyages in the year, instead of one, could then be made. New Zealand lay altogether to windward, and the voyage back had always to be made against the prevalent south-east trade wind.

An offer having been officially made to allow the Mission to occupy a portion of Norfolk Island, on his way back to New Zealand, the bishop visited Norfolk Island for the purpose of choosing a suitable site for the Mission buildings, and fixed upon one.

On the 28th of May, 1866, after a farewell service in the chapel, another voyage was undertaken.

The passage to Norfolk Island was very rough and tedious. Here they left some of the scholars, to be at home for a time. And after enjoying the repose of a Sunday with their friends on shore, and holding religious services with the people, they proceeded on their way. There were not many unusual occurrences at any of the islands as they passed on. In many of the places which were visited there was perpetual warfare being carried on, a state of things which greatly interfered with the Christian and general instruction of the people, and greatly retarded the work of this particular Mission.

In these voyages it was, of course, necessary, now and again, to provision the vessel, and the missionaries had to become yam and pig dealers. The bishop says, "In most places, after one or two visits, we succeed in convincing the people that we must buy by weight, and not by the number of the yams, which of course

vary greatly in size. The people deal honestly enough, bringing more yams to make up any deficiency in weight, and highly approving of our honesty when we return a yam from a basket above weight. The noise is deafening. Every one is anxious to get rid of his produce; every one talks at the same time and at the top of his voice. Men shout, and women scream, and pigs squeak, and there is no little commotion. At last the boat, quite full of provisions, is shoved off, and then excitement subsides. Questions are asked about our motives for taking away their young people, and many volunteer to come with us. We gradually lead them on when we know their language, and gain their attention while we tell them the old and new story, and contrast a life of peace and happiness with their suspicious mode of life, their quarrellings and fightings.

The fatigue and risk attending such work as this is very great. It is necessary to be watchful without seeming to watch. It is impossible to buy *all* the yams; and it tries a man's temper to have to carry back, unsold, a heavy weight, it may be a mile or two to his village. Not unfrequently some reckless fellow sends an arrow after the boat's men, who have not satisfied his longing for a hatchet—for it is almost always in hatchets that such goods are paid for. They have little idea of the value of human life, and think no more of shooting at a man than an ill-minded schoolboy would of throwing a stone at a bird. For such reasons the boat was never allowed to leave the ship without some person who could in a greater or less degree manage the natives. The bishop invariably went himself. The opportunity to the natives of obtaining hatchets, adzes, fish-hooks, and such other articles as they value is to them a season of great excitement; and not accustomed to control themselves, there is danger to those who deal with them if they should be disappointed.

On this voyage Whitsuntide Island was reached on the 21st of June. Two of the scholars were taken ashore there. As the

boat landed a crowd of people met it, bringing presents of various kinds; the bishop was laid hold of as usual where he was known, —men, women, and children were all thronging to touch his hand, and every mark of welcome was exhibited. They begged him to go inshore and eat some food, to sleep there, to stop among them; but he informed them that he had many scholars on board, whom he wished to take without delay to their homes, and that he could not stay now, but would do so on his return. As he was wading back to the boat, and was just calling out for some hatchets to make presents of, one of the scholars just taken on shore came running into the water, exclaiming, "Get into the boat; quick, quick, quick! Pull away,—they are shooting." Happily, no one shot at the boat; but some quarrel had arisen, the women had run off, and so the visit was brought to an abrupt ending. This is a fair specimen of the sudden manner in which quarrels leading to much bloodshed arise, and of the danger and difficulty of mission work among such people.

Early next morning Mr. Palmer was landed with several scholars, and all the requisites for a three months' sojourn among the people.

On the 29th of June they reached the large and beautiful island of Ysabel. The island is very mountainous, and each little valley has its population, which is sure to be at war with the residents of the next valley. The bishop went ashore, and slept there. He made acquaintance at this place with the extraordinary kind of abode known as tree houses. It was at first his intention to sleep in one of these, but he wisely contented himself with a lodging less ambitious. A day or two afterwards, however, he went into one of them with Mr. Atkins, and made careful measurements. These dwellings owe their origin to the desire for security common to both savage and civilized nations. The house is reached by means of a long ladder. In some cases the trees are surrounded by a high wall, which

is intended as a defence against enemies. The ladder itself had forty-two rounds eighteen inches apart, and the remaining part of the space in the top of the tree is occupied by the house, which is thus upwards of ninety feet from the ground. The house itself is eighteen feet long, ten feet broad, and eight feet high. They saw a woman carrying a load, and walking up one of the ladders without touching anything with her hand; and a man walking about on the naked branches of a tree, and spreading his nets, without grasping anything, where one slip would have sent him down on to stones and stumps of trees ninety or a hundred feet below. The building of these houses must have been a task of no ordinary difficulty. They were built for safety; and a large stock of stones and spears is kept in them, so that no one would attempt to come near them with a hostile intention.

On the return of *The Southern Cross* she sailed for Santa Cruz, which being reached, a number of canoes came round the vessel, and many natives got on board, with some of whom the bishop was able to hold some communication. They spoke of the attack which had been made upon the boat two years before, and asked whether the wounded persons had died; but they could not be made to understand the bishop's questions as to the cause of the attack.

After visits to other islands, Mota was again reached on the 8th of September. Mr. Palmer's residence there had been in every way satisfactory, and the school had been regularly and well attended. In due course Norfolk Island was safely reached on the return voyage. Here it was arranged that Mr. Palmer should remain with sixteen Banks Islanders. After an absence of nineteen weeks, Kohimarama was once more arrived at; and, all being found quite well, a joyful thanksgiving service was held,—this being one of the most successful voyages the bishop had yet made.



As the next half year drew to a close, all thoughts were concentrated on the removal to Norfolk Island, where Mr. Palmer had been left at the beginning of the summer; and Mr. Brooke and Mr. Atkin, with the boys under their charge, had already joined him. The prospect was not one of unmixed pleasure. The giving up of the society of Auckland friends, and the complete separation from all the surroundings of civilized life, added to the regret with which the bishop and his fellow-labourers regarded the change. But the advantages to the mission were so manifest, that all were cordially agreed in the propriety of making it.

The first detachment, consisting of five-and-thirty boys, under the charge of Mr. Atkin and Mr. Brooke, had already gone to Norfolk Island. As soon as they were gone, the others had set about pulling down such of the wooden buildings as would bear being transported; and on Easter Tuesday, 1867, *The Southern Cross* sailed with all the rest of the mission party on board. On their arrival, after a quick passage, on the following Saturday, by dint of hard work everything was landed the same evening, and the whole party, re-united, slept at their new home. The general character and appearance of the station was everything that could be desired.

A wonderful change had been accomplished since the bishop's visit a few months before. Then, not a hut or shed had been built nor any land enclosed. Now, six or eight acres of land were fenced in, and were already yielding a fine crop of yams, sweet potatoes, maize, and other products of the field. A large wooden house had also been built, with a principal room, thirty-five feet long, with a dormitory almost as large adjoining, and four small rooms for Mr. Palmer and others. Several outhouses for the live stock had also been completed, and other works were in progress. This had all been done, with very little other help, by Mr. Palmer and the sixteen lads whom he had with him.

The site for the mission having been chosen on St. Barnabas' Day, and this being the day on which the warm friends of the mission at Eton always celebrated its anniversary, it was decided to call the station St. Barnabas.

The extent of land made over to the bishop was about a thousand acres, and this constitutes about a ninth part of the whole island. It faces the north, and slopes gently down to a sea-cliff and a rocky shore. The price paid for it was about £2000, and the money was handed over by Sir George Young to form a revenue for the general welfare of the island.

The land was dotted over, after a beautiful park-like fashion, with Norfolk Island pines and white oak; while the gullies and the flanks of Mount Pitt, which is a thousand feet high, and is the principal hill of the island, are covered with a thick growth of wild lemon, scrub-tree ferns, wild cotton, and wild tobacco. About half a mile from the sea, on a slight eminence, stands the mission premises.

The island is about five miles long and three broad, and, as a whole, much resembles a well-wooded English park. The long native grass is excellent pasturage, and is very abundant; and there is a large variety of fruits which may be had for the taking—such as the orange, lemon, banana, guava, melon, and peach.

On the side of the island, opposite the mission station, is the old convict town, with its great barracks and gaols falling into ruins. There is a good road, some three miles long, leading to the chief landing place at Cascade Bay.

The great advantage to the mission of having its headquarters so much nearer to the other islands was soon realized by all. Not only could the boys now be kept at any season of the year, but far more frequent trips could be made.

Leaving some of his fellow-labourers, along with the scholars, to complete the building operations, the bishop started on the 30th of April to take back certain scholars who had been brought

NORFOLK ISLAND.







to the new settlement from New Zealand. They touched at various places, leaving some young people at their homes, and receiving others. When they reached Mota, the bishop went on shore with a large party of scholars, men and women, boys and girls, with the determination of remaining there for a month. He had it in contemplation to form a kind of secondary headquarters for the mission here, and designed, if he could succeed in purchasing the requisite land, that here should be settled a Christian village for the old scholars. He also wanted more fully to familiarize himself with the habits and customs of the islanders, believing that such knowledge would be useful to him, not only in respect to Mota itself, but would also be of service in connection with his multifarious labours elsewhere. Accordingly, leaving him behind, *The Southern Cross* sailed for other islands, to return the rest of the scholars to their homes.

At Mota, the bishop walked out in the afternoon to one or more villages, and freely talked with the people. They were far less reserved than he had found them before in speaking of their habits and superstitions. As he frequently found that many were absent, some fishing, and others in the yam fields, he resolved upon sleeping at the villages. This gave him the opportunity of having a long quiet talk with the people in the evenings. By this means the spirit of inquiry was more thoroughly awakened,—he was treated more and more as a friend, and his personal influence became greater.

For the first time he found as the result of this prolonged visit, that the people began to take a real interest in what he had to say. At the same time he felt that here, as well as in other islands, permanent improvement must greatly depend upon the scholars constantly residing among their countrymen, and not only exhibiting the change which the Gospel had accomplished in them, but repeating its truths as they had learnt them.

The month at Mota soon passed away. On the return of *The*

*Southern Cross* the bishop proceeded on a three weeks' cruise in the New Hebrides Islands, visiting old scholars and island acquaintances. They next sailed for the Santa Cruz group, visiting the Polynesian people on the reef islands south of Santa Cruz, and then going on to that island. At Florida the bishop went on shore with one of his colleagues, Mr. Brooke; and after sleeping one night on the island, left him to spend his first few days with his wild-looking friends. Mr. Brooke had for a considerable time had the Florida scholars under his special charge. He was familiar with their language. On his return the bishop found him well satisfied with his experience of a wild island life. Several of his scholars were willing to come away after their short holiday—a sure sign that they were beginning to value the mode of life to which they were being introduced.

*The Southern Cross* reached Norfolk Island again on the 13th of August. Here they found all well. Another house had been built, which included a temporary chapel, two rooms for the bishop, and a large dormitory. More land also had been fenced in. Thus the first regular "school term" commenced.

At the end of 1867 the bishop expresses the great satisfaction he had in the change to Norfolk Island. They were six hundred miles nearer to the islands. They could grow all the food to which the boys were accustomed at home; the climate was not nearly so relaxing as Kohimarama, and there were fewer interruptions, either from engagements at Auckland, or from visitors. The progress of the boys was altogether satisfactory. Of twenty-seven who up to this time had been baptized, there were fourteen communicants. Already the bishop was looking forward to the ordination of one of the eldest of the scholars, George Sarawia, and, as he reports, "others were treading on his heels."

The first Christian wedding took place in 1868. There were three couples. And the closing event of the year was the ordination of George Sarawia. He was a Banks Islander. He

had been at the school, and went home with the bishop in 1858. His friends would not permit him to return next year. But he went back in 1860, and had remained at the establishment up to the time of his ordination, excepting the time of a few short visits paid to his friends at home. He was much beloved by all, and well-grounded hopes were entertained in regard to his usefulness.

The year 1869 opened well. By this time nearly all the Melanesians had been baptized, and the state of the school was in every way satisfactory. He started in June for another cruise among the islands. Leaving George Sarawia and two companions at Mota, he went on to the Solomon Islands with Mr. Atkin and Mr. Brooke, who were to remain for a short time with their scholars at San Clistoral and Florida. At the same time he visited numerous other islands, and gathered a large number of new scholars. These on his arrival at Mota, on his return, he sent on to Norfolk Island with Mr. Palmer, Mr. Atkin, and Mr. Brooke, remaining himself at Mota with George Sarawia. On the return of the schooner, with Mr. Bice and Mr. Codrington, he left them to aid in forming the new settlement at Mota, and went on to visit the New Hebrides and collect more scholars.

About this time a new traffic, a sort of slave trade, had arisen. Natives were said to be hired—not bought; but in reality they were kidnapped, notwithstanding the high prices, as wages in advance, which were said to be paid to them or to their relatives. The unscrupulous who conducted the traffic would resort to force when other means failed. The natives in general became exasperated and embittered against white men, and the work of the mission was greatly hindered. In a letter to a friend shortly before the voyage which has just been spoken of, the bishop says, "I am very anxious to be in the islands. I fear that I may find that sad events have taken place. This next voyage I clearly see will be attended with unusual difficulties." But these fears

were not realised,—wherever he went he was met, as soon as he was recognized, with the same confidence as before.

The bishop returned with a number of new scholars. They were a larger party than they had ever been before—there being at the Institution on Norfolk Island no fewer than a hundred and sixty Melanesians; but the large hall was now finished and all able to assemble in it at meal times with perfect comfort. With the help of Mr. Palmer, George Sarawia and those who were with him had got their house built, and teaching had been begun immediately.

Early in 1870 the bishop, who had hitherto enjoyed good health, was suddenly seized with a very serious illness,—internal inflammation. Mr. Nobbs came and slept at St. Barnabas, and when he was at the worst, personally waited upon him night and day. When medical men in Auckland were afterwards made acquainted with the mode of treatment which Mr. Nobbs had employed they pronounced it most wise and scientific, and declared that, humanly speaking, he had been the means of saving the bishop's life.

It was seven weeks, however, before the bishop was able to go to chapel and sit out the service. On Easter Monday *The Southern Cross* arrived from Auckland to take the first party to the islands; but the bishop was quite unfit to go, and was persuaded to go to Auckland instead for a change, Mr. Bice and one of the natives, who had been his constant attendant, going with him. To such a state of weakness was he reduced that it was necessary that four boys of equal height should carry him down to the pier on a stretcher. And so with anxious hearts the mission party bade their leader farewell. For a considerable length of time he continued in a state of extreme exhaustion, and was strongly urged to return to England for a season, but he would not. He knew the difficulties which were constantly recurring, and which were likely to increase on account of the new



system of obtaining native labourers from the islands. This he believed would make the intercourse of white men with the islanders less easy and safe than it had been, and would endanger the success of the mission, and he would not leave his post. He therefore directed that *The Southern Cross* should take Mr. Atkin and Mr. Brooke, with their scholars, to the Solomon Islands, and then return for him.

It was not till the middle of July that *The Southern Cross* again appeared at Auckland. By that time the bishop was quite recovered. When he arrived at Norfolk Island he found ninety scholars under instruction after the others had gone; and, ever eager to be at work, he next day took a goodly number of them on board, and set sail for the island.

No particular event marked the voyage; but everywhere there were traces of the evil influences of the system of kidnapping labourers for the Queensland planters. Great indignation prevailed in many places; and at an island near Mota a plan was formed for "cutting out" one of the vessels engaged in the traffic, and killing all the crew. It was only the strong remonstrance of George Sarawia that prevented this meditated act of vengeance. The principal actors had got on board, and waited only for a signal from their leader for a general massacre, when he remembered George's counsel, and suddenly jumped overboard, and swam ashore, followed by his whole party.

On the islands to which visits were paid everything was satisfactory. At Mota, George Sarawia and his two companions had been most successful. Everything seemed to predict that Mota would become a bright beacon to the surrounding islands, from which the rays of Gospel light might radiate and spread. At the mission station itself, too, all had gone well. Towards the end of October all were again assembled at St. Barnabas for the summer half-year. Of course it is well known that the winter here in England is the summer there. The chapel was

now felt not to be sufficiently large, and the number of scholars almost exceeded the means of training them.

A point to which the bishop's thoughts were at this time much turned was the best means of calling the attention of the Home Government to the necessity of its taking some steps to put a stop to the "slave trade" which had begun, and which threatened to lead to the utter ruin of these islands. As much as £10 or £12 a-head was being paid by the planters for the few days' passage of the islanders, the temptations to seize and run as large a cargo as possible were very strong, and, in the case of the utterly unscrupulous men who were engaged in the traffic, was irresistible.

His work he well knew could be carried on only in the way of showing perfect confidence in the people; but he was also aware of the consequences which would follow if he went in the footsteps of those who had made similar professions of friendship and given the lie to them; and some of these men, he was informed, had professed to come from the Mission schooner. The risk was far greater to himself than to any of his companions; for when danger was apprehended he always went alone, so as to expose no life but his own. At any place at which he landed he might be following in the track of one of these miserable traders, and therefore simply be walking to his death. Still he would not cease from his work. He could calmly contemplate the end of his labours, even if it should be reached by a violent death. He knew that his time was in God's hands, and was content to leave to Him the decision whether His cause would be the more advanced by his life or by his death.

The first record of the work of 1871 says, "Our great hindrance is the kidnapping of natives from the islands, which has so exasperated the inhabitants, that we cannot now land without risk at places where we used formerly to go ashore without thought of danger." The evil was becoming greater every day.

*The Southern Cross* arrived from Auckland on the 24th of April, and on the 27th the bishop and Mr. Bice went with about forty scholars, mostly for Mota. On the way the bishop landed at several places, but found the natives very shy. At Santacosta they said that a thieving vessel had been there a few days before, and had taken some of the people away. "It is very singular," writes the captain of the schooner, "that amongst all the islands the natives have all the same name for the vessels which take their people away—in their language, the 'thief-vessel.'"

After putting the bishop and all his party on shore, *The Southern Cross* at once returned to Norfolk Island, and took on board Mr. Brooke, Mr. Atkin, and twenty-five scholars for the Solomon Islands. They reached Mota again on the 7th of June. Meanwhile the bishop, ever intent upon his work, had made a voyage to Santa Maria, along with Mr. Bice. This they had accomplished in a boat which had been set apart for the use of the native clergyman, the Rev. George Sarawia, of whom repeated mention has been made. This boat was intended to be the means of enabling him to reach the neighbouring islands, that he might preach the Gospel to their inhabitants. The bishop and his companion had just returned. They had been stirring up the people and telling them that it was high time for them to decide between the two religions.

After landing Mr. Brooke and his party at Florida, and Mr. Atkin at Wanga, the schooner returned to Mota on the 4th of July, and took the bishop on board for a cruise in the New Hebrides. Various islands were visited—the work of the mission was done, but done with difficulty. Mr. Atkin was taken on board and so was Mr. Brooke. The latter had terrible experiences to relate in regard to the visits of labour vessels. On the 1st of September, *The Southern Cross* sailed for Savo, where the bishop proposed to leave a native teacher, Wadrokal, and his party.

After visiting Ysabel, the bishop decided to go on to Santa

Cruz. The captain of one of the "labour vessels" had told Mr. Atkin a short time before that he was going to Santa Cruz. This caused the bishop much anxiety, as he knew that none of the people of that group would leave their homes willingly, and that in all likelihood it was intended to use violence.

On the 16th of September they arrived at some small reef island forming the Swallow group of the Santa Cruz Archipelago. The bishop had determined not to land at Santa Cruz at once. He had been accustomed on former occasions to call at one of the small islands near, Napuka, and obtain an interpreter, inasmuch as its inhabitants understood Maori, a language common to themselves and the people of Santa Cruz.

Observing some canoes lying off the island, the bishop, Mr. Atkin, and three of the natives on board, put off in the boat and went towards them. Their not putting off to the ship was an unusual circumstance. On reaching the canoes and finding that the tide was not high enough to allow the boat to cross, the bishop went on board one of them, with two chiefs whom he knew, and was taken ashore, the other canoes remaining about ten yards from the boat. Suddenly, without any previous warning, a man in one of them rose, and saying, "Have you got anything like?" let fly an arrow, which was quickly followed by a volley from his seven companions. Mr. Atkin was shot in the left shoulder, and two of the natives who were in the boat were wounded, one slightly, while the other was pierced with no fewer than six arrows. The boat was now at once rowed to the vessel. The bishop being still on shore, it was at once decided to send a strong party, well armed, to ascertain his fate, Mr. Atkin, in spite of his wound, volunteering to act as guide. When they reached the reef they had to wait some time till the tide rose. As soon as they were able to pull over the reef they saw a canoe apparently unoccupied, but with something like a bundle heaped up in the middle, floating alone in the lagoon. As the boat



pulled up to it, and took from it what proved to be the body of the bishop, a yell of triumph rose from the beach. Mr. Brooke, who was on board the ship, says: "As they pulled once more alongside the vessel, they murmured but one word, 'The body!' Yes, our dead bishop's body, wrapped carefully in native matting, and tied at the neck and ankles. A palm frond was thrust into the breast, in which were five knots tied—the number of the slain, as they supposed, or possibly of those whom his death was meant to avenge.

"On removing the matting, the right side of the skull was found to be shattered, the top of the head being cloven with some sharp weapon, whilst about the body were numerous arrow wounds.

"Beside all this havoc and ruin, the sweet face still smiled, the eyes closed as if the patient martyr had had time to breathe a prayer for these his murderers. There was no sign of agony or terror. Peace reigned supreme in that sweet smile, which will ever live in our remembrance as the last silent blessing of our revered bishop and our beloved friend."

Mr. Brooke carefully attended to the wounded. He succeeded in extracting from Stephen Taroaniara, one of the two wounded natives, five arrow heads; but he could not reach the sixth, which was deeply lodged in the chest. The arrows were about a yard long, heavy, and headed with human bone, acutely sharp, and broke off in the wound. There was from the first no hope that this man's life would be spared. The wound of the other native was only a slight one, and it was hoped at first that Mr. Atkin's wound might also prove not serious.

The next day the body of the bishop was buried at sea,—Mr. Brooke reading the burial service.

Mr. Atkin, after more than a week's suffering, became suddenly worse, and after a few hours of acute pain passed away.

In two days more Stephen also died,—and the two friends were buried at the same time.

What were the motives of those who made this attack will probably never be known.

When *The Southern Cross* arrived at Norfolk Island, the sad news plunged all in the deepest grief. Mr. Nobbs says, "On the 17th of October, very early in the morning, and before I was out of bed, one of my children came to me with the information that *The Southern Cross* was in sight, but had her ensign hoisted 'half-mast.' My heart grew faint. All hands—men, women, and children—were anxiously waiting on the pier. A boat went off and returned, and as soon as she was within hail one of our people on shore called out, 'All right?' 'No; sad news!' was the almost inaudible answer. Then all were silent; and we soon learnt the melancholy particulars."

Never, probably, were men sorrowed for more deeply; it was as though a father and a brother had been suddenly taken away.

One of his fellow-labourers asks, "Why was he loveable, and why was there a greater fascination and influence for good about him than any one I ever met? and the truest answer seems to be that he partook so greatly of the Spirit of Christ. His sole object seemed to be to do all for the glory of God; to feed these sheep in the wilderness of sin and ignorance. The type is so rare that it is good for all to know that it has once more been realized—the type of a highly cultivated man with an exquisite relish for the advantages of civilized life, who gave up all to carry the Gospel to the heathen; the type of a zealous missionary, who acted on well-understood plans, and was content to look to a distant future for the fruit of his labours; the type of a Christian hero who had no thought of his own heroic part, and died (as he would say, if he could speak now) in the simple discharge of his duty." The great Master has Himself said, "If any man serve Me, him will My Father honour." In the life and death and fame of Patteson the promise is abundantly realized.

Africa.



KURUMAN.



## AFRICA.

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JOHN THEODORE VANDERKEMP.

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**T**HE work of missions in Africa is much indebted to John Theodore Vanderkemp. He was the son of a minister of the Dutch Reformed Church at Rotterdam, where he was born in the year 1747. He received a liberal education at the University of Leyden, and when he had finished his course he entered the army. Having spent eighteen years of his life as a military officer, he resolved to devote himself to the practice of medicine, to fit himself for which he became a student at the University of Edinburgh, where in due time he obtained his degree as M.D. He returned to Holland, settled in practice, and married. In the month of June, 1791, he was sailing in a boat with his wife and daughter on the river Meuse, near Dort, when the little craft was caught in a sudden storm and upset. His two companions perished, and clinging to the boat he himself was carried by the force of the current a mile below the city, and was at length saved with difficulty by a passing ship. Up to this time he had been utterly careless about religion, and had

indeed scoffed at it. But his own marvellous escape, and the sudden bereavement which had come upon him, were made the means of leading him to serious reflection, and to anxiety about his personal salvation. Before long he was enabled sincerely and humbly to trust in Christ, and now desired earnestly to consecrate himself to the Saviour in some description of work which might promote His glory. He was led to offer himself as a missionary to the London Missionary Society; and that Society having accepted his services, he was appointed to labour in Southern Africa.

He arrived at Cape Town, in company with two other missionaries, Messrs. Kircherer and Edmonds, on the last day in March, 1799, when he was already fifty-two years of age. When he and the other missionaries were fixing upon their fields of labour, he chose to work among the Hottentots. He was not content to devote himself to the good of the Hottentots in the colony, where he would have been in comparative comfort and ease, but he directed his steps to those who were more distant, and, as he believed, more in need. Having received every encouragement from the English government at the Cape, he and his party left for their destination, and arrived at Graaf Point on the 29th of June, after having, with their attendants and their cattle, had many narrow escapes from lions, panthers, and other wild beasts, as well as from Bushmen and Hottentots who were still more ferocious. It was a bold step to take, but not content with having reached Graaf Point, he pushed on from this farthest colonial town, right into the country of the Kaffres, where continual wars were raging between the inhabitants and the colonists, and among the inhabitants themselves. Mr. Edmonds was with him for a short season; but soon left, to his great regret, for missionary work in India.

He had escaped from beasts of prey and from men who had lain in wait to murder him. But here he was in the midst of

people who regarded him as a spy of the English governor at the Cape; and their chief, Gaika, was a most suspicious tyrant. When this chief questioned him as to his reasons for coming into his country, he was sometimes at a loss for a reply, having reason to fear that his answer could not be understood. Having stated that his object was to teach the people, and to tell them of a great Saviour who had died for them, Gaika asked him, suspiciously, "Did this plan, then, spring forth only out of your own heart?" And he says, "The question upbraided me, and I replied, 'Yes, it was formed only in my own heart; but my heart never formed it: it was put there by the God of heaven and earth.'" The doctor was a man of very peculiar notions. He was of the opinion that if he could benefit the people, it was important that he should become like them in everything that was not wrong; and having such an opinion, his personal appearance was against him among savages, who are accustomed to pay much respect to outward pomp and displays of human power. He had none of this, for he generally went about in the plainest garb, and without a hat or shoes or stockings. Gaika was evidently struck with this peculiarity of the stranger, who, in this respect, was different from any white man he had ever seen before; and when the doctor had told him that God had put it into his heart to come to this people, he said he had observed that he never wore a hat, and asked "if God had ordered him not to do so."

It was some time before the crafty chief consented to permit the missionary to remain; but he did so. And many were the toils and sad the dulness of that lonely man in the midst of these savages. So completely was he mastered by the sameness of all around him, with the same labour, and the same absence of results, that he became bewildered at one time, and for a while kept his Sabbath on the Saturday without knowing it.

It is well to remember that Vanderkemp, who thus gave up all for

Christ and the heathen, was a man of great talent and learning. He was a ripe scholar, and knew many languages. He had distinguished himself and risen to high rank in the army of his earthly sovereign; but from love to the Saviour he had put aside all his honours, had come to mingle with savages, and to bear with their sneers and reproaches, taking the axe, the sickle, the spade, and the mattock; lying down in the place where dogs reposed, spending his nights with his couch drenched with rain, the cold wind bringing his frail house about his ears, annoyed by the nightly visits of hungry hyænas, and sometimes hearing whisperings that murderous plans had been laid for his destruction. With all this he calmly proceeded on his way. And God blessed him, and made use of him to open the way for future work by other workmen.

When the Gospel was beginning to take some effect, and the doctor was growing into respect among the people, a season of drought occurred; and this is one of the greatest afflictions which can visit those countries. The rain-makers, who are great deceivers, had failed in their attempts to make rain; and Gaika sent a reward of two cows and their calves, begging the doctor to use his efforts. He replied that he could not make rain, but could and would pray for it. His prayers were heard; rains fell abundantly, but the doctor refused to accept the cattle. A man whom he employed as an interpreter looked upon him as a fool, and declared that though he did not like to take them, he and his friends would see to it that the king should never have them back. More than this, the interpreter, like another Gehazi, sent word to Gaika that the number was not sufficient for the rain, so that more were at once sent, though unknown to the missionary at the time.

Dr. Moffat says of Vanderkemp, "It is impossible to take a review of his character without admiring his devotion to his work, and without observing in how remarkable a manner the



work of other missionaries was prepared for by what he did, so that the operations in that country now carried on by the London, Glasgow, and Wesleyan Missionary Societies have all profited by his labours. How insignificant have been the privations and dangers of more modern labourers, when compared with those of Vanderkemp, Kircherer, Anderson, and Albrecht, who first entered those regions of heathenism, introducing the Gospel plough, and casting the seed into an ungenial soil, where, though in some instances it remained long buried, it eventually produced 'an abundance of corn in the earth upon the top of the mountains; the fruit whereof shall shake like Lebanon.' To none is this comparison more applicable than to Vanderkemp. He came from a university to stoop to teach the alphabet to the poor naked Hottentot and Kaffre; from the society of nobles, to associate with beings of the lowest grade in the scale of humanity; from stately mansions, to the filthy hovel of the African; from the army, to instruct the fierce savage in the tactics of a heavenly warfare, under the banner of the Prince of Peace; from the study of physic, to become the guide to the balm of Gilead and the Physician there; and, finally, from a life of earthly honour and ease, to be exposed to perils of waters, of robbers, of his own countrymen, and of the heathen. All who are acquainted with the history of our African missions must admit these facts, and say, *they* indeed laboured, and we have entered into their labours."

Vanderkemp was the means of founding the Missionary Institution at Bethelsdorp,—a work which cost him much anxiety and great effort. Bethelsdorp is distant about eight miles from Port Elizabeth and Algoa Bay. Here the devoted missionary was privileged to see a large number of native Africans collected in a settlement established for their special use, a church organized, and the people advanced to a pleasing state of civilization. The Institution is still prosperous. When upwards of sixty-three years of age, Vanderkemp seriously contemplated the commence-

ment of a mission to the island of Madagascar. But a removal of another kind awaited him. He was seized with a fit of apoplexy, which speedily proved fatal, and he rested from his labours. His last words were, "All is well!" What John Williams was to the South Seas, John Vanderkemp was to South Africa—the advanced herald of the Gospel, from whose lips it was first heard in the wilds of heathendom; and many generations will yet arise and call him blessed.



## BARNABAS SHAW.



At a time when little had been done for the spiritual benefit of the natives of Africa, Barnabas Shaw was raised up and called by the great Head of the Church to labour in that interesting country.

He was born at the village of Elloughton, not far from Hull, about the year 1793. His father was a farmer; and his own familiarity with the labours of the field enabled him in his future missionary life to guide the people among whom he lived, in such a manner as to be of great advantage to them. He was brought to think seriously by means of the Wesleyan Methodists; and being of more than average intelligence, and very zealous, he was soon employed as a local preacher. Although he was already married and settled in life before his attention was directed to the full work of the Christian ministry, he was accepted by the Conference of 1815, and at once was appointed to foreign service. He was at first intended for Ceylon; but this purpose was changed, and he was sent to Africa. For such a field as Africa he had peculiar qualifications, as the result proved. In his experience there was another illustration of the fact that God "guides men by ways that they know not;" and while they understand not His providence, "He doeth all things well."

He arrived at Cape Town on the 12th of April, 1816, and met with a kind reception from a few British settlers and pious soldiers, who had long desired to have among them a Methodist ministry. But when he called upon the governor of the colony, and presented his papers, he was refused the liberty of preaching,

as others had been before him. Since he could not obtain this leave, he resolved to preach without it. No notice was taken at the time of this proceeding on his part; but he felt his position in Cape Town so irksome to him, and he could there have so little intercourse with the natives, that he longed to get away into the interior of the country, where he thought he should have free scope in preaching the Gospel to the perishing heathen.

It was not long before, in Divine Providence, a favourable opportunity presented itself. Mr. Schmelen, a missionary of the London Society, arrived at Cape Town from Namaqualand, when Shaw was perplexed and unhappy in this way, and informed him and his wife that Christian missionaries were much required in various parts of the country through which he had travelled; stating that if they were disposed to return with him, when he had procured the supply of stores for which he had come, he would be glad to assist them in selecting a suitable station. Believing that they saw the hand of God in this proposal, they gladly consented to it. They had some little property of their own in England; and they generously resolved that if the committee at home should not approve of what they did, they would meet the expense themselves. So nobly self-sacrificing is frequently the spirit of the Christian men and women who go forth into the mission-field!

They started on their journey on the 6th of September. The party of missionary travellers had pursued their weary way for about four weeks, halting for a short time at several places, when an event occurred which, in the order of Providence, greatly influenced their future course. While they were ascending the hill on the northern bank of the Elephant River, they met the chief of the Little Namaquas on his way to Cape Town to seek a missionary to instruct him and his people. They all halted for the night; and having spent many hours in prayer and con-



sultation, it was agreed that Mr. and Mrs. Shaw should follow this apparent leading of the Divine hand, and go with the chief to his country.

The chief and his party, turning their faces homewards, became the guides and companions of their missionary, who had travelled two hundred miles from Cape Town unconsciously to meet them, and had about two hundred more to go before he reached his new destination. Passing on into the desert, Mr. Schmelen soon afterwards left them, and proceeded to his own station. On the 23rd Mr. and Mrs. Shaw drew near to their journey's end. The people on the mountain had heard that their chief had met with a teacher before reaching Cape Town, and a party went out to give that teacher a hearty welcome. This consisted of more than twenty natives mounted on oxen, who came on at full gallop; and when they saw the strangers they were perfectly wild with delight, and made the hills resound with their shouts of joy. Mrs. Shaw was especially surveyed with wonder, they never having seen a white lady before.

A council was at once called to consider what ought now to be done; and, arrangements having been made, the missionary opened his commission on the spot by proclaiming to the wondering natives, by the help of a very ordinary interpreter, the glad tidings of salvation. Full work was soon begun in attempts to instruct old and young in Christian knowledge, and in reading and other branches. It was trying work; but the devoted missionaries, both man and woman, laboured and prayed on, and they were not left without their reward.

Barnabas Shaw was admirably adapted to this work, both in regard to sacred and secular things. He had taken with him a number of carpenter's tools and other articles to aid him in the erection of the necessary buildings, and the sight of these greatly astonished the natives, who cheerfully consented to afford such help as they could. There were no trees on the station suitable

for building purposes, and it was necessary to go a day's journey with the waggon and a party of men to procure them. The natives now for the first time saw the use of the cross-cut saw, as it was worked by the missionary at one end and a native at the other. Such was their delight when they saw tree after tree fall before it, that they could with difficulty be kept from cutting more than were required for the buildings. Nor was their wonder less when they saw the first plough put in motion, an implement which had been made chiefly by the missionary's own hands. The old chief stood upon a hill for some time in silent astonishment. At length he called to some of his principal men who were at a short distance, "Come, and see this strange thing which Mynheer has brought. Look how it tears up the ground with its iron mouth! If it goes on so all the day, it will do more work than ten wives!"

Shaw had taken with him a few garden seeds, the rapid growth of which amused the natives very much; but when they saw the use which was made of lettuce and other salads, they laughed heartily, saying, "If the missionary and his wife can eat grass, they need never starve." Such was the childlike ignorance and simplicity of these inhabitants of the desert, to whom the Gospel was now brought as the means of their salvation, and to whom were also to be taught the means of raising them in the scale of human beings even in the present life.

There were other stations, and other missionaries sent out to occupy them, and these missions have been the means of very extensive blessing. Shaw having for about eleven years laboured in South Africa, visited England; and having spent two years at home in advocating the cause of missions, he returned to his station. After this he spent more time in visiting and advising the missionaries at other stations, and in opening up new fields of usefulness. In this way he spent eight years more; and now, being completely exhausted with his work of many kinds in such

a climate, he returned home and engaged in the work of the ministry in England. The change restored him ; and as his six years' residence in this country had been years of yearning after Africa, notwithstanding the good they had done him, his offer to return to his missionary labours was gladly accepted by the Committee. The remaining fourteen years of his life he spent in the happy work which had occupied the best of his days, and he died, near Cape Town, on the 21st of June, 1857. He was a man of deep and earnest piety. He laboured long and faithfully. He was the founder of the first Wesleyan missionary station in South Africa, and the instrument of the salvation of very many souls.



## ROBERT MOFFAT.

THE great Head of the Church has highly honoured the name of Robert Moffat; and as he who bears it has been abundantly blessed by the Master, so is he also revered and loved by a wide circle of the servants of God in all Christian denominations. He is still among us, in the enjoyment of the repose of a ripe old age, after the conflict and the toil of more than half a century in the mission field.

He was born in 1795, at a place called Ormiston, near Haddington, the town in which John Brown, the commentator, was minister. His boyhood was spent at Carron Shore on the Forth, not far from Edinburgh. His father was connected with the Customs, and had frequent occasion to do business with the masters of small coasting vessels which came into the little harbour. One of these proposed to take Robert as an apprentice; and he tried how he would like the life of a sailor; but it did not suit him, and he went back to school. He afterwards became a gardener in the service of the Earl of Moray, at Inverkeithing, in Fifeshire, within easy reach of his parental home. In a short time he obtained a situation in England, in Cheshire, where he remained for two or three years.

His parents were both godly people, and "from a child" he had known "the Holy Scriptures," which were "able to make him wise unto salvation, through faith which is in Christ Jesus." When he was about to leave home, his mother exhorted him to read a portion of Scripture every day, morning and evening. He was urged to promise that he would. But he was afraid.



He was very truthful ; and he knew that if the promise was once made, it must be kept. Being aware of his own weakness, he hesitated ; but there was no escape for him. At the last moment his mother pressed his hand, and, imploring him tenderly, "Robert," she said, "you *will* promise me to read the Bible, more particularly the New Testament, and most especially the Gospels ; those are the words of Christ Himself, and there you cannot possibly go astray." Not able any longer to resist, "Yes, mother," he answered ; "I make the promise ; and," he adds, long afterwards, "oh, I am happy that I did make it !" The advantages resulting from this practice were apparent in the missionary's future life. Much help may be obtained from the reading of well-written books on important subjects ; but when young people regularly read the Word of God, and make it their daily counsellor, thinking for themselves on what it says, they are sure, by the Divine blessing, to grow up with a strength and force of character to which they would otherwise be strangers.

Robert Moffat was led to decide on becoming a missionary by circumstances which, as we look back upon them, seem to be of but small importance. No doubt his mind had previously been exercised with personal inquiries as to how he might best serve the Lord, and the Spirit of God had been preparing his soul, and arranging the outward influences which might lead him to this important decision. We are the clay, He is the Potter ; and He moulds us into vessels of service for His own use when we ourselves think not. He was walking into the town of Warrington one evening in summer, and a placard on the walls arrested his attention. He had not seen any of the same kind before. The words that struck him were "London Missionary Society," and the name of "the Rev. William Roby, of Manchester." He stood and gazed upon them. The meeting which this notice intimated was already past ; but he tells us that when he returned from Warrington to Leigh, from which he had come,

he had "within the few hours which had passed become another man, an entire revolution had taken place in his views and prospects." His mother had told him of the work of the Moravian Brethren in Greenland; and her tales of interest, in the days of his boyhood, flashed back upon his memory. Everything in the form of worldly prospect dwindled into nothing when compared with the service of Christ among the heathen. He could not be silent, out of the abundance of his heart his mouth spoke. People said his brain was turned; and "so it was," he says, "but the right way."

He could not rest till he had gone to Manchester and found Mr. Roby, who "received him with great kindness, listened to his simple tale, took him by the hand, and told him to be of good courage." The result was that he soon afterwards offered himself to the London Missionary Society, and was cordially accepted. His parents were loath to lose him; but they said, "We have thought of your proposal to become a missionary; we have prayed over it, and we cannot withhold you from so good a work." How much must it have cheered him to have, in this way, the approbation in such a step of those whom he loved and revered!

Moffat, for a short time before leaving England, enjoyed the advantage of being instructed in various branches by Mr. Roby, of whom he always spoke afterwards with the deepest veneration and affection. His destination was Africa; and Christian missions to Africa were then only in their infancy. It is true George Schmidt, a Moravian, had arrived in the Cape Colony as early as 1736; but his labours were soon interrupted by the Dutch East India Company, who would not permit him to continue his labours among the Hottentots. It was not till 1792 that the Government allowed the mission to be resumed, at which period three other missionaries, also Moravians, sailed for the colony. From that time the missionary spirit became stronger and more active. A few years afterwards, Vanderkemp and others pushed on into

Kaffreland, and stations were also occupied among the scattered tribes of Bushmen, Hottentots, and Griquas. The field was large, but the labourers were few. Five years after Vanderkemp died, Moffat went forth into the vacated post, a mere stripling. White men of discernment hoped well of him, under the blessing of God, from the first; few, if any, could have conceived how large an amount of good was destined to crown his life and his labour.

It was on the last day of October, 1816, when he was just about twenty-one years of age, that he sailed for the Cape of Good Hope. He and eight others, among whom was John Williams, had very shortly before been ordained as missionaries at a solemn service which was held in Surrey Chapel, London.

His beginning of missionary work was a hard one. There was a suspicion that if missionaries went to the tribes of the interior, they might carry guns and ammunition with them, and so endanger the peace of the country. It was therefore without success for a time that he day after day applied to the Government for permission to go inland among the natives. But while thus in suspense his time was not lost. He lived with a pious Hollander who taught him Dutch; so that when at last he was permitted to leave he was able to preach to the Dutch farmers through whose country he had occasion to pass, and to as many of their African people as had partly learnt their language.

When he had gone on his inland journey he was met at the very outset with discouragement. The day of toil and travel being near its close, he begged a night's lodging from a Dutch farmer whose place he had reached. The rough master gave him a stern and loud refusal. But where, at this late hour of the day, could the young stranger go? He thought he would try the farmer's wife; and from her he met with a different reception. "Yes, to be sure, he should have both bed and board; but where was he going, and what was his errand?" "Well,

he was going to the Orange River ; and his object was to preach the Gospel there." "What! to Namaqualand, that hot, savage region! And will the people there, think you, listen to the Gospel, or understand it if they do?"

By-and-by this kind-hearted woman asked him to preach to her and her gruff husband ; and of course he willingly consented. But when the young missionary looked down the long barn in which he was to preach, he could see, besides his host and hostess, only three boys and two girls. "May none of your servants come in?" he asked the Boer and farmer. "Eh!" roared the man, "Hottentots! Are you come to preach to Hottentots? Go to the mountains, and preach to the baboons ; or, if you like, I'll fetch my dogs, and you may preach to them!" Moffat quietly took this hint. He proceeded with his service. He had intended to speak of "the great salvation," and the danger of neglecting it ; but now he took the word from the rough lips of his host, and read as his text, "Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' table." The Boer was startled, and stared, and exclaimed, "No more of that ; I'll bring you all the Hottentots in the place." And he was as good as his word. The barn was crowded. When the service was closed the farmer came up to the preacher, and in a softened tone said, "Who hardened your hammer to deal my head such a blow? I'll never object to the preaching of the Gospel to Hottentots again." Such was the kind of experience which met the young missionary at the beginning of his labours. Mr. Moffat says, "The Dutch farmers, notwithstanding all that has been said against them by some travellers, are as a people exceedingly hospitable and kind to strangers. There are exceptions, but they are perhaps more rare than in any other country under the sun." This was said after a second visit, many years afterwards, to this seemingly surly Boer, who had once made as though he would refuse him so much as a night's lodging.



Moffat's rough reception, on this occasion, was a good preparation for the trials of a long life in the midst of far less promising materials. At first the natives were accustomed to say to him, "You must have committed some crime, and been driven away from your own people." They could not otherwise account for his coming among them. "What is the reason you do not return to your own land?" asked one of the chiefs. "If your land was a good one, or if you were not afraid of returning, you would not be so content to live as you do," said another. It was all in vain for him to tell them that he had come to speak to them of Jesus. "All lies!" was the only answer they would deign to give him.

The way had been prepared for him by the Rev. John Campbell, whose name is well known in connection with the deep interest he took in Christian missions in general, and in those to Africa in particular, and who some time before this had been deputed by the Society to visit its African stations, and to open up new ground. Africaner, a wild free-booter chief, had shown signs of relenting and hopeful change. Mr. Campbell had written to him, and Mr. Moffat was required, in the first instance, to spend some time with him and his people. On the 26th of January, 1818, the young missionary, after a toilsome and adventurous journey, arrived with grateful heart at Africaner's kraal, or village. In about an hour the chief appeared and asked if he was the missionary, and, on being told that he was, seemed much pleased, and gave directions that a house should be built for him. This task was accomplished in about half an hour, the edifice being composed of native mats and poles. The station had already been occupied by another missionary, but he soon removed, and Moffat was left alone.

His position was a very trying one, and his feelings were alternately those of sorrow and of joy. Here he was, in a barren and miserable country, with a very small salary, no grain, and

therefore no bread; and, worse than all, alone and without any Christian company. He was accustomed to pour out his soul as he wandered in solitariness among the granite rocks which surrounded the station, and more than once he took his violin, and reclining upon the grass, in the stillness of the evening, played and sang a hymn, which was a favourite of his mother's, beginning:

"Awake, my soul, in joyful lays,  
To sing the great Redeemer's praise."

But he was ere long cheered in his work. The state of the chief's mind had hitherto been undecided; but now he attended the services of the sanctuary regularly. He had made considerable progress in learning to read, and the New Testament became his constant companion. He might be seen under the shadow of a great rock, for most of the day, deeply meditating on the great truths of Divine revelation. For nights he would sit with the missionary on a great stone at the latter's door, and remain till morning, talking of the wonders of creation, providence, redemption, and the heavenly world. This man turned out a most decided Christian, and his force of natural character was all spent in his later life in the service of righteousness and peace. The conversion of Africaner is one of the most remarkable which has ever happened since the beginning of the Gospel, and shows very forcibly the power of Divine grace to change the human heart.

His name had been a terror to a wide extent of country. For his deeds of robbery and bloodshed he had been outlawed from the colony, armed parties had been sent out against him by the Government, and rewards had been offered for his capture dead or alive; but these had only roused him and his followers to bolder and more daring deeds of defiance. As Moffat had proceeded on his way to the station, he was everywhere warned of



AFRICANER.





the character of the man to whom he was going. One said, the outlaw chief would set him up as a mark for his young men to shoot at; another, that he would strip off his skin and make a drum of it to dance to; another, that he would make a drinking-cup of his skull; and an old and motherly woman, wiping the tear from her eye, bade him farewell, saying, "If you had been an old man it would have been nothing, for you would soon have died whether or no; but you are young, and going to be eaten up by that monster!"

The house which had been built for him on his arrival was a somewhat frail fabric we may well believe. It was sometimes in no small danger from fighting bulls and angry cows, while at other times it was taken possession of by hissing serpents. His larder was not always full, either. His food was almost entirely meat and milk. He says he was accustomed to live for weeks on the one, and then for a time on the other, and then on both together. All was well so long as he had either; but sometimes both failed, and there were somewhat long fasts so enforced that he was obliged to have recourse to "the fasting girdle," a bandage fastened round his middle to abate the gnawings of hunger. The contents of his wardrobe bore the same impress of poverty. He says, "The supply of clothes which I had received in London were made after the dandy fashion, and I, being still a growing youth, they soon went to pieces." But he bore all without a murmur. He was engrossed in his work. If that succeeded, he was disposed to be more than content.

The change which had come upon Africaner was felt by him to be a rich reward, even if there had been no other fruit resulting from his labours. He tells us that when he and the chief were one day sitting together, he happened "in absence of mind to be gazing steadfastly on him. This arrested his attention, and he modestly inquired the cause. I replied, 'I was trying to picture to myself your carrying fire and sword through the country; and

I could not think how eyes like yours could smile at human woe.' He did not answer, but shed a flood of tears."

Africaner's love for his friend the missionary was strong and steady. Notwithstanding all his spoils of former years, he had but little to spare; but he showed Moffat every possible kindness. On one occasion, finding that he was but scantily supplied, he presented his master with two cows, which, though in that country giving but little milk, often saved him from what would otherwise have been a hungry night.

The extreme heat and constant living on meat and milk brought on Moffat an attack of bilious fever, which in the course of a couple of days induced delirium. Opening his eyes, as consciousness and collectedness returned, he saw Africaner sitting beside his couch, gazing on him with eyes full of sympathy and tenderness. Having received from the chief some medicine which he had requested him to hand to him, the chief, with the big tear standing in his eye, asked him, if he died, how they were to bury him. "Just as you bury your own people," was the reply. But his joy was full when he saw Moffat speedily restored again and at his post, from which he had been only a short time absent.

After some time it was necessary that Moffat should visit Cape Town, and the outlawed robber chieftain expressed his readiness to accompany him, although the step was a hazardous one; for the inhabitants of the colony had not forgotten the atrocities which he had committed, and he knew that a reward of one thousand rix-dollars had been offered for his head.

The visit of Africaner to Cape Town excited much attention at the time. "Some of the worthy people on the borders of the colony," writes Moffat, "congratulated me on returning alive, having often heard, as they said, that I had been long since murdered by Africaner. At one farm a novel scene exhibited the state of feeling respecting Africaner and myself, and likewise displayed the power of Divine grace under peculiar circumstances.

From the scarcity of water it was necessary that we should call at such houses as lay in our road. On approaching the dwelling of a farmer, who was a good man in every sense of the word, and from whom and his wife I had received much kindness on my way to Namaqualand, I directed my way to the house, which stood on an eminence, and told the men with the waggon to go by the valley below. The farmer, seeing a stranger, came slowly down the descent to meet me. When within a few yards I addressed him in the usual way, and stretching out my hand, expressed my pleasure at seeing him again. He put his hand behind him, and asked me rather wildly who I was. I replied that I was Moffat, saying that I wondered he should have forgotten me. 'Moffat!' exclaimed he, 'it is your ghost!' and moved backward. 'I am no ghost,' I replied. 'Don't come near me,' he cried; 'you have been long murdered by Africaner.' 'But I am no ghost,' I said, feeling my hands, as if to convince myself and him too of my materiality; but his alarm only increased. 'Everybody says you were murdered; and a man told me he had seen your bones;' and he continued to gaze at me, to the no small amusement of his wife and children who were standing at the door, as well as that of my people, who were looking up from the waggon below. At length he extended his trembling hand, saying, 'When did you rise from the dead?' As he feared my presence would alarm his wife, we bent our steps towards the waggon, and Africaner was the subject of our conversation. I gave him in a few words my views of the chief's present character, saying, 'He is now a truly good man;' to which he replied, 'I can believe almost anything you say, but that I cannot credit. There are seven wonders in the world; that would be the eighth.' I appealed to the displays of Divine grace in Paul and Manasseh, and referred to his own conversion. He replied that these were a different kind of men; but that Africaner was one of the accursed race of Ham, and also stated



some of the great crimes of which he had been guilty. We were standing near the chief by this time; and the farmer closed the



AFRICANER AND THE DUTCH FARMER.

conversation by saying with much earnestness, 'Well, if what you assert respecting that man be true, I have only one wish.



and that is to see him before I die; and when you return, as sure as the sun is over our heads, I will go with you to see him, though he killed my own uncle.' I was not before aware of that fact, and now felt some hesitation whether to discover to him the object of his wonder; but knowing the sincerity of the farmer, and the goodness of his disposition, I said, "This, then, is Africaner!" He started back, looking intently at the man as if he had just dropped from the clouds. 'Are you Africaner?' he exclaimed. The chief arose, took off his old hat, bowed, and answered, 'I am.' The farmer seemed thunderstruck; but when by a few gestures he had assured himself of the fact that the former desperado of the border stood before him, now meek and lamb-like in his whole deportment, he lifted up his eyes, and exclaimed, 'O God, what a miracle of Thy power! what cannot Thy grace accomplish?' The kind farmer, and his no less hospitable wife, now abundantly supplied our wants; but we hastened our departure, lest the intelligence might get abroad that Africaner was with me, and bring unpleasant visitors."

The purpose of this visit was twofold,—to procure necessary articles, which could not be elsewhere obtained, and to introduce the chief to the governor. The governor, Lord Charles Somerset, received him with much kindness, and expressed great pleasure in seeing thus before him a man who had formerly been the scourge of the country. Mr. Campbell, of London, was again at the Cape, accompanied by the Rev. Dr. Philip as a deputation from the London Missionary Society, and to them Africaner was an object of much interest. Miss Smith, to whom Moffat had long been engaged, had also arrived, and they were married, the missionary thus finding a companion who was his comfort and joy in his wilderness home for half a century afterwards, and who was called to her rest only after her return to this country a few years ago.

Moffat had found that Africaner's country was not suitable for

a missionary station, the number of people was too few, and the scarcity of water and the poor supply of food for their cattle made it necessary even for those who were there to move so from place to place, that schools and other means of improvement were rendered almost impossible. He had therefore made several journeys, accompanied by Africaner's brothers and others, to look for a more suitable place, but up to this time he had not succeeded. In some of these journeys he had escaped great dangers from lions and other beasts of prey, and also from causes which he had not been accustomed to fear. On one of these occasions, suffering from extreme thirst, he drank while alone from a pool of water which had been poisoned for the purpose of killing game. He soon became violently ill, and his veins swelled as if they would burst. He seemed to be approaching near to the gates of death. But God mercifully spared him for his great future usefulness among the benighted people of Africa.

Dr. Philip and Mr. Campbell now proposed to Moffat that he should accompany them in their visits to the stations, and, after having done so, undertake the Bechuana mission, not returning permanently at all to the station at which he had hitherto laboured. He was very unwilling to leave his little flock which he had already gathered in the desert, and would not consent until Africaner also agreed, which he ultimately did in the hope that he and his people might before long remove to the same neighbourhood.

Some considerable time was spent by Moffat in his visits to the stations along with the deputation, and it was May, 1821, before he and his wife arrived at Lattakoy, which was destined to be the scene of their life's labour, and the fountain of so much blessing to the surrounding regions. Mr. Evans and Mr. Hamilton had been appointed to this station in 1816, and had reached it in the hope of receiving a hearty welcome; but when the Bechuans found that the missionaries came empty-

handed, and did not mean to trade or barter, the chief and his people refused to receive them, and actually re-yoked their waggon and ordered them away. The next attempt was more successful. This was made in the following year. Mr. Hamilton was accompanied at first by Mr. Read, a sagacious and experienced missionary from the colony; but this useful counsellor and friend was obliged ere long to return to his own post, and the new missionary whom he had introduced was left alone. Mr. Hamilton was a missionary artisan, and an earnest and useful Christian, of whom Moffat speaks with great love and respect, and whom he calls "the father of the Bechuana mission." Hamilton, in his loneliness, had a hard lot, and many difficulties. He had great manual labour to perform in digging a long watercourse, preparing ground, and building. He had, in many ways, to toil with his hands to preserve himself and family from actual want. Besides, all the head men of the place acted as if they had a right to everything he possessed—everything they could lay their hands on. His goods were stolen when it was known he was conducting some religious service, and could not possibly return to disturb the thieves before a particular time. Of course no one knew who had been the rogues!

After Moffat had joined his esteemed companion in labour, there continued to be many discouragements. For a bit of tobacco, or something of similar value, the missionary might obtain the attention of an individual for a time; but for more than five years the people continued utterly regardless of all instruction, unless it were followed at once by some temporal benefit. The language of these people is called *Sichuana*; and among the districts which use it there are many and great varieties, so that this tongue is very difficult to a European. Moffat found it so, but laboured hard to obtain a knowledge of it. He did not expect much good to be done till he should be able to do without

an interpreter, and could preach to the people directly himself. Meantime he was writing small tracts and hymns in it, and had already begun the translation of the sacred Scriptures.

Thus, against all discouragement, these devoted men laboured on. They had their own dwellings to build, gardens and folds to fence in, channels for water to cut, and crops to raise, of which the natives carried off the larger portion. They had, moreover, the larger buildings to erect which were meant to be used for church and school purposes, and in the midst of all to keep their main object always before them, the teaching and the spiritual welfare of those around them. When the missionaries returned from their labour they sometimes found a stone in the pot, instead of the meat on which they had hoped to dine.

To add to their trials, the country suffered from a severe drought,—the land was barren, the cattle were dying, and many of the people, wasted almost to skeletons, were living on unusual roots and reptiles. The “rain-makers” declared that the rain would not come because of the prayers of the missionaries, and the well of the mission-chapel frightened away the clouds. At last the missionaries were told that they must leave the country, and that if they did not go quietly away they would be compelled. The chief who conveyed this message stood at Moffat’s cottage door, spear in hand, and with a look which was very ferocious.

But Moffat was equal to the occasion. He presented himself at once before the chief and his twelve attendants. There stood his heroic wife with an infant in her arms. With a steadfast gaze the tall missionary looked the spear-bearing chief straight in the eyes, and slowly and firmly replied, “We are unwilling to leave you. We are resolved to remain at our post. As for your threats we pity you; for you know not what you do. We have suffered, it is true, and the Master whom we serve has said, ‘When they persecute you in one city, flee ye to another.’ But what we have suffered is no more than we are prepared to expect



from those who know no better. If you are resolved to get quit of us, you must take stronger measures, for our hearts are with you. You may shed my blood, or you may burn our dwelling, but I know that you will not touch my wife or my children; and," pointing to Mr. Hamilton, "you will surely respect the grey head of my venerable friend. As for me, my decision is made, I do not leave your country." Then, throwing open his vest, he stood erect and fearless. "Now, then," he proceeded, "if you will, drive your spears into my heart; and when you have slain me, my companions will know that the hour is come for them to depart." "These men," said the chief, turning to his attendants, "must have ten lives. When they are so fearless of death, there must be something in immortality."

This was the last threat which these missionaries ever suffered, and from this time the way to the hearts of the people seemed to be opened up. But new dangers arose. Rumours from all sides spoke of the approach of a great army from the interior, which was carrying destruction and ruin before it wherever it went. Moffat therefore went to the north to discover the cause of these rumours, and also to become acquainted with the neighbouring tribes. His station was at the time the farthest removed towards the interior of Inner Africa of any point at which there were missionaries; and he wanted to know the need of the multitudes who were beyond him, and to advise, if possible, in regard to the means by which the Gospel might be sent to them also. He had not gone far when he found that the army which had been spoken of was near at hand. They were Mantatees, and they were now advancing upon Lattakov, where he lived. He at once returned, and warned the Bechuanas of their danger; and, fearing from their weakness and their cowardice that they would fall an easy prey to the enemy, he resolved, moreover, to go to Griqua Town for help. This bold action on his part saved the chief and people, who shortly before had wanted to drive

away the man who was now their deliverer. The Griquas formed a strong party, and, joining with the Bechuanas, they advanced against the invaders, whom they met and put to flight.

But the scenes through which Moffat had at this time to pass were heart-rending. He says, "Seeing the savage ferocity of the Bechuanas (in the frenzy of war) in killing inoffensive women and children for the sake of a few paltry rings, or of being able to boast that they had slain some of the Mantatees, I turned my attention to some of those objects of pity fleeing in all directions. By my galloping in among them many of the Bechuanas were deterred from their barbarous purpose. It was distressing to see mothers and infants rolled in blood, and the living child in the arms of a dead mother. All ages and both sexes lay prostrate on the ground. Shortly after the Mantatees began to retreat, their women, on seeing that mercy was shown them, instead of fleeing, generally sat down, and exclaimed, 'I am a woman! I am a woman!'"

The self-sacrificing spirit of the missionaries favourably impressed the chief and the people, and they yielded to the advice which Moffat had often before given them, and moved in a body to a place which was in many respects superior to the former station of Lattakov,—the present settlement of Kuruman, where so much has been accomplished, and at which so many years of useful labour were afterwards spent. The Kuruman fountain issues full and flowing from a little hill, and the presence of this noble stream was the inducement for removing. The fountain head must be a long distance off, for the rains falling on the hills and plains for forty miles around, in any one year, could not supply such a stream for a single month. It was here that the strength of Moffat's missionary life was spent. The hands of the missionaries were full of work, and yet they extended it.

Moffat had now come into acquaintance with several of the neighbouring tribes and chiefs. He had long promised to make



ROBERT MOFFAT.





a visit to Makaba, king of a people called the Banangketsi, and now he made it. He was most cordially welcomed; and when Moffat proposed to send a missionary to labour among his people, the chieftain replied that he hoped that in future no grass would be allowed to grow in the road between the Kuruman and his country. But the ideas of this poor pagan king were very far from being correct in regard to the work of a missionary, and he was very unwilling to have any conversation with Moffat on religious subjects.

This great man was an illustrious warrior, and when the missionary stated that the object of his visit was to tell him news, his countenance lighted up in the hope that he was about to hear of feats of war and such exploits as were suitable to his own savage disposition. When he found that he was to be told about God and Christ and salvation and the life to come, he resumed his knife and jackal's skin, and began to hum a native air. But one of his men was struck by what he heard of the Redeemer, and particularly with what was said about His miracles. On hearing that Christ had raised the dead he exclaimed, "What an excellent doctor He must have been to make dead men live!" This led to a description of His power, and it was said that that power would be exercised at the last day in the raising of all the dead. While this was passing, the ear of the king first caught the sound of the startling word Resurrection. "What!" he said, "what are these words about? The dead, shall they arise?" "Yes," was the reply, "all the dead shall arise." "Will my father arise?" "Yes; your father will arise." "Will all the slain in battle arise?" "Yes." "And will all that have been killed and devoured by lions, tigers, hyænas, and crocodiles again revive?" "Yes; and come to judgment." "And will those whose bodies have been left to waste and wither on the desert plains, and be scattered to the winds again arise?" he asked, with an air of triumph.

“Yes,” was the answer; “not one will be left behind.” After looking at the missionary for a few moments he turned to his people, and said with a loud voice, “Hark, ye wise men, whoever is among you, the wisest of past generations; did ever your ears hear such strange and unheard-of news?” Then, addressing himself to Moffat, “Father, I love you much,” he said; “your visit and your presence have made my heart white as milk. The words of your mouth are sweet as honey, but the words of a resurrection are too good to be heard. I do not wish to hear again about the dead rising. The dead cannot arise; the dead must not rise!” “Why?” was the inquiry; “can so great a man refuse knowledge, and turn away from wisdom? Why must not one ‘add to words,’ and speak of a resurrection?” Raising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, the chieftain answered, “I have slain my thousands, and shall they arise?” Never before had the light of Divine truth dawned upon his savage mind, nor his conscience accused him for one of the many deeds of cruelty and murder which had marked his course through a long career.

It was not till 1828, seven years after Moffat’s arrival at Lattakov, that the missionaries saw any saving fruit of their teaching; and then they were rewarded for their patient and prayerful perseverance. Aid in the erection of a church and school-house had been voluntarily and cheerfully given; improvements in the general habits of the people had been accomplished, and their greasy skins were now covered with decent raiment. Those who attended public worship behaved with great propriety; and many had become familiar with the arts of civilised life. Standing around the forge, while Moffat with brawny arms was blowing the bellows or wielding the hammer, his long beard tied in a knot at the back of his neck to keep it from the sparks which flew from the red-hot iron on the anvil, they learned something

of the dignity of labour. They had gazed with wonder on the "walking house," or waggon, of the missionary, and now some of them could make one. And gathered at the door-way of the room in which a printing-press was working, they had looked almost with fear at the process by which sheets of white paper disappeared for a moment and then came out with letters upon it, which made known to them that Word of God which some of them could by this time read, and which the missionaries had come so far to make known to them. All this the faithful labourers had for some time seen and gratefully rejoiced in. Lately they had been further cheered by unmistakable evidence that several of their own regular hearers had yielded themselves up to the influence of the truth, and were humbly trusting in the Saviour.

A native church was now formed at Kuruman, the number of members being twelve. The hymns and prayers and lessons and sermon were all in Sichuana. In the evening the members of the newly-formed church sat down together at the Lord's table, using a set of handsome vessels which had just arrived as a present from a Christian gentleman in Sheffield.

The good influence exerted by Moffat and his fellow-labourers at Kuruman was not confined to the people immediately around them. The news of their presence and their work spread to the more distant tribes. Their kindness and purity of heart, their wonderful skill, their unflinching courage and noble bearing, were extolled, and conveyed to the savage mind the idea that they were something more than ordinary men. The accounts of Moffat's excursions from Kuruman to distant tribes are deeply interesting, but it is not possible here to record them. On such journeys and visits his influence with the chiefs and people was very great, and prepared the way for the opening of other stations beyond his own.

About the year 1840, Moffat's translation of the New Testament

was completed. He had translated and written and printed at the station portions of the New Testament, as well as hymns and tracts, but he found it advisable to visit England in connection with the printing of this complete book. It was during this short visit that he published his well-known *Missionary Labours and Scenes in South Africa*, a work which, along with his many addresses in various parts of the country, produced a deep impression, and excited in many minds an increased sympathy with the work of missions in various parts of the world. When he returned to Africa, he took with him Livingstone, Ross, Inglis, and Ashton, as additional missionaries. These he introduced to other stations, retaining help for the Kuruman, but extremely anxious to open up new ground.

He himself laboured on. At length the translation of the Old Testament also was finished, the long labour of many years. He says, "I could hardly believe that I was in the world, so difficult was it for me to realize that the work was completed. Whether it was from weakness or over-strained exertion I cannot tell; but a feeling came over me as if I should die, and I felt perfectly resigned. To overcome this I went back again to my manuscript, still to be printed, read it over and re-examined it, till at length I got back again to my right mind. This was a most remarkable time of my life, a period which I shall never forget. My feelings found vent by my falling upon my knees, and thanking God for His grace and goodness in giving me strength to accomplish my task." What Morrison did for the natives of China, and Carey and Marshman for the races of India, Robert Moffat thus accomplished for the tribes of Central Africa—placed in their hands the Word of God in their own language, having had to make the language itself a written language, for hitherto it had, of course, only been spoken. If his life had accomplished nothing more, this alone would entitle him to the lasting gratitude of the whole Christian Church.



Moffat, more recently assisted by other missionaries, has had the joy of seeing a vast amount of good accomplished at the Kuruman. A centre of good has been established there whose influence extends far. The day, Sabbath, and infant schools have been fruitful of large benefit; the services of the sanctuary have been numerously attended, and many have confessed themselves the disciples of Christ, their lives bearing testimony to their sincerity; printing-presses have been set up, and are at work to supply the increasing demands of a reading community, school books and other works, as well as the Bible itself, being produced at the station; and now a more regular school of instruction for native teachers is organized, and fitly called "The Moffat Institution;" while the advanced standard-bearers, who have penetrated longer distances into the interior, see much to encourage them onward, and hear the voices of the perishing lifted up and saying, "Come over and help us."

Among the Baralongs, Basutos, Mantatees, and Corannas, places of worship have been erected at all the principal seats of population. Moshesh, king of the Basutos, had long desired a missionary; and in 1833 Messrs. Casilis, Arbousset, and Goselin, arrived in the country, sent by the French Evangelical Society. Their work has been assisted by Wesleyan missionaries who have since that time joined them in their labour; so that now, in a land which was formerly the scene of robbery and murder, there is a healthy and gospel influence exercised over many thousands. Indeed, from the eastern borders of the Southern Sahara to Port Natal, a strong chain of mission stations now exists, which, if properly supported by faith and prayer at home, will advance to the utmost extremity of this great continent. All this, under the blessing of God, has, in no small measure, been introduced or encouraged by the life and work and example of Robert Moffat.

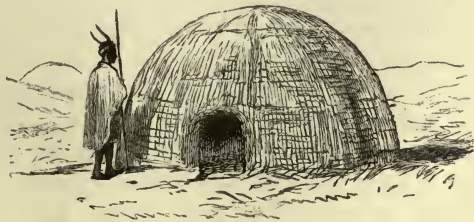
In reference to Kuruman itself, Mr. Gordon Cumming, an im-

partial witness, bears strongly favourable testimony, and says, "At Kuruman I was kindly welcomed by Mr. Moffat and Mr. Hamilton, both missionaries of the London Society, and also by Mr. Hume, an old trader, and long resident there. The gardens here are extensive, and extremely fertile. Besides corn and vegetables, they contained a great variety of fruits, among which were vines, peach trees, nectarines, apple, orange, and lemon trees, all of which in their seasons bear a profusion of the most delicious fruits. These gardens are irrigated with the most liberal supply of water from a powerful fountain, which gushes forth, at once forming a little river, from a subterraneous cave, which has several low narrow mouths, but within is lofty and extensive. This cave is stated by the natives to extend to a very great distance underground. The natives about Kuruman, and the surrounding districts, generally embrace the Christian religion. Moffat kindly showed me through his printing establishment, church, and schoolrooms, which were lofty and well-built, and altogether on a scale which would not have disgraced one of the towns of the more enlightened colony. It was Moffat who reduced the language of the Bechuanas to writing, since which he has printed thousands of Sichuana Scriptures, as also tracts and hymns, which are now eagerly purchased by the converted natives. Moffat is a man admirably calculated to excel in his important calling. Together with a noble and athletic frame, he possesses a face on which forbearance and Christian charity are very plainly written, and his mental and bodily attainments are great. Minister, gardener, blacksmith, gunsmith, carpenter, glazier,—every hour of the day finds this worthy pastor engaged in some useful employment, setting by his own exemplary piety and industrious habits a good example to others to go and do likewise."

Moffat closed his labours on the African continent at the commencement of the year 1870. He had intended to lay his

dust there; but the failure of his own and his wife's health, as well as the affectionate request of the Directors of the Missionary Society, made him willing to return to England. It was painful for him to leave the scene of so many years' labour and sorrow and joy; but God had largely blessed his efforts in many ways, and he was content and thankful that he left others behind him, who by the same gracious help were well able to carry forward the work which it had been his privilege to begin. Having arrived in England, he was cordially welcomed by the Directors of the Society in their board-room in London on the 1st of August. Alas! in a very few months he was to be left to perform the rest of his earthly pilgrimage alone. Mrs. Moffat, so long accustomed to the climate of Africa, sank under the influence of an unusually severe winter, and died on the 10th of January, 1871.

The veteran missionary is still able to do service, now and again, in various ways, to the cause which he loves. He was formerly accustomed to say to himself, "If I could but see the Scriptures in Sichuana I should sing the song of Simeon;" and now it has been his happy experience to superintend the printing of a complete translation of the whole Bible, entirely the work of his own industry and perseverance for a long course of years.



## DAVID LIVINGSTONE.

SINCE he became famous, the story of the early life of David Livingstone has often been told. He was born at Blantyre, a village about ten miles from Glasgow, which, standing upon a steep bank of the river Clyde, is entirely occupied by the people connected with an extensive cotton manufactory belonging to the firm of Henry Monteith and Company, whose business is conducted in the neighbouring city. The situation is one of the most picturesque and beautiful in a district which excels in loveliness. It is close by the castle of Bothwell, which gave title to the earl whose name is associated so closely with that of Queen Mary in the history of Scotland; and is within a few minutes' distance of "Bothwell Brig," the scene of one of the most bloody battles of the Covenanters in their struggle for liberty against the infamous Claverhouse.

The Livingstones were originally highlanders, and in all likelihood gave their probably strange and difficult name an English form when they came to the lowlands, such a practice being not uncommon. David's great grandfather fell at the battle of Culloden. His grandfather was a farmer in Ulva, one of the islands called "The Hebrides," in the western highlands of Scotland, and his father was born there. He distinctly remembered his grandfather, and, as a boy, he listened with delight to his tales of former times in the highlands, and of his own forefathers in connection with them. His grandmother also used to sing Gaelic songs, some of which, as she believed,





DAVID LIVINGSTONE.



had been sung by her country people when they were kept as prisoners, long before her day, by the Turks.

His grandfather could give particulars of the lives of his ancestors for six generations before himself; and David, the future missionary traveller, used to be proud to tell that one of these poor hardy islanders, who was celebrated for wisdom and prudence in the district in which he lived, called all his children around him as he lay on his death-bed, and said, "Now, my children, in my lifetime I have searched most carefully through all the traditions I could find of our family, and I never could discover that there was a dishonest man among our forefathers. If, therefore, any of you or any of your children should take to dishonest ways, it will not be because it runs in the blood. It does not belong to you. Be honest." Livingstone tells us that this has always been his motto,—*"Be honest;"* and, taking the words in their largest sense, he has striven to be honest, or truthful, in all he has said and done in connection with the great work of his life. His more remote ancestors were Roman Catholics. They were made Protestants by the laird or owner of the land, who, when a change had occurred in the government of the country, went round among the tenants on his estates, accompanied by a man with a yellow staff, and commanded them all to become Protestants, and they complied. The new religion was long afterwards known as *"the religion of the yellow stick."*

Livingstone's grandfather, having a numerous family, found his farm incapable of supporting them, and removed to Blantyre Works, where he was employed as a trusted messenger between the factory and the city, it being frequently necessary to convey large sums of money between the one place and the other. His sons, having been well educated, were engaged as clerks in the counting-house. All of them, however, with the exception of David's father, became either soldiers or sailors at the time of the great war between France and England. He, the father

of the missionary, entered into business as a tea-dealer, and remained at home. He brought up his children in their earlier years in connection with the Church of Scotland, but he afterwards left that communion, and, during the last twenty years of his life, was a deacon of an Independent Church at Hamilton, a considerable town a couple of miles distant. His son speaks of him with gratitude and affection as having carefully instructed him in the knowledge of Bible truth, and as having set before him from his infancy a consistent example of earnest piety. He died in 1856, when his son was in the midst of one of his great African journeys. Of his mother he also speaks with tenderness. She was a careful and industrious woman, striving to make her household comfortable and happy in regard to this life, and anxious to see her children safe for the life to come.

David went into the factory at the age of ten. Cotton-spinners are assisted in their work by boys and girls called "piecers," on account of their occupation in piecing together or joining the threads which are used in the process of spinning; and this was the first employment of David Livingstone. But although he began the work of his life so, he did not mean so to end it. He had a strong desire for knowledge and learning. He therefore with part of his first week's wages bought a Latin Grammar, and for several years afterwards prosecuted the study of Latin at an evening school connected with the works, and which was held between the hours of eight and ten. The dictionary part of his labours he followed up after he went home, generally till midnight, and often beyond it. He had to be back at his work by six in the morning, and, with the exception of meal times, to continue at it till eight o'clock at night. In this way he made himself familiar with many of the classical authors, and showed how much may be done by determination and diligence. The helps and opportunities which are now within the reach of young people in



this country are immensely greater than any which were possessed by David Livingstone. No youth need now feel his way barred against any path to honour and usefulness in the church or the world, which, with dependence upon Divine Providence, he may set his heart upon.

In reading, Livingstone devoured everything which he could lay his hands upon except novels. These he would not touch. Books of science and of travel were his special delight. Of religious books he was not for several years by any means so fond.

His parents had taken great pains to instruct him in the knowledge of the Bible, and he understood its great truths at an early age. He saw clearly the way of salvation by simple faith in the atonement of Christ; but his knowledge had no commanding power over him. About the age of sixteen he began gradually to feel the necessity and importance of a personal interest in these things. He had seen the truth of the Gospel before, and yet he had not seen it—he had not seen it in its glory. He was like very many young persons who have been brought up in Christian families and in our schools and churches. They are well acquainted in a certain way with what the Gospel says, but require the Holy Spirit graciously to open their eyes to the beauty of what they thus know. For this their parents and teachers earnestly pray on their behalf. When this change passed upon David Livingstone, he says it was like what would happen if it were possible to cure a case of “colour blindness”—a defect of vision which prevents persons from discerning one colour from another. He tells us, “The perfect freeness with which the pardon of all our guilt is offered in God’s Book drew forth feelings of affectionate love to Him who bought us with His blood; and a sense of deep obligation to Him for His mercy has influenced, in some small measure, my conduct ever since.”

Moved by the love which true religion begets, he soon resolved

to devote his life to the task of lessening human misery. He came to the conclusion that it would greatly increase his usefulness if he could become a missionary to the Chinese; and therefore he set himself resolutely to obtain a medical education, well knowing that that would be of great importance to him as a missionary to China. He wanted to become a doctor, not that he might practise in that profession at home, but in order that he might be useful as a missionary abroad.

With this object in view he at once began to study botany, and, limited as his time was, he found opportunities to make excursions all over the district in which he lived, in pursuit of the knowledge of this interesting science. These journeys were usually made in the company of his two brothers, and they were a means of much enjoyment as well as instruction to them all.

He was now promoted in the factory to "a pair of wheels," that is, he became a spinner. While at his work he was accustomed so to place a book on the spinning-jenny as to be able to catch sentence after sentence as he passed, and thus he kept up a somewhat constant study undisturbed by the roar of the machinery. Divine Providence was training him for the future, and he knew it not. In later years he was accustomed to refer to this practice as having given him the power of taking his mind off from surrounding noises, so as to be "able to read and write with perfect comfort amidst the play of children, or near the dancing and songs of savages."

He was still young and slim, and the toil of cotton-spinning was severe upon a youth of nineteen, but it was well paid for; and it enabled him to support himself while attending medical and Greek classes, as well as the divinity lectures of Dr. Wardlaw in winter, by working with his hands in summer. He informs us that he "never received a farthing of aid from any one, and should have accomplished his purpose of going to China as a medical missionary in the course of time by his own efforts," if

some friends had not advised him to join the London Missionary Society. He says, "It sends neither Episcopacy, nor Presbyterianism, nor Independency, but the Gospel of Christ to the heathen. This exactly agreed with my ideas of what a Missionary Society ought to do; but it was not without a pang that I offered myself, for it was not quite agreeable to one accustomed to work in his own way to become in a measure dependent on others. And I would not have been much put about though my offer had been rejected."

In future years he looked back on that life of toil with thankfulness that it had formed so large a part of his early education; and declared that if it had been possible to begin his life anew, he should have chosen the same lowly style, and would have preferred to pass through the same hardy training.

Having finished his medical education, he was admitted, after examination, a Licentiate of the Faculty of Physicians and Surgeons at Glasgow University, and says that it was with "unfeigned delight that he thus found himself a member of a profession which is pre-eminently devoted to practical benevolence, and which with unwearied energy pursues from age to age its endeavours to lessen human woe." But the workings of Divine Providence are often mysterious. Although he was now qualified to carry out his original plan, war was then raging between this country and China, and he could not proceed to that field of labour. He who "sees the end from the beginning" had, as the result now shows, designed him for another sphere. Moffat's narratives in respect to Africa were at the time exciting much interest in that country, and being invited to go thither, he attended for a period to a more extended course of training as a minister, and went to that great continent which was to be the scene of his noble toils and great honour and usefulness. He was ordained in Albion Chapel, Moorgate Street, London, and, in 1840, embarked for his destination.

The general instructions which he had received from the Directors of the Society led him as soon as he had reached Kuruman, Mr. Moffat's station, to turn his attention to the north. He therefore waited there only as long as was necessary to recruit his oxen, which were wearied out with their long journey from the coast. This expedition for the purpose of finding a suitable station was short, but he formed an acquaintanceship in the course of it with the chief Sechele, with whom he had afterwards much intercourse. Having returned to Kuruman, and remained there for about three months, he went back to the place where he had met the chief who has just been mentioned, resolved this time to stay sufficiently long to be able to choose in that distant part of the country some locality in which he might continue his missionary labours. Here, for the purpose of obtaining a proper knowledge of the language, he cut himself off from all European society for about six months, and was thus compelled to use, as he best could, the language of the people. By this means he became acquainted with the habits, ways of thinking, laws, and speech of those among whom he was to settle, and this knowledge did him good service in all his future intercourse with them.

During his absence at Kuruman for his luggage, the tribe among whom he had resolved to labour was attacked by another, and had been driven from the place at which he had left them, and where he had lived with them. He resolved to follow them, and circumstances made it necessary for him to perform a very long journey. He had to travel more than a hundred miles on ox-back. The place which he at last fixed upon as his permanent mission station was the beautiful valley of Mabotsa, and at this spot he took up his abode in 1843.

It was here that his life was put in such danger by that attack of a lion of which many have heard as they have been told parts of the story of this great man's life. The village of







LIVINGSTONE AND THE LION.

Mabotsa, where he now lived, was much troubled by lions, which leaped into the cattle-pens at night, and destroyed the cattle. They even attacked the herds in open day. It seems that if one of a troop of lions is killed the others leave the district. Livingstone therefore resolved to go with the people next time the herds were attacked, and help them to rid themselves of this danger by destroying one of the robbers. They found the lions on a small hill covered with trees. A circle of men was formed round the foot of this hill, and as they ascended they gradually closed up till they came pretty near to each other. Livingstone was down below, along with Mebalwe, a native schoolmaster, and he saw one of the lions sitting on a piece of rock within the now closed circle of men. Mebalwe fired before Livingstone could, and the ball struck the rock on which the animal was sitting. The brute bit at the spot which had been struck, as a dog bites at a stick or stone which is thrown at him; then leaping away, broke through an opening in the circle and escaped unhurt. The men were afraid to attack him; and when the circle was re-formed two other lions were seen inside of it; but Livingstone was afraid to fire lest he should strike the men; and the beasts were allowed to escape like their companion. Since the party could not get at any one of the lions, they returned to go back to the village. But in going round the end of the hill he saw one of them sitting on a piece of rock as before, and fired both barrels of his gun at it. The men called out, "He is shot, he is shot! let us go to him." Livingstone saw the lion's tail erected in anger behind a bush which was near him, and begged the people to wait till he should load again. While he was in the act of doing this, he heard a shout, and, starting and looking round, saw the fierce beast just springing upon him. It caught him by the shoulder, and both came to the ground together. Growling horribly close to his ear, it shook him as a terrier dog shakes a rat. Turning round to relieve himself of the weight of the animal

which now had him completely under it, with one of its paws on the back of his head, he observed that its eyes were directed to Mebalwe, who was at a distance of ten or fifteen yards, and was trying to shoot. But his gun missed fire in both barrels, and the lion immediately left Livingstone, and, attacking Mebalwe, bit his thigh. Another man attempted to spear him, and he left Mebalwe and caught this man by the shoulder; but at that moment the bullets which Livingstone had shot into him at first took effect, and he fell down dead. These attacks that he had made must have been in the fury of his dying rage. The men declared him to be the largest lion they had ever seen. Livingstone tells us that "besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of his arm." This arm never became what it had been before, and, strange to say, after the great missionary-traveller died, and when his remains were brought home to this country for honour and burial, although there was no room for doubt on the point, it was the condition of this arm that fully convinced his friends that the body which had been carried so far, and which had now come into their possession, was really that of him whose death they so much lamented.

Between Livingstone and the chief of the people among whom he was now living and labouring, there sprang up a very close and lasting friendship. The chief's name, as has been said before, was Sechele. From the first this man had interested him. On the first occasion of his attempting to hold a religious service, Sechele remarked that it was the custom of his nation when any new subject was brought before them, to put questions on it, and begged to be allowed to do the same in the present case. Of course he was gladly permitted to do so. The subject upon which the missionary had been speaking was "the great white throne, and Him who shall sit on it, from whose face the heaven and earth shall flee away." The chief said, "You startle me;



these words make all my bones to shake ; I have no more strength in me ; but my forefathers were living at the same time yours were, and how is it that they did not send them word about these terrible things sooner ? They all passed away into darkness, without knowing whither they were going." The missionary answered as best he could ; but such questions put by a heathen ought to teach us that what we do in this matter we ought to do quickly. Souls are perishing, and we need to make haste to save them.

Sechele was a very superior man, and ere long he became a decided Christian, and the missionary's earnest helper. He set himself to learn to read as soon as ever he had the opportunity, and so close was his application that his progress was very rapid. These people understood the language into which Mr. Moffat had translated the Scriptures, so that the Word of God was at once an open book to them. Livingstone says that he never went into the town, but Sechele pressed him to hear him read some chapters of the Bible. Isaiah was a great favourite with him ; and he was accustomed to express himself in strong admiration of various persons who are prominent in the Bible : "He was a fine fellow, that Paul !" "He was a fine man, that Isaiah ; he knew how to speak !" In the hope that others might, like himself, thereby be led to think favourably of Christianity, he asked Livingstone to begin family worship with him in his house. He did so ; and by-and-by was surprised to hear how well the chief conducted the prayer in his own simple and beautiful style ; for he was quite a master of his own language. In the course of a short time, Sechele, having been proved consistent in his professed regard for Christianity, was baptized. He sent home to their people all his wives except the one he had married first, and became a useful instructor of his people in the knowledge of Divine things.

But war was a great hindrance to the success of the mission.

The schools were well attended by young and old, so also were the services for worship and preaching, and some gave evidence that they had really given themselves up to the Saviour; but the constant alarm in which the people were kept by the actual or threatened attacks of their neighbours, not only unsettled their minds, but interfered with their liberty and power to pay attention to such things as they wished to do. A prolonged season of drought was also a serious obstacle. Both men and women were compelled to be absent on long excursions in search of roots and game and other means of living, whereas they could otherwise have been employed under the direction of the missionary in the use of means for their improvement in many ways. That part of the country was becoming permanently dry, so that it was seen to be necessary that the tribe should remove to some other and more favourable district. After all his labour and patience this was very discouraging to Livingstone. The ignorant people even blamed him and his work for their want of rain. The uncle of the chief, a very influential and sensible man, one day said to him, "We like you as well as if you had been born among us; you are the only white man we can become familiar with; but we wish you to give up that everlasting preaching and praying; we cannot become familiar with that at all. You see we never get rain, while those tribes who never pray as we do obtain abundance."

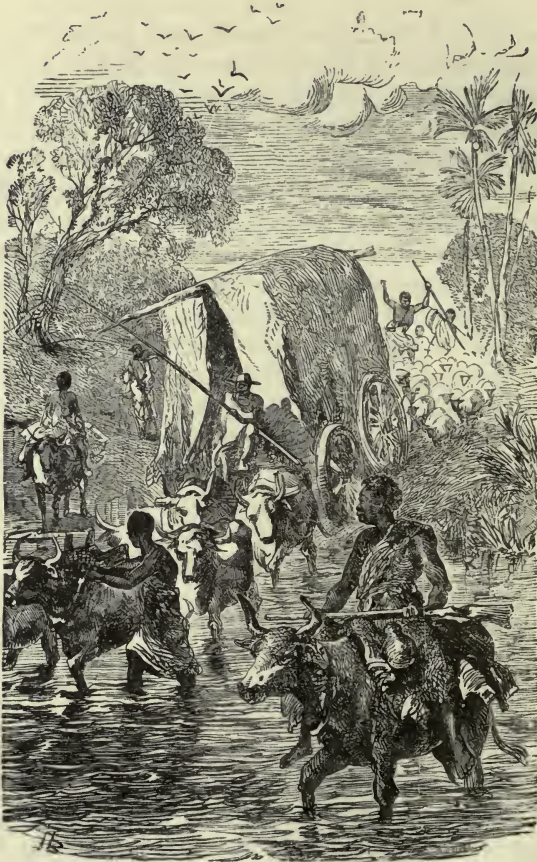
Livingstone pointed out to the chief that the only way of watering the gardens was to select some never-failing river, and guide the water by means of a prepared channel so as to be able to apply what was necessary to the cultivated lands. This proposal was acted upon, and the whole tribe moved to the Kolobeng, a stream about forty miles distant. The people made the canal and dam in exchange for the missionary's labour in assisting to build a square house for their chief. They also built their own school under his superintendence. His own house at Kolobeng

was the third which he had reared with his own hands. A native smith had taught him to weld iron ; and having improved by scraps of information in that line from Mr. Moffat, who also had given him hints in carpentering and gardening, he was becoming handy at almost any trade, besides doctoring and preaching ; and as his wife, Mr. Moffat's daughter, and therefore well acquainted with life in the desert, could make candles, soap, and clothes, they may be considered to have possessed between them the indispensable accomplishments of a missionary family in Central Africa, namely, the husband able to be a jack-of-all-trades out of doors, and the wife a maid-of-all-work within.

The change of place answered admirably for the first year, but in the second year no rain fell, and in the third there was the same painful experience ; and the same difficulties which had formerly hindered the mission were renewed. The mission family itself was dependent for supplies of corn on Kuruman, and sometimes were at the point of starvation ; for the distance was long, and the means of conveyance were uncertain.

Livingstone twice performed a journey of about three hundred miles to the eastward of Kolobeng, in trying to benefit the tribes who resided in those parts, and he now desired to visit those who lived farther in the interior. The journeys which he had made led him to the conclusion that he might be more useful himself—without taking into account other missionaries for whom he might open the way—if he were in the midst of a larger population in a better-watered country where the people could remain around him. It was in this way that he was first induced to make those excursions which, in the end, became the extensive travels which have made his name famous all over the world. He was looking for openings by means of which the Gospel might be preached to the benighted and perishing people ; and as he was now able to make himself understood wherever he went, he preached the Gospel in all his journeys, and thus, for the first





TRAVELLING IN SOUTH AFRICA.

time, in many parts of Africa was the first to pronounce the name of Him who alone can raise that great continent above its many woes.



He had a strong desire to visit a great chief, named Sebituane, who, with a vast multitude of people under his authority, lived at a distance of several hundred miles in the interior. He understood that this chief earnestly wished to have intercourse with white men, and was persuaded that Christian missions might be usefully conducted among his people. Having set out on a journey with this object in view, he was accompanied by two gentlemen fond of African travel, Mr. Oswell and Mr. Murray; but they found unconquerable hindrances and difficulties in their way, and were obliged to return. The difficulties were the work of the chiefs who ruled in the country through which they had to pass, and those chiefs would neither furnish them with guides nor permit them to go forward. Sechele, the chief at Livingstone's own station, had done all that was possible to obtain a passage for his missionary friend, but it was in vain that he attempted to proceed. It was on this journey that the discovery was made of the great lake Ngami, "a beautiful sheet of water then first beheld by Europeans."

He again left on the same errand, after about ten months' labour in his ordinary work at Kolobeng, and this time he was accompanied by Sechele the chief. He also took his wife and children with him. But he was once more disappointed. Fever prostrated several of the men who were employed as guides and guards; two out of the three children were also seized; and the whole party were compelled to retreat to a more healthy part of the country, and wait for a more favourable season. Sebituane heard of the unsuccessful attempts of the white man to reach him, and sent presents of oxen to the chiefs who lay between Livingstone's place and his, and used other means to bring about the desired meeting.

After another season of busy labour at home the missionary undertook a third journey to Sebituane's country. Mr. Oswell, who was still in Africa, went with him, and, that he might show

confidence in the natives through whose lands he had to pass, he again took with him his wife and two children. The party reached the country of the great chief, after many toils and much difficulty. Sebituane was about twenty miles down the river upon which his principal town stood, and Livingstone and Oswell went in canoes to the place where he was. He himself having been at a distance when he heard that the white men were in search of him, had come very many miles to bid them welcome. He made them presents of food, after the manner of these people, and left them to rest for the night, providing abundantly for their comfort; and in the morning, long before it was daylight, was at the place where they had slept waiting to converse with them.

Sebituane was at the time of this visit about forty-five years of age, tall and wiry, cool and collected in his manners, and more frank in his answers than any other chief whom Livingstone had ever met. He was a great warrior, but he ruled by love as well as fear. The number of his people was very large, and their flocks and herds were very numerous.

It was Livingstone's strong desire to fix his residence in the midst of this immense multitude, that he might preach the Gospel where Christ had never been named, thus carrying the true religion far beyond any point to which the knowledge of it had yet reached. Sebituane understood his purpose, and favoured it. He was much pleased with the confidence in him shown by the bringing of the children, and promised to take the missionary to see his country that he might choose a place and at once begin his work. But it was not at this time so to be. Sebituane, just after receiving the white men whom he had so long desired to see, was seized with inflammation of the lungs, and in a few days died. So strange is the providence of God!

Livingstone gathered the people and preached to them, and he says, "On the Sunday afternoon in which he died, when our

usual religious service was over, I visited him with my little boy Robert. 'Come near me,' said he, 'and see if I am any longer a man; I am done.' He was sensible of his condition, and knew that he was dying. I admitted to him that it was so, and spoke a single sentence about the hope after death. 'Why do you speak of death?' said one of his great men; 'Sebituane will never die.' If I had persisted it would have been thought that I wished him to die. After sitting with him for some time, I commended him to God and departed. He shortly afterwards breathed his last." Livingstone says again, "He was decidedly the best specimen of a native chief I ever met. I never felt so much grieved by the loss of a black man before; and it was impossible not to follow him into the world of which he had just heard for the first time. 'The Judge of all the earth will do right.'"

At Sebituane's death his daughter became chief, and she continued to the missionary the same offer which had been made by her father. Various places were looked at, but none would suit. The safe positions were unhealthy, no European could live in them on account of the African fever; and the healthy parts were all exposed to the dangers of war. Livingstone was therefore obliged with a heavy heart to give up all idea of settling in this thickly-peopled country.

Since the Boers would not allow the peaceable instruction of the natives at Kolobeng, his present station, and since it would have been extremely hazardous to expose European lives in a region so unhealthy as the protected portions of Sebituane's country, the missionary resolved to send his family to England, and to return alone that he might explore the country in search of a healthy district which might prove a centre of civilization from which might be diffused among those masses of people the blessings of the Gospel. The Directors of the London Missionary Society cordially approved of this idea, and left the matter

entirely in his own hands. He went accordingly to the Cape, with his wife and children, in April, 1852, and having placed them on board a homeward-bound ship, he returned, that by perseverance and toil he might, by the help of a gracious Providence, accomplish the purpose which had been so much in his heart.

Having sent home his family, he started on his next journey in the beginning of the June immediately following. By some he is thought of as having from this time become more of a traveller than a missionary; but that is partly a mistake. It is true he did not from this time settle down to stay and work at any one station, yet wherever he went he embraced every opportunity of preaching the Gospel and of making known the truth about God and His will in other ways. His great object in all his journeys was to find suitable openings for Christian teachers, and to be the means of helping the people to the knowledge of such industry and trade as might probably deliver them from the awful horrors of the traffic in slaves.

With these objects in view he went directly back to Sebituane's country. The deceased chief's son was now chief. His sister, according to the wish of their father, had taken the place of chief, but did not like it, and with the consent of the people had prevailed upon her brother to take the office. The young chief cordially welcomed Livingstone, and went with him to various parts of the country looking for a proper district to begin a mission, but none could be found. Sekeletu, the young chief, encouraged the people, both at his own proper home and at all the villages which were visited, to attend the religious services; and the numbers who came, and their attention and their behaviour even when they were present for the first time, were very encouraging. The heathenism which the missionary saw all around him—the dancing, and roaring, and singing, and quarrelling, and murdering—deeply grieved him; but the



plain preaching of Christ as the Saviour of sinners was not despised, and if he could have stayed among those thousands of people he gladly would have done so; but there was no healthy place at which he could hope to live in peace, and, although the toil and the danger were very great, he resolved, since he could not remain here, to go right on across the continent of Africa till he should reach the sea, and thus be able to guide the way of future labourers in Christ's cause.

This he did in a spirit of devoted zeal. It was a great undertaking; but he says he "had always believed that if we serve God at all, we ought to serve Him in a manly way, and he was determined to succeed or perish in the attempt to open up this part of Africa. A noble resolution, truly! and one which puts before us the true spirit in which the service of God is still to be engaged in.

It is not our purpose to speak here of Livingstone's travels by means of which his name has become so well and honourably known; but it is proper to observe that in all circumstances he used such means as he could command for shedding at least a few rays of light upon the minds of those all around him who were living in the darkness. He took a number of men with him, most of them being from Sebituane's country, whom he calls Makololo. Speaking of the manner in which he spent his time, he says, "All of us rise early to enjoy the luscious balmy air of the morning. We then have worship, and speak to those who can be brought together, explaining in the simplest words which I can employ the remedy which God has presented to us in the inexpressibly precious gift of His own Son, on whom the Lord 'laid the iniquity of us all.' The great difficulty in dealing with these people is to make the subject plain. We then turn our attention to the duties of the day." This was his practice in all his journeys.

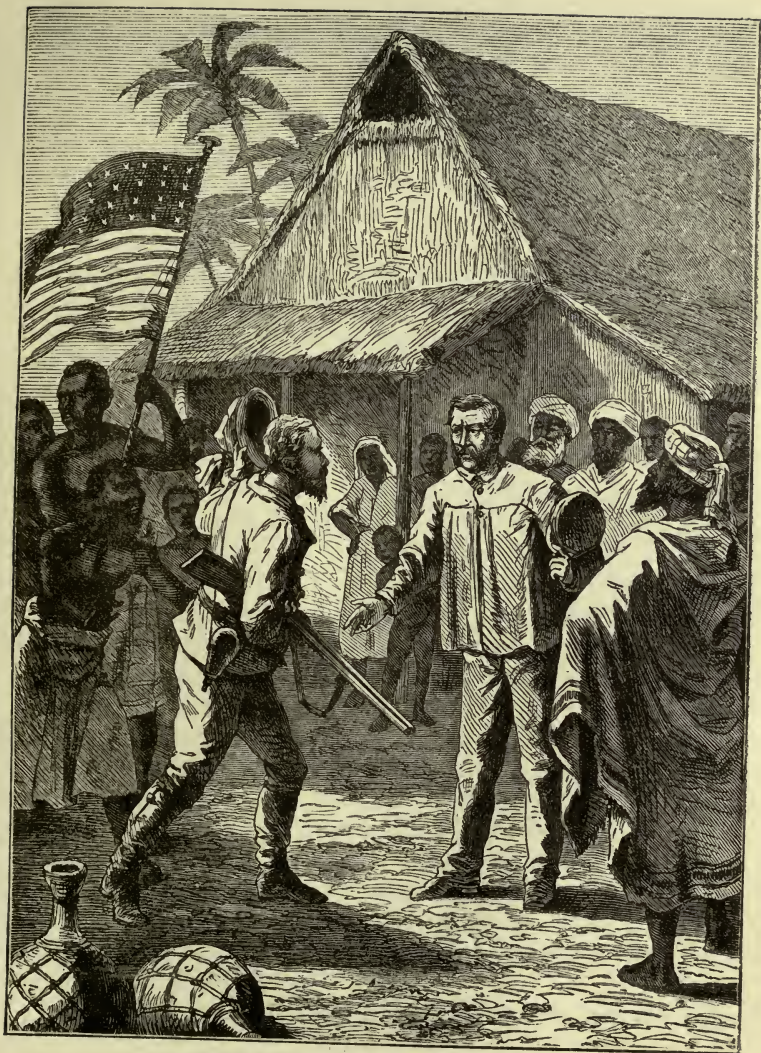
As he proceeded on his way, he came upon idols in various

places. There are not many idols in Africa. Those which he saw were rude and ugly, and were placed in the woods without any temple, standing on beams supported by poles, and near the villages. The people do not love their idols, they fear them, as idolaters always do. They flee to their idols only when they are in distress or in danger. It is sad to think that some among ourselves act in the same way in regard to the only true God: they do not love Him and trust in Him; they simply cry to Him in the day of need or of fear.

We cannot stay to tell of the wonderful sights he saw, of the dangers he escaped, of the interest which he excited by means of his visits to England, through his speeches and his books. Missionaries from various societies now labour at stations far into the interior, the way having been opened up by his visit.

Several times during the seasons of his long absence from the abodes of civilized men he was said to have been killed, but God graciously watched over him and preserved him. On such occasions means were always used to discover him and relieve him. His last absence from England had been so long that various expeditions had been sent to find if he was living or dead; and at last he was found at a place called Ujiji, by Mr. Stanley, an American gentleman who had been sent by a generous friend of the traveller's, Mr. Bennett, also an American. Mr. Stanley discovered him at the end of the year 1871, and cheered him—for he was ill and disheartened. Being relieved and furnished with all the necessary means, he some time afterwards left on his last journey.

In the course of this journey he died on the 4th of May, 1873, at a place not far from Lake Bamba. He had been marching in a fearfully marshy country, with the water for three hours at a time above his waist. Being attacked with dysentery, he was carried away in about a fortnight. His faithful attendants em-



MEETING OF LIVINGSTONE AND STANLEY.







balmed his body in their own rude fashion, and his remains were brought home, and interred in Westminster Abbey about eleven months after his death. Among the carriages which accompanied him to his grave were those of the Queen and the Prince of Wales. And so it is that the dust of the Blantyre piecer-boy, the humble missionary of Kolobeng, the great missionary-traveller of Africa, sleeps side by side with that of the most honoured of Britain's sons.

What an example to the young—to boys—is here! All may not thus become great; but some may—the path is still open; and, in any event, the same great Master whom Livingstone sought to honour still gives welcome to the willing, and has still for the faithful the crown which he prized most of all: “Well done, good and faithful servant, enter thou into the joy of thy Lord!”

Livingstone died in the midst of his labours. He had been accustomed for years at a time to wander in those deserts with none near him who could fully understand him—none save One, to whom he unburdened his anxious mind, and doubtless He was with him at the last. And there are creatures of a high order who are “ministering spirits to the heirs of salvation;” doubtless they too were present beside his lowly tent death-bed, and willingly bore away his spirit with them that he might share the glory of their home of light.

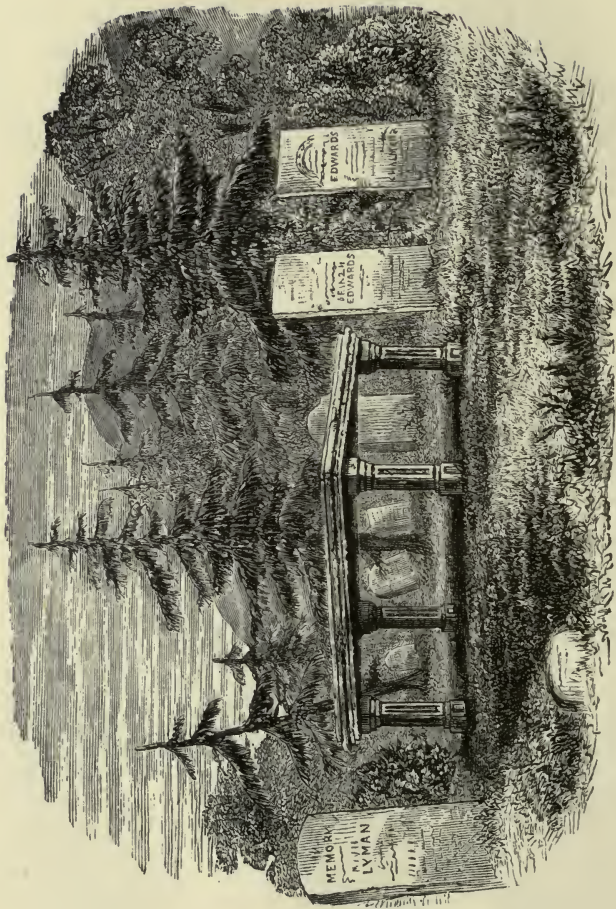
He had never ceased to regard himself as a missionary. In all his wanderings he was glad to embrace opportunities of making known the true God, and of preaching the Gospel of His Son. Indeed, after he was in the eyes of many only the traveller, he was in some respects more the missionary than he had been before. He carried Divine truth into “the regions beyond,” and thus did not encroach upon any “other man's line of things made ready to his hand.”

When Africa is free from the fear of the man-stealer, when

her marvellous productions are cultivated and manufactured and exported by peacefully industrious tribes, when the Gospel which he sought to introduce shall be widely known, then shall be remembered in every negro village the "good white man" who gave his life that he might bring the blessings of salvation and peace to the homes of the black men, and do good to this great land.



North America.



BRAINERD'S GRAVE.



# NORTH AMERICA.



JOHN ELIOT.



WHEN Europeans first landed in North America, they found the country peopled by scattered tribes, spread over great plains and forests, and strangers to all the arts and refinements of civilized life. They were savages; they had no settled abode, but wandered from forest to forest, or from plain to plain, as game was scanty or abundant, almost their whole living being obtained from hunting, which was their only peaceful occupation. They were constantly engaged in war, tribe fighting against tribe; such war being carried on in the most barbarous fashion, and marked by deeds which, though gloried in, ought to have been the shame of those who committed them. They had a sort of dignified bearing about them, were not without hospitable kindness to those with whom they were at peace; but they were malicious, cunning, and cruel to the last degree. Their religion was mixed up with the grossest superstition; they used charms and spells, with the view of keeping off the influence of the powers of evil, whom they worshipped more frequently than the Great Spirit whom they professed to adore, and whom they spoke of as the Author of all that was good. Their lives were depraved by great wickedness and deeply corrupted by low vices.

John Eliot, who has fitly been called "the Apostle of the Indians," was the first who did much for these poor native people. There is not much known of the early life of this good and useful man. He was born in 1604, in England, but at what particular place has not with certainty been discovered. It is supposed to have been at Nazing. All that is known of his parents is that they were eminently pious. Eliot himself wrote of them, "I do see that it was a great favour of God unto me to season my first years with the fear of God, the Word, and prayer." This good training and these early advantages are instruments which the Holy Spirit employs to bring forth His fruit in youthful minds, and in this case they soon showed themselves in habits of earnest piety and dedication to the service of God. Among the means by which the youth was brought to serious thoughts on the subject of personal religion, were the teaching and example which he enjoyed in connection with the family of Thomas Hooker, a clergyman, who, being unwilling to submit to some of the rules of the Church of England, resigned the office of Lecturer which he held in the town of Chelmsford, and opened a school at Little Baddow, a village in the neighbourhood. Eliot was educated at the University of Cambridge, and was distinguished for his love of languages, and for the skill and proficiency at which he arrived in Greek and Hebrew. This is worthy of notice in connection with his knowledge afterwards of the speech of the Indians, and of his labours in translating the Bible and other books into it. God gives natural talents and early training to His servants such as fit them for the work for which He designs them. When he left Cambridge he became an assistant to Mr. Hooker in his school, and continued so till he left for America in 1631, to which country Mr. Hooker followed him two years afterwards.

By Mr. Hooker's influence Eliot was led to devote himself to the work of the Christian ministry. He had probably been

ordained in the Church of England ; but there is no record of his having performed the duties of a clergyman in this country. He sought refuge in North America from the oppressions which at that time were a burden to many at home, and in the land of his adoption began at once earnestly to preach the Gospel both to the settlers and the native Indians.

Soon after his arrival in the country to which he had come he was invited to supply the place of minister to a congregation at Boston, during the absence in England of Mr. Wilson, their pastor. When Mr. Wilson returned it was proposed to Eliot that he should remain as his colleague ; but he thought himself bound to undertake the duty of ministering to a number of former friends and neighbours who had emigrated in the year following his own departure from England, and had settled at a place about two miles from Boston, to which they gave the name of Roxburg. Roxburg is now a large and flourishing town, though so near to the great city of Boston as to be really one of its suburbs. Here Eliot fixed his abode, and for nearly sixty years was minister, making this his head-quarters, from which he went forth time after time to carry on his great work among the Indians in the surrounding country.

This desire for the conversion of the Indians seems to have influenced and occupied his whole thoughts. He was very absent-minded, and, if it had not been for his eminently godly and intelligent wife, would have been so completely thrown into confusion in all his affairs, that he not only would not have been able to do anything for others, but would not have been in a position to support himself and his family. On one occasion, when several of his cattle were standing near his door, he was asked to whom they belonged ; but the good man's mind was running upon Indian alphabets and Indian words, and upon his work among these people ; and he was obliged to confess that he did not know even his own cattle. He was extremely generous.

The treasurer of his congregation, having paid him his salary at the proper time, knew his disposition, and tied it for him into a handkerchief, upon which he put many knots, requesting him to carry it home. On his way Eliot called on a poor woman. Finding that she stood in need of help, he began to untie his handkerchief, but, baffled by the knots, he at last handed the whole over to her, saying, "Here, my good woman, take it; I believe the Lord designs it all for you." These instances are not intended to illustrate the man's wisdom—people ought carefully to manage all their affairs; but they show how completely he was occupied with the great task of his life—how completely free he was from selfishness, and how benevolent was his disposition in regard to others. Many men, who are really good men, would be disposed to smile at what they would call such weakness, and to pity it; but looked at from certain points of view this is not weakness, but strength.

It was in 1646, fifteen years after his arrival in America, that Eliot, at the age of forty-two, formally entered on his great work of preaching to the Indians. He had delayed making this beginning until he had become familiar with their language. This was a work of very great difficulty—a difficulty which others have encountered and overcome since Eliot's time, but which was then such as few men had contended with. Having by great diligence and patience thus prepared himself, he set out on the 28th of October, in the year 1646, in company with three other persons, to preach his first sermon. The appointed place was about four or five miles from Roxburg, and he was met there by Waban, a "wise and grave Indian," who led him to a wigwam, or hut, in which a large number of the natives were collected, who had come from all parts to hear the new doctrines. After prayer in English, he spoke in the Indian language for about a quarter of an hour, explaining the Gospel to his hearers. When he had done, he asked those who were present whether they had



understood his meaning, and then encouraged them to ask questions. They answered that they had understood his words, but that they wanted to know about the things he had spoken of. They asked him "how he came to know Jesus Christ." "Were Englishmen ever as ignorant of Jesus Christ as Indians?" "Can He understand prayers in the Indian language?" "How came the world to be full of people if all were drowned in the flood?" He does not tell us what replies he gave, but he says he conversed with the people for about three hours, and that they were very attentive to the instructions which he gave them. He closed with prayer in the Indian tongue, to convince those present that God could understand them.

His next meeting with these people was on the 11th of the following month, and it was attended by larger numbers than the former one. He first addressed the children, and then the others; and then as before invited his hearers to ask him questions. This they very freely did. One old man, with his eyes full of tears, wanted to know "whether it was not too late for him to repent and seek after God." In answering these questions much time was spent, many shed tears, and not a few showed deep interest in the service of the day.

The third meeting was held on the 26th of the same month, but was not so large a one. This was owing to the "powows," or medicine men, who saw that their craft was in danger, and warned their countrymen to keep away. But Waban took up the cause of the missionary very warmly, and learned to repeat to the people the lessons that he had learned from him. Another Indian, Wampas, brought his children, and begged that they might be instructed in the knowledge of the Gospel. The example was followed by others; and at the fourth meeting, about a month afterwards, all the Indians present offered their children to be instructed.

All this was encouraging; but Eliot saw from the first that before much good could be done, it would be necessary for the

Indians to leave off to some extent their wandering habits. He therefore applied to the general court of the colony for a grant of land for the purpose of building a town in which the people might settle, and where they might bring up their children, or allow them to be brought up, in a Christian manner. The grant was made, and the Indians were persuaded to form a settlement on it. By Eliot's directions they surrounded their town by a stone wall and a ditch, for their protection and safety. They called their town *Norranetum*, which means "rejoicing," and began to employ themselves in cultivating the fields and in learning different trades. The place was the same ground on which Eliot had first met them, and they continued to occupy the same wigwams or huts so far as they were suitable. The inhabitants were sometimes employed by the English in their fields, but from their former habits they were very indifferent labourers. Many improvements were accomplished. The custom of a man having more wives than one was given up, and the previous practice of field labour by the women only was discontinued; while instead they were taught to spin and to occupy themselves in other suitable employments. Courts of justice were appointed among them, for their own affairs exclusively, and the government looked with approbation on what had been accomplished.

Meetings were held in other places besides this, particularly at *Nepoussit*, about four miles from *Roxburg*, and also at *Concord* in the same neighbourhood. At the latter, another settlement was formed by the Indians themselves on account of what they saw going on at *Norranetum*. But Eliot's labours were not confined to these settlements. He availed himself of every opportunity of preaching to the Indians wherever he could find them collected together. Every year a great meeting of them for fishing used to take place at a station on the river *Merrimac*, called *Pantucket*. These meetings he faithfully attended, and preached and talked with those whom he found there.

He succeeded in persuading the Indians to observe the Lord's day, and some of the sachems, or chiefs, began to be favourably disposed towards the Gospel. One of the earliest of these was Papassaconnoway, who openly declared that he meant to pray to God himself, and to persuade his sons to do the same. There is every reason for believing that both father and sons did as they had promised, and others followed their example.

The difficulties and hardships of this work were very great. Eliot says, "There is not so much as meat, drink, or lodging for those who go to preach the Gospel among them; but we must carry all things with us, and somewhat to give unto them." And again, "I have not been dry night nor day from the third day of the week unto the sixth, but so travelled, and at night pull off my boots, wringing stockings, and on with them again, and so continue. But God steps in and helps. I have considered the Word of God in 2 Tim. ii. 3, 'Endure hardness as a good soldier of Jesus Christ.'" Sometimes also his life was in danger from the sachems who were opposed to his preaching. The chiefs were especially opposed to his idea of building towns, fearing that thus their power over their tribes would be lessened.

Others, who had looked with compassion on these degraded tribes, hearing of Eliot's success, encouraged him and sought to assist him. In America there were many godly ministers who cheered him on. News of the work having reached England, a number of Christian ministers of various denominations, both south and north, sympathized with him, and attempted to make collections to assist him in helping the people for whom he cared. There was no great amount of aid obtained, however, but he was thankful for the approbation and the prayers of good men. His original town was now getting on to completeness. "It consisted," he says, "of three fair streets, two on one side of Charles River, and one on the other. Of the houses built by the Indians, one was intended to be used as a school and a place of worship."

The upper apartments were devoted partly to Eliot's own use during his frequent visits and residence in the place, and partly used as a storehouse for the skins and other articles of Indian merchandise. This he made the pattern for other establishments of a similar kind throughout the country. To make it a proper pattern, he wanted to give it a form of government, and collected the Indians together, and recommended to them the plan proposed by Jethro to Moses, as recorded in the 18th chapter of Exodus. This was on the 10th of June, 1651. They agreed to his proposal, and chose rulers of tens, fifties, and hundreds, to whom they promised to render obedience. At the same time he persuaded them to enter into a solemn bond or covenant to serve God during the rest of their lives. This also they agreed to.

On the 24th of September the Indians met together in solemn assembly to ratify and fix all this. It was a deeply affecting day. Some of the chiefs offered prayers, and addressed the people from texts of Scripture; and Eliot felt at the close that he had not been permitted to spend his strength for nought or in vain. The town, which was now called Natick, or "the place of hills,"—a name which fitly described it,—being thus fairly started, the governor of Massachusetts, Mr. Endicott, in company with some friends, paid a visit of inspection to it. On this occasion one of the natives offered up prayer, and preached to his countrymen. He was followed by Eliot himself; and then a young Indian who had been his pupil gave out a psalm in their own language, which was sung by the whole assembly. The governor returned much pleased, hardly able, as he said, to refrain from tears, to see the diligent attention of the Indians to the Word of God.

In 1652, Eliot thought how he might observe with his converts the ordinance of the Lord's Supper, and consulted with other ministers on the subject; but difficulties occurred, and it was not till 1660 that he enjoyed the sight which he had so long



desired of a number of these humble disciples of Christ surrounding the table of their Lord.

He went on in his labour, forming new settlements, and rejoicing in new conversions. The praying Indians were much molested by their own countrymen and also by the settlers; but a large number had been brought really into the fold of Christ, and they continued faithful. In producing books in the Indian language he was much encouraged and assisted by "the Society for Propagating the Gospel in New England," whose first president was the well-known and worthy Robert Boyle. In this department his labours were most abundant. In 1653, he published a catechism; in 1661, the New Testament; in 1663, the whole Bible; in the same year the Book of Psalms in metre; in 1664, Baxter's *Call to the Unconverted*; in 1665, and other years, several editions of a book called the *Practice of Piety*. These he had reprinted and republished again and again; and up to the time of his death was producing new school books, such as grammars and dictionaries and catechisms, for the use of the young, and for general instruction in Christian knowledge. All these books were printed at Harvard College or University. This institution, which has prospered and been extensively useful, took its rise from that anxiety to promote liberal education, which has all along distinguished the people of Massachusetts. Eliot, in his plan for educating the children of the natives, caused many of them to be instructed in reading and writing, but also in Greek and Latin; and a separate building to contain twenty Indian students was attached to Harvard College, with the design of carrying them forward in a course of university study; but this purpose failed, and the building was converted to the use of English students and of the college printing-press.

But although Eliot was disappointed in his plan in regard to the college, he did not slacken his endeavours to obtain teachers for his converts from among their own people. Besides the

converts in other parts, scattered here and there, there were in 1674 within forty miles of Boston, seven principal towns of praying Indians. Eliot's example affected other ministers and other parts of the country. He himself tells us of twenty-four Indian preachers in various districts, as well as four English ministers who preached in the Indian language.

This great work was seriously interfered with by war between the English and the Indians in 1675-76, and, as was to be expected, Eliot was much misrepresented among his own countrymen. A large amount of harm was done, but the good missionary laboured on; and at the age of seventy-two set about restoring some of the settlements which the war had almost destroyed. In 1680 he says, "Our praying Indians on the islands and on the mainland amount to some thousands." Many were crying out for Bibles, and he used every means in his power to supply them. But now his strength had begun to fail him. He endeavoured, however, to be useful to the very last; but the lamp was every day burning more and more dimly. His wife died three years before him, at the age of eighty-four. She had managed all his affairs, that he might devote his whole time and strength to his ministerial and missionary labours. She had brought up six children, of whom he beautifully said, "they are all in Christ, or with Christ," and then she smoothed his passage to the tomb by going before him, and making him more willing to depart. Before the close of 1690, at the ripe age of eighty-six, Eliot exchanged his useful and laborious life on earth for the life of eternal happiness and untroubled rest.

Eliot accomplished what he did by the aid of his perseverance, his cheerfulness, his strong common sense, and his prayerfulness. One of his last efforts in the cause of Christ, when confined to his couch, was to teach a little Indian child to read. He had prayed that God would employ him to the end, and when it was thus near the close, and a friend found him so occupied, he said,

“The Lord has heard my prayer, for now that I can no longer preach, He leaves me strength enough to teach this poor child.” The last words of this true apostle of the Lord were, “Pray, pray, pray! Welcome, joy! Come, Lord Jesus!”

He was, in the later years of his life, assisted by fellow-labourers; and his mantle fell upon others after he had gone. Roger Williams had great power for good over the native Indians. The Mayhew family, to the number of five, one following after another in a direct line, were useful ministers among the Indians, for so long a period as from 1641 to 1806, and blessed results followed from their labours. The American Indian race is sadly diminished in numbers; but there is hope that the great work which was thus so zealously begun will not be neglected, and that the remnants of these tribes may be brought to the Saviour whom Eliot preached to their forefathers.



## DAVID BRAINERD.

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**T**HE life of David Brainerd was short, but it was distinguished by much missionary zeal and success. He comes before us as a missionary to the North American Indians about fifty years after the death of Eliot.

He was descended from one of the Pilgrim Fathers who emigrated to America in the early part of the sixteenth century. He was born at Haddam, in Connecticut, New England, on the 20th of April, 1718. His father was Hezekiah Brainerd, a justice of the peace, and for several years representative of the town of Haddam, in the general assembly of Connecticut. He lost his father by death when he was nine years of age, and his mother about five years afterwards. So long as his parents were spared to him, they carefully instructed him in Christian knowledge, set him a pious example, and made him the subject of many prayers, which were offered both with him and for him. His conduct was, in all general respects, distinguished by propriety; but for the first fourteen years of his life he was careless about religion, and had no true or saving interest in the Redeemer. He had read good books, indeed, and taken an interest in some of them, such as Janeway's *Token for Children*, which was a favourite with him; but he says that "although he sometimes was much melted in his duties and took great delight in performing them, and sometimes hoped that he was converted, he did not know what conversion was."

When he was about nineteen he went to Durham, and began to work on a farm which belonged to his family; but



having a strong desire to obtain a liberal education, he did not continue long at this employment. When he was about twenty he gave himself up to study, and says, "Since I designed to devote myself to the ministry I thought I must be sober-minded, and became very strict, and watched over my thoughts, words, and actions." With a view to study for the ministry he went and lived with Mr. Fiske, the pastor of the church to which his parents had belonged, and under whose care the members of the family still remained. He was very diligent in his studies, and, along with other young men, held meetings for social prayer and mutual improvement. "In short," he says, "I had a very good outside, and rested entirely on my duties, though I was not sensible of it." Having remained with Mr. Fiske till his death, he then went to Yale College.

As he was walking alone one Sabbath morning it pleased God to give him all at once such a feeling of spiritual danger, and of his sinfulness and vileness, that for the whole day he was in deep distress and fear lest the Divine vengeance should overtake him. He grudged the beasts and birds their happiness because they were not exposed to eternal misery as he felt he evidently was. And thus he lived from day to day. He continued to be in a similar state of mind for more than a year, always seeking comfort from the duties which he performed, or from the thoughts and feelings which he at times experienced. After this length of time had passed, the plainness and suitability and excellency of the Gospel were revealed to him. He saw that he had simply to believe what Christ said to him, to rest on Christ and His work as all-sufficient,—sin was atoned for by His death, and He had promised to save all who trusted to that fact. The Holy Spirit enabled him to do this; and he was filled with peace and joy, and gratitude and love to the Saviour, who, he now saw, had done and suffered so much for him.

Having passed through the usual course at college, Brainerd, earnestly desiring missionary work, was appointed to labour among the Indians, under the direction of a society in Scotland for the promotion of Christian knowledge. His first station was a place called Kaunaumek, in the province of New York, situated in the woods between Albany and Stockbridge, being about twenty miles from Stockbridge, where the Rev. Mr. Sargeant had also a station. He reached his sphere of labour early in April, 1743, and was accommodated for the night "on a little heap of straw" in an Indian wigwam. The place was very lonely, being more than two miles from the nearest abode of civilized man, which was that of a Scottish settler. With this Scotchman he lodged for two or three months, meanwhile building for himself a rude house or hut, principally by his own hands, that he might teach the Indians by example as well as by precept.

He did not yet know the language, and most of his communications with the natives were through an Indian interpreter, who had been trained at the mission school at Stockbridge. After a time an arrangement was made for him to spend two or three days every week in studying Indian under the direction of Mr. Sargeant at Stockbridge. This required him to travel by a difficult road through the woods twenty miles each way, and such journeys in the winter season were very trying to the health of the young missionary. He was frequently exposed to intense cold, and to storms of wind and rain and snow, by which his life was endangered. He had persevered in these toilsome labours for about a year, when circumstances occurred which resulted in his removal. The number of Indians at Kaunaumek was never large, and instead of increasing it began to diminish by the removal of several families to other neighbourhoods. It was therefore determined to invite the rest of the people to settle at Stockbridge, under the care of the missionary there. About the

time that this arrangement was carried into effect, Brainerd was ordained as a minister; and, having taken a prolonged journey to visit his friends and to preach in various places, he received



INDIAN CHIEF.

several invitations to settle in several already formed congregations of his countrymen. One of these was from the church at East Hampton, Long Island, and this was a large congregation; while connected with the people and the place there were many

reasons which would have decided most young ministers in its favour. But Brainerd preferred his beloved missionary work, with all its trials and hardships, and soon afterwards was appointed to labour among the Indians of Delaware River in Pennsylvania.

To reach this place he had to cross the Hudson River above New York, and perform a journey of more than a hundred miles through a wild and dreary country which as yet was very thinly inhabited. On his way he met with a party of Indians, to whom he spoke the words of the Gospel of Christ; but the chief scorned his message, saying, "Why do you desire the Indians to become Christians, seeing that Christians are worse than Indians? The Christians lie, steal, and drink more than the Indians. It was the white man who brought the fire-water, and taught the Indians to get drunk. They steal from one another to that degree that their rulers are obliged to hang them for it and even that is not sufficient to deter others from the like practices. But none of the Indians are ever hanged for stealing. We will live as our fathers lived, and go where they are gone when we come to die." Brainerd, after surmounting many difficulties and escaping from many dangers, arrived, on the 13th of May, 1744, at a place called Satchawotung, within the Forks of the river Delaware. This he found to be the principal home of the wandering tribes who frequented that part of the country, and he began at once to make arrangements for beginning his work among them.

The king or principal chief was favourably disposed, but the people were few and scattered. Brainerd accordingly made excursions to a distance that he might preach to a larger number. He repeatedly travelled hundreds of miles over the mountains, and along the banks of the Susquehannah River, holding religious services with the natives and European settlers wherever he could bring them together. In these toilsome journeys he endured



much fatigue and exposure, although his health was always feeble. He and his interpreter had frequently to spend the night in the woods, defending themselves against the cold and the attacks of wild beasts as they best could, while they obtained a few hours' slumber on a bed of dried leaves or in the branches of a tree.

In all this labour he was long without any encouragement. On reaching an Indian settlement, after a weary day's journey, he would sometimes find the people in the midst of their heathen dances and revels, highly excited by drinking the white man's "fire-water," and very unfit to listen to Christian instruction. Sick in body and mind, the lonely missionary, in such circumstances, was obliged to fold his buffalo-skin blanket around him, and retire to rest in an Indian wigwam, earnestly praying that God in His great mercy would bring the people to a better mind.

But at one of the places which he visited in these journeys it was happily otherwise. This settlement, which was called Crossweeksung, was on the borders of New Jersey, and was more than eighty miles from his principal station and home at the Forks of Delaware. When he first visited the neighbourhood he found only a small number of Indians residing there; but they were more attentive to his instructions than any with whom he had yet met; and when the news spread that a missionary had come to labour among them, several families removed from the distant scattered settlements, and made this the place of their abode, so that here he had a considerable congregation. He therefore built a rude dwelling-house, the fourth which he had erected in similar circumstances, and took up his residence in this locality as the place best suited for the head-quarters of his mission to the red people of the neighbourhood.

He had not laboured long at Crossweeksung before he saw such results of his ministry as he had never witnessed before. The

people were seen to weep under the preaching, and there were many who were deeply anxious about the salvation of their souls. He says, in reference to one occasion, "In the afternoon I preached to the Indians—their number was now about sixty-five persons—men, women, and children. There was much concern among them while I was discoursing publicly; but afterwards, when I spoke to one and another more particularly, the power of God seemed to descend upon the assembly, 'like a rushing mighty wind,' and with an astonishing energy bore them all before it. I stood amazed at the influence which had seized the audience almost universally, and could compare it to nothing more aptly than a mighty torrent that bears down and sweeps before it whatever is in its way. Old men and women who had been drunken wretches for many years, and little children, appeared in distress for their souls, as well as persons of middle age. The most stubborn hearts were now obliged to bow. One man who had been a murderer, a 'powow' or witch-doctor, and a notorious drunkard, was also brought to cry for mercy with many tears. Indeed, the people were almost universally praying and crying for mercy in every part of the house, and many out of doors. Some of the white people, who came out of curiosity to hear what this babbler would say to the poor ignorant Indians, were much awakened, and appeared to be wounded with a view of their perishing state. I never saw any day like it in all respects. It was a day in which the Lord did much to destroy the kingdom of darkness among the people." Most of those who were thus awakened to a sense of their sinfulness were enabled to believe to the salvation of their souls.

News of this remarkable movement went forth to distant parts of the country, and many strangers came to Crossweeksung to see and hear for themselves, most of them being brought to serious reflection. When he went to visit the Forks of Delaware, Brainerd was now sometimes accompanied by a few of the Indian

converts, and their testimony produced a deep impression on the minds of their countrymen, and was the means, in connection with the faithful preaching of the Gospel, of commencing a similar good work there.

In connection with the preaching of the Gospel, the missionary used many means for the general improvement of the people. He opened schools for the instruction not only of the children, but of persons who were grown up,—for all classes now wanted to be able to read. For this department he obtained the services of a teacher that he might himself be able to spend more of his time in seeking the spiritual welfare of the people. There was soon a prosperous native church under his care, the members of which had been brought out of heathen darkness by the blessing of God on his labours, and he was deeply thankful.

The converted Indians gave up their roving habits, and lived more in one place than they had done before, that they might be near the church and the school,—and now it was difficult to procure food for them and their families. In order to provide for this new state of things, Brainerd obtained for them a tract of land near Crossweeksung, on which they might settle. He instructed them in the best modes of cultivating the fields, and in several trades ; and here a Christian village arose which bore the suitable name of Bethel. Gardens were laid out, and a thriving community of American Indians lived and laboured, under the care and direction of the missionary, in a way that furnished another illustration of the fact that “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”

Brainerd had from the commencement of his labours suffered much at times from bodily weakness and illness ; and after three or four years of severe toil and exposure, his health completely broke down. He was unwilling to leave his much-loved work, however, as long as he could address the people even in a sitting

posture. At length, finding himself rapidly sinking from disease of the lungs, he was persuaded to visit his friends in New England, his brother John in the meantime taking his place at Bethel. He lingered for several months at the house of his friend, the great Jonathan Edwards; and there he finished his course with joy on the 9th of October, 1747, in the thirtieth year of his age. He was buried in the cemetery at Northampton, than which there are few lovelier spots even in New England. A little group of gravestones commemorates the Edwards family. A broad flat tombstone resting on four pillars marks the spot where David Brainerd's remains were laid. The following is the inscription, in which by a curious mischance the age is incorrectly given :

Sacred to the Memory

OF THE

REV. DAVID BRAINERD,

A FAITHFUL AND LABORIOUS MISSIONARY TO THE STOCKBRIDGE, DELAWARE,  
AND SUSQUEHANNAH INDIANS ;

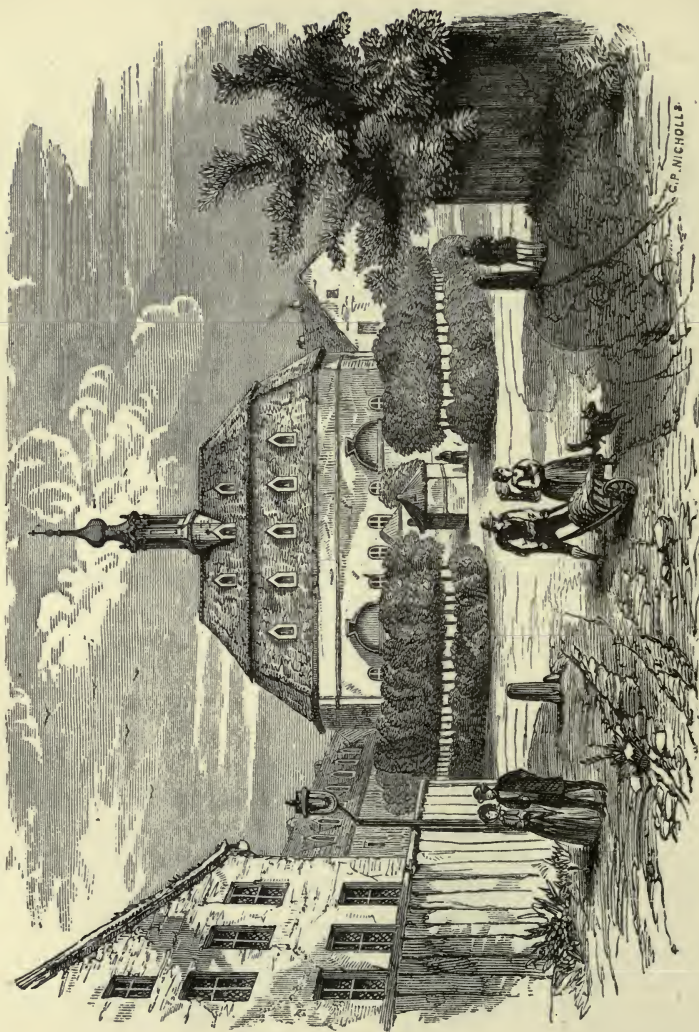
WHO DIED IN THIS TOWN OCTOBER 10, 1747,

ÆT. 32.





West Indies.



THE MORAVIAN SETTLEMENT AT HERRNHUT.

# WEST INDIES.

LEONARD DOBER.

THE missionary work of the Moravians in the West Indies began so early as 1732. It originated in a journey to Denmark, undertaken by Count Zinzendorf in the month of June, 1731, for the purpose of his being present at the coronation of King Christian VI. Some of the brethren who attended upon the count became acquainted with a negro from the West Indies, named Anthony, who was at the time in the employ of a Danish nobleman. This man had frequent conversations with the brethren from Herrnhut, and especially with the elder, David Nitschmann. He told them that he had often sat on the seashore of the Island of St. Thomas, and prayed for a revelation from heaven; and that, by the providence of God, he had been brought to Copenhagen, where he had, through Divine grace, become a Christian. He represented in an affecting manner the temporal and spiritual condition of the negroes, among whom was his own sister, who was very anxious to know the Gospel; and he assured the brethren that if they had a mission in the West Indies it would certainly prove successful.

When the count came to know these things, he wished to send Nitschmann himself to St. Thomas, but that was not

practicable; and he resolved to mention the matter to the Church when he should return to Herrnhut, in the hope that some member of the body would volunteer to go. When the count stated the case it greatly affected all present, but especially Leonard Dober and Tobias Leupold, two young men of ardent zeal and courage, both of whom wanted to go at once, that they might preach the Gospel to the negroes in the West Indies. The two young men were friends, but they did not open their minds to each other on this matter. But next morning Dober's mind was made up. Having fixed upon his friend Leupold, with whom he was accustomed to meet every night for conversation and prayer, as the most suitable person to be his companion in the enterprise, he told him what had been passing in his mind. Great was his surprise to find that Leupold had been thinking and feeling in the very same way; and that he had thought of no one else as his companion in the event of his appointment but his friend Dober.

Anthony had obtained leave from his master to visit Herrnhut, and he arrived on the 29th of July, and in a few days he was introduced to the Church. He gave an impressive description of the state of the poor negroes in the West Indies, and expressed a hope that many among them would be converted, if they could hear of the Saviour as he himself had. At the same time he fully revealed the difficulty of obtaining access to them for the purpose of imparting religious instruction, and gave it as his opinion that the object could only be accomplished by the missionary himself becoming a slave, inasmuch as the negroes were kept so closely at work that there was no opportunity of speaking to them except during the hours of labour.

But Dober and Leupold were not to be discouraged by such representations. They declared their readiness to sell themselves into slavery, or even sacrifice their lives in the service of Christ, if they could be the means of saving a single soul. They there-



fore offered themselves for the difficult and arduous enterprise. But unforeseen hindrances prevented their at once entering upon it. After the manner of the Moravian Church, it was decided by lot that Dober should go, and that Leupold should remain at home in the meantime

Dober accordingly received his appointment, and the chief elder gave him his blessing in the name of the Church. The young man, not wishing to go alone, asked the brethren to give him David Nitschmann for a companion, till the mission should be established. When the Church proposed this to Nitschmann he immediately agreed with it, although he had a wife and children whom he must leave behind him at home.

On the 18th of August they were commended to God by the Church in a solemn service, and left on the 21st, accompanied by Count Zinzendorf for a few miles, who, at parting, gave each of them a ducat (about half-a-guinea). This was all the money they had, with the exception of half-a-dollar given to each of them by the Church. They meant to embark at Copenhagen, and, on their way, they visited several pious persons, and told them the errand which they had set out upon; but no one encouraged them except the Countess of Stolberg, whose influence upon them cheered them not a little. They were everywhere told of the difficulties and dangers which they might expect from the degraded character of the negroes, the unhealthiness of the climate, and other causes. But they were resolved to proceed, persuaded that they were in the path of duty, and that God would protect them and provide for them.

When these humble but earnest men arrived at Copenhagen they found it there as it had been on the journey—there was no one inclined to favour their undertaking. Persons of all ranks regarded the enterprise as wild and impracticable. They were told, moreover, that no vessel would receive them on board to go to the West Indies on so foolish an errand as that of attempting

the conversion of the negroes. In addition to their other troubles, they by-and-by met with discouragement from Anthony himself, who had come under the influence of those who disapproved of the project. But he gave them a letter to his sister, and they proceeded with their preparations for the voyage. Their unwavering resolution at length produced a favourable impression in some quarters, and they began to be somewhat encouraged. The two court chaplains now not only assisted them, but persuaded others to be of the same mind. When the royal family was made acquainted with their design, the queen favoured it, and one of the princesses sent them money to pay their passage, and a Dutch Bible. Several other persons presented them with tokens of regard; and although they had never despaired, they were now more hopeful.

None of the West India Company's vessels would take them on board; but one of the king's officers assisted them in procuring a passage in a Dutch ship bound for St. Thomas's. The captain received them very willingly; and the kindness which they had latterly received not only enabled them to pay their passage, but also to purchase some carpenter's tools and other necessaries. They sailed on the 9th of October, 1732. On the voyage the sailors often ridiculed them, and tried to dissuade them from their purpose; but they were immoveable, and instead of listening to this evil counsel, they laboured earnestly to promote the conversion of those who gave it. Their upright and kindly behaviour soon obtained for them better treatment. The voyage lasted ten weeks, although it had often been performed in three or four. In calm weather the brethren employed themselves in making a sideboard for the captain.

They arrived at St. Thomas's on the 13th of December, grateful to the Divine hand which had, in its goodness, preserved them. They were somewhat perplexed on landing, and were considering how they might be able to obtain a living in a

country in which provisions were very dear, and in which they were entire strangers, when a negro came and invited them to the house of Mr. Torenzen, a planter. An old servant of his had kindly given them a letter of introduction to him. He generously offered them board and lodging at his house until they could procure accommodation for themselves; in which kindness they gratefully saw the hand of their heavenly Father.

They began their labours on the same day. In the afternoon they went to see Anthony's sister and her brother Abraham, who were both slaves. They read to them their brother's letter, which contained an account of his conversion, and an earnest exhortation to them to follow his example by seeking the Lord. There was a number of persons present; and they stated to all within their hearing the object of their coming, and their readiness to teach all who were willing to be instructed. The negroes at once comprehended their meaning, and clapped their hands for joy; for till now they had thought that such privileges belonged exclusively to the whites, their masters.

They now made arrangements to visit the negroes wherever they could obtain access to them, especially on Saturdays and Sundays, when they had most time to attend to their instructions; and they found greater facilities for this work than they had expected, although there was, nevertheless, a considerable amount of opposition from the masters. The planters, and other white residents on the island of St. Thomas, were far from being of one opinion in regard to the missionaries. Some honoured them as servants of God; others despised them, and treated them as deceivers. And, over and above this, they both suffered from the influence of the climate upon their health and comfort.

Nitschmann was a carpenter, and he soon found sufficient employment to support both himself and his companion. Dober was a potter, but he could make no progress in regard to his trade on account of the bad quality of the clay, and from want



of a proper kiln. Nitschmann had been instructed to return in April, 1733: his duties at home required him. The two friends were therefore obliged to part. Nitschmann gave Dober all his money which was not necessary for his passage; and Dober sent a letter to Herrnhut, expressing his entire satisfaction with the work in which he was engaged, and his confident expectation of success in it.

Thus was Dober left alone in a strange land, without any visible means of support. But in the course of the next three weeks the governor proposed to him that he should become steward of his household. He accepted the appointment on condition that he should be at liberty, so far as his business would permit, to attend to the religious instruction of the negroes. The governor was perfectly willing. He had taken him into his service, he said, purely on account of his piety. This greatly improved his temporal circumstances. He says, "I sat at the governor's table, and had everything that heart could wish; but I was ashamed to see myself so raised above my former ideas of slavery, and this new manner of life was so oppressive to me that I was often quite wretched. I could only comfort myself with the assurance that the Lord had placed me in this situation; for I had solemnly promised Him not to seek employment from any one, but to give myself up implicitly to the direction of His providence."

In the beginning of 1734 he was attacked by a severe illness; and when he recovered, he resolved to leave his station at Government House, because it diverted him from his true calling. It was with much reluctance that the governor consented to this. He now hired a small room to live in, and tried to obtain a living by watching the plantations, or by doing anything that would bring him into contact with the negroes, and give him the opportunity of instructing them. The subsistence which he thus obtained was very meagre, but he rejoiced in the liberty that he



now possessed in regard to the work in which he had come to engage. Anthony's sister and her brother Abraham were among the first converts, and there were others of whom he had reason to be hopeful.

At the end of April in the same year he was persuaded by a planter to take the management of a small cotton estate at the extremity of the island. This brought him into very direct contact with the class of people whom he so much wanted to serve.

But ten months had now passed away without any intelligence from Herrnhut; and he inquired in vain of every vessel which arrived if there were any letters for him. On the 11th of June he was told that another ship had reached the island; and before he had time to learn any particulars, his old friend Leupold and two other brethren, Schenk and Milksch, had landed and found their way to him. The joy on both sides was very great. They spent the whole night in conversation, prayer, and praise. These brethren informed him that eighteen persons—fourteen brethren and four sisters—had come with them to form a colony at St. Croix, a neighbouring island, where there were plantations belonging to De Pless, the King of Denmark's chamberlain, but which had been neglected for forty years. Dober was greatly distressed by this news, inasmuch as he saw how disastrous would be the enterprise; and his forebodings were painfully verified by the early death of ten of the colonists, who sank under the unhealthiness of the climate.

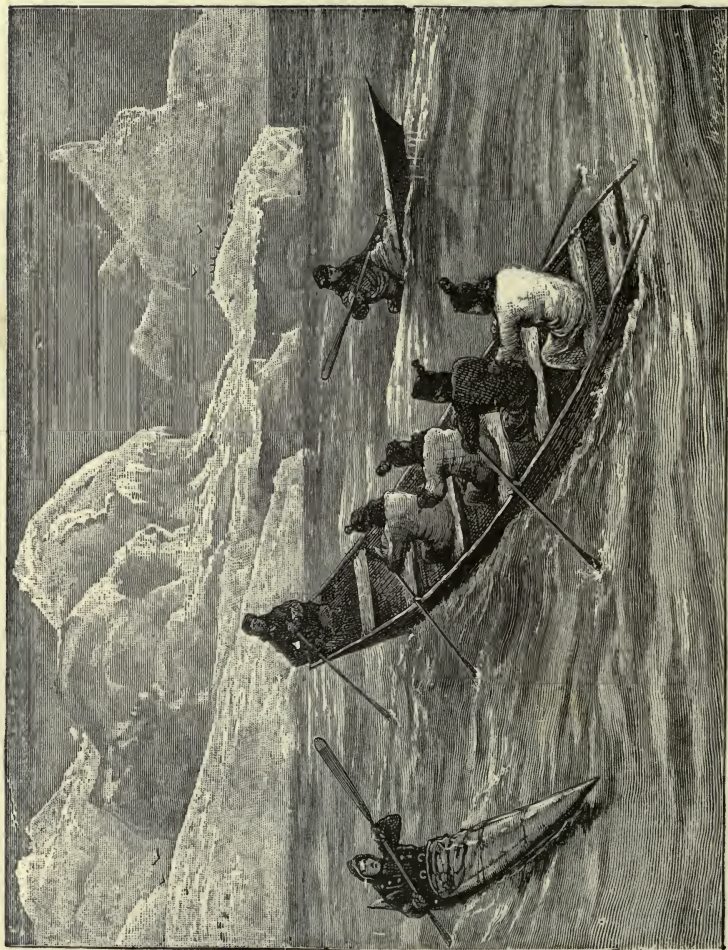
These brethren also informed Dober that he had been chosen chief elder of the church at Herrnhut, in place of Martin Linner, who had died. This required his speedy return home. He therefore quitted the service of the planter, to be ready when the first ship should sail, meanwhile giving such information as might be useful to the brethren who were to carry on the work which he had begun.

He arrived at Copenhagen on the 27th of November, 1734; and reached Herrnhut in the February following. During the time that he had spent at St. Thomas's he had had the happiness of seeing several negroes embrace the Gospel, and others who were well disposed were afterwards truly converted by means of the instructions of his successors.

This, then, was the beginning of the Moravian missions in the West Indies, which have since extended to Antigua, Barbadoes, Tobago, and other islands, and have been fruitful of blessing to the long-neglected population of those places. The mission at St. Thomas's greatly prospered in after years, and it continues to be a centre of light and a source of spiritual blessing to the inhabitants.



Greenland.



TRAVELLING IN GREENLAND.



# GREENLAND.

HANS EGEDE.

HANS (or John) EGEDE was born in Norway in the year 1681. The hardy habits of the Norwegians early accustom the young to join in the occupations and sports of those who are older, both on land and water. Hans fully shared in these ; but this did not lessen his fondness for reading, and the long winter nights of the north gave him abundant leisure for his favourite studies. He early showed a loving and hopeful disposition, and was ever ready to sympathize with others. As his years advanced it was seen that true religion was the ruling power of his life. At the age of three-and-twenty he was appointed to the charge of the parish of Vogen, in the north of Norway. But God had selected him for a post of greater difficulty and less cheering labour. He was already married to a wife who was worthy of him, and he was the stay and comfort of his aged parents.

At this time Denmark and Norway were under the dominion of the same sovereign, Frederick IV. The king had, a few years before, established a mission to the heathen at Tranquebar in India. Success was already cheering the hearts of the good men who had gone there, and Egede began to inquire if there was no

way by which the Gospel might also be carried to the benighted people of other lands. The foreign possessions of Denmark at this time were few; but the men of Denmark and Norway had been in former periods very roving and warlike. They had conquered lands and kingdoms wider and more fruitful than their own native home, and so had left to their descendants wealth and dominion which they had not at first possessed themselves. Egede remembered that there had been one little company of his Norwegian countrymen who had long ago settled in a country in which they had possessed fewer advantages than their more favoured brethren who had gone to other lands. These were the inhabitants of Greenland, and to them he longed to carry the blessings of the pure Gospel. The country had been discovered as an uninhabited land by Eric, one of the great Norwegian warriors, in the year 982, and he gave it the apparently unsuitable name of Greenland,—unsuitable at first sight, for, on approaching the coast, fields of ice, naked rocks, and snow-covered mountains are the most conspicuous objects; yet even there, there are slopes and valleys lying beneath the shelter of the rocks, which the short summer clothes with beauty. Birds innumerable build amongst the cliffs and islets, reindeer browse in the valleys, and herds of seals bask on the shore. It seemed a desirable land to Eric and his companions, and the number of the first settlers was gradually increased by emigrants from Iceland and Norway.

The remoteness of this settlement did not protect it from the awful scourge or plague called “the black death,” which ravaged all Asia and Europe in the middle of the fourteenth century. Not only men but cattle fell beneath its fatal influence, and even the vegetable world is said to have been blasted by its breath. Greenland was almost depopulated. Before the plague the Norwegians settled in Greenland had discovered the part of America now called Canada, but which they named Vinland, on account of the wild grapes which abounded in it, and there they

found a small-sized race of men whom they styled Skraelings, or dwarfs. These are the people who are now known as Esquimaux. After the plague the former inhabitants of Greenland and these newly-discovered tribes mixed more together, and now form the population of the country. They were heathens,—worshippers of Thor and Wodin, the imaginary gods of the people of the northern nations. And it was for them that Hans Egede earnestly desired to procure the preaching of the Gospel.

He wanted some minister of greater experience than himself to go, and he would go with him, but he could persuade no one. He appealed to the College of Missions at Copenhagen, but at first in vain. He tried to interest the king, and used means to influence the merchants in favour of a trading settlement; but he was a young man with but little power, and he was not much heeded. At length, after eleven years of anxiety and effort, the king gave a charter to a company of merchants, who agreed to form a settlement in Greenland for trade in furs and other articles, which might have a good influence on the natives, and teach them the Gospel. That was the idea of missions in those days. Egede went with them as minister and missionary. The principal vessel of the company was called the *Hope*, and there were two smaller ships,—one to go to the whale-fishing, and the other to return to Norway with tidings in regard to the voyage. The voyage was very stormy and dangerous. At a very early part of it the whaler parted company with the other ships, and they never saw her again. The others narrowly escaped being lost, and finally came to anchor at a place called Baal's River, on the 3rd of July, 1721.

On one of a cluster of islands, some hundreds in number, lying in the mouth of this creek or river, the emigrants erected their first dwelling, a house of stones and earth lined with boards. It was completed, and they moved into it from their narrow quarters on board ship, on the 3rd of August. They held a

service of thanksgiving, and Egede addressed them from the 117th Psalm. The settlers erected also a blacksmith's forge and other necessary buildings, and called the place Godhaab, that is, Good Hope. There was an Esquimaux encampment in the neighbourhood. The people were from four to five feet high, had broad flat faces, coarse black hair, and a very dark complexion. They were clad in sealskin garments from head to foot, and their tents were also of sealskin.

The natives seemed to be afraid of the strangers. When they saw that they were building a house and meant to stay, they made signs that it would be buried under the snow, and that they had better leave before the dark season came. But when their warnings were unheeded they removed to a distance, and would not suffer the Europeans to enter their tents. Gifts and kind treatment brought them round after a time; but it was several months before they would permit their houses to be entered or would return the visits of their new friends. If it had not been for the purpose of doing them good, intercourse with the Esquimaux was not an object of desire,—“their clothes dripped with grease and swarmed with vermin;” and their hands, faces, furniture, and cooking utensils were alike smeared with oil, dirt, and seal's fat. Their houses, in which they spent the greatest part of the year—the tents being used only for summer habitation—were long, narrow huts of stone and turf, just high enough for a man to stand upright in. Curtains of sealskin served instead of walls to divide the dwelling into several small compartments, each of which sheltered a separate family. There was no fire, but a lamp, supplied with moss for a wick, and fed with train oil, heated and lighted each compartment. Over each lamp hung the stone kettle in which the family meals, consisting chiefly of fish, blubber, and seal's flesh, were cooked.

Egede took every opportunity of visiting the natives; and as



soon as he found out that “kina” meant “What is this?” he said “Kina, kina?” in regard to everything he saw, and wrote down the answers. In this way he learnt the names of many things, but in other respects his progress was very slow. The Norwegians who had come with him had not been successful in their business efforts in hunting or fishing, or barter with the people, and they threatened to “go home” in the ship *Hope*, which still lay in the creek. If they did, he felt that he could not stay alone, much as he wished to do so, with a wife and little children, and see them perish before his eyes. But his wife encouraged him. “This,” she said, “was the place which God had appointed for her husband and herself;” and she counselled him to remain. A ship from Denmark now came with provisions for them, and with an assurance from the king that he intended to support the mission to the utmost of his power.

The missionary was thus cheered, and gave himself with fresh hope to the work of instructing the natives. His little boys were already able to make themselves understood, and he himself was beginning to be able to make known his meaning. His eldest boy, Paul, could draw a little, and his father directed him to sketch as well as he could some of the chief occurrences recorded in Scripture. Paul was a true boy-missionary, and his pictures in regard to the Creation, the Fall, the Flood, the Miracles of Christ, and the scenes of the Saviour’s death and resurrection, were the first things that interested the people in connection with the Bible and religion. When they heard of Christ’s miracles they began to believe that Egede himself, being Christ’s messenger, must be able to heal their sick, and they brought men to him; and it was with difficulty that he could persuade them that while he could give them medicines which might help them, they must look to God only for cures.

During the second winter he took his two boys with him, and went and lived among the natives, that he might be better able

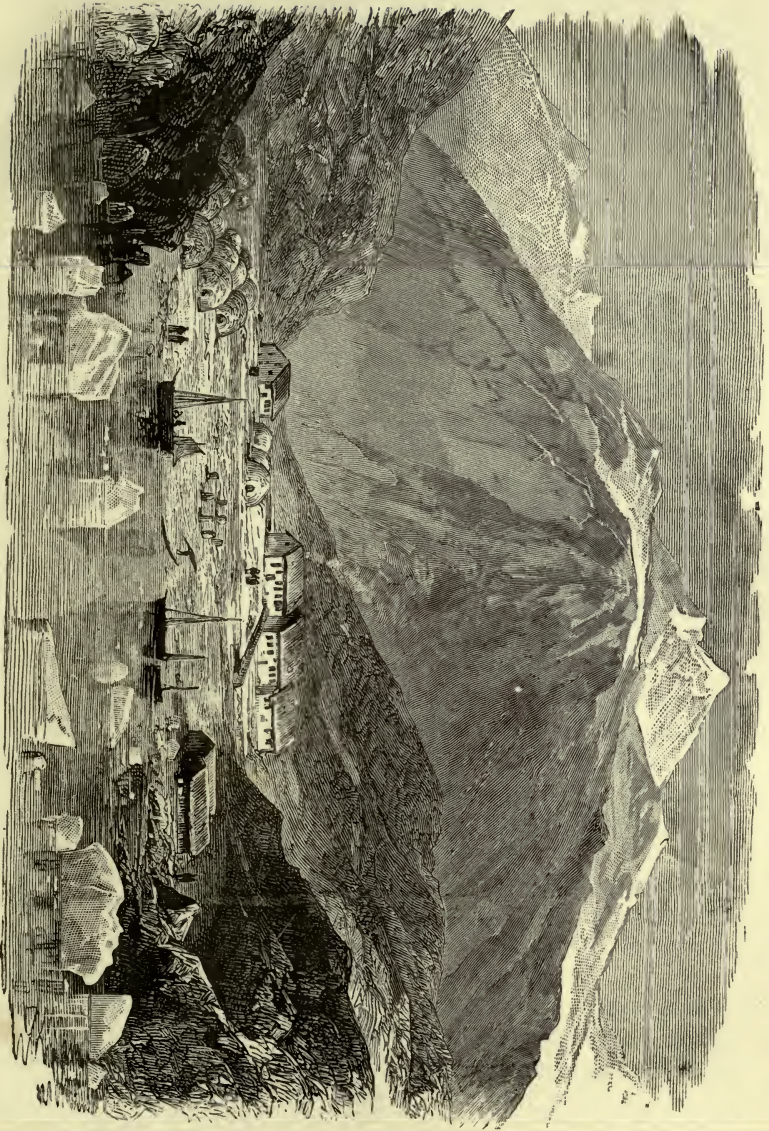
to instruct them. This was no small effort of self-denial. Everything was filthy and offensive. If the natives wished to show particular honour to their visitor, they presented him with a piece of meat or blubber from which they had licked the dirt; and if he refused it they were offended. His boys entered into the spirit of their father, made companions and playmates of some of the Greenland children, and by constant intercourse with them became quite familiar with their language. They were now able to help their father to translate some portions of the Gospels. The Greenlanders were at first much afraid when he read to them, thinking that he used some kind of witchcraft, and that he heard a voice proceeding from the book, though they did not, and it was long before they would venture to touch a book or a piece of paper with writing on it. By-and-by their fears gave way, and they thought it an honour to carry a letter for any of the settlers,—“carrying a voice,” they called it.

Egede laboured on very diligently, with strong faith but with little encouragement. He made frequent excursions to distant settlements, and could now plainly preach the Gospel in the language of the people. In the summer of 1823 he was joined by another missionary, Albert Top, and this greatly assisted him in setting him free for his more distant journeys, as well as in relieving him of duties which had interfered with his translation of the Scriptures and other books. In the course of a year a new station was opened at a place called Nepisene, and Mr. Top settled there. In the space of four years, however, Mr. Top's health utterly failed, and he was compelled to return to a less severe climate. Egede had now no assistant but his son Paul, who was at this time eighteen years of age, and looking forward to be himself a missionary at some future day.

King Frederick had embraced the cause of Greenland with remarkable zeal. He wanted to plant missionaries at various points of the coast, to encourage settlers from Denmark and



A MORAVIAN SETTLEMENT IN GREENLAND.







Norway to cultivate the land. Four vessels were despatched from Copenhagen in the year 1728. They brought two missionaries and a large party of colonists. But these projects did not succeed. Frederick died, and, since the plans in regard to Greenland had not prospered, his successor, Christian VI., gave warning that the settlements of Godhaab and Nepisene should be abandoned, and that all the colonists should return to their own country. It was left to Egede's choice to return with them or to remain in Greenland. In case he remained he might keep as many of the people as chose to stay with him, and provisions to last for one year; but he was warned to expect no further assistance from Denmark. This was indeed a grievous discouragement to the long-cherished hopes of the missionary. None of the colonists were willing to remain; and of the sailors who would have been of real use to him, the captains of the ships declared that they could not spare one. He would thus have been left alone to provide for the support of his family, without other assistance than that of his second son Niels, who was about nineteen, Paul having gone to Copenhagen in 1728, and being still there, pursuing his studies for the ministry.

But he could not bear the thought of relinquishing his labours. Happily there was not room in the ships which had been sent to carry away all the goods belonging to the inhabitants of the two settlements; and as everything which might be left behind would become a prey to the Greenlanders or to foreign traders, Egede prevailed upon the captains to leave ten seamen for their protection, while he undertook, with the assistance of his son, to carry on the trade with the natives, on condition that the government should send out a ship in the following year. Thus did God interpose to preserve the mission.

Niels Egede was an invaluable helper to his father at this time. He assisted him in his instruction of the people; and so well conducted the business that he, with the ten sailors, procured this

year a larger quantity of oil and blubber to be sent home than had been obtained in any previous year. Meanwhile, the new king, Christian VI., though he had not promised any further aid to the mission, had come to the conclusion that Egede's persevering and zealous exertions deserved some support, and he sent him supplies for one year more; and when that expired, and his heart was sinking, he was cheered again by the arrival of a ship, which, in addition to provisions, brought two German missionaries, with a letter written by the king's own hand to Egede, commending them to his counsel and care. These were Moravians, and the older missionary gave them all the assistance in his power.

But small-pox broke out among the natives—a disease they had never seen before a young Greenlander who had been to Denmark had caught it there, and brought it home with him; and the amount of death was most appalling. It was in vain that Egede and his son, and the two German missionaries, went about advising and relieving the sufferers. Mrs. Egede turned her house into a hospital, and received all who fled to her, till every room was filled, and with the help of her family she nursed them night and day. But, between the months of September and January, five hundred died in the neighbourhood of Godhaab alone, and only eight of all who had been attacked recovered. The missionaries were shocked wherever they went by the sight of houses tenanted only by corpses, and of dead bodies laying unburied in the snow. To these of course they gave decent burial. They were of opinion that more than two thousand persons had died; and for many miles north and south of the mission station the land was depopulated.

The pestilence was scarcely over when a ship arrived from Denmark, having on board three missionaries, one of whom was Paul Egede. He was to be stationed at another settlement which was about to be formed. Egede himself, and his wife,

were both now completely prostrated in strength, and it was arranged that they should return home to ascertain if the change would not restore them. But Mrs. Egede died on the 21st of December, 1735. This last and heaviest sorrow almost overwhelmed the spirit of her husband. Utterly broken down, he fell into such a state of depression as greatly alarmed his children.

In the beginning of August, 1736, just fifteen years from the time when he had entered his first Greenland dwelling, Egede quitted the country which had been to him the scene of so many toils and sorrows, accompanied by his daughters and his son Niels. Niels continued to trade with Greenland; but when his vessel came to the country, he invariably employed his time in the work of the mission, and was to the end as much a teacher as a trader. Paul succeeded his father, and was very successful in his work, and accomplished much not only by preaching and teaching, but by means of translation. In 1739, there was sent to his aid a fellow-labourer named Drachart, a man of remarkably earnest Christian spirit; and in the course of the next following years a great work of grace was begun, which brought a great multitude of Greenlanders out of darkness into light. These first labourers have been succeeded by others, and now a Christian influence is widely extended over that ice-bound land.

Paul Egede himself, on his return to Copenhagen, employed himself in the instruction of missionaries in the language of Greenland, and in other works of ministerial usefulness. His old age was full of peace and honour. He had entirely taken up his abode with one of his daughters who lived in the island of Falster; and there, on the 15th of November, 1758, and in the 73rd year of his age, he departed to be with the Lord. "One man soweth and another reapeth."

## MATTHEW AND CHRISTIAN STACH.

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**M**ATTHEW and CHRISTIAN STACH went as missionaries to Greenland in the first month of year 1733. CHRISTIAN DAVID accompanied them to assist them in their arrangements, and to help them to begin their work, and then returned. They were Moravians,—a godly people remarkable for zeal and labour in the missionary field in various parts of the world. The Moravians got their name from the country to which they at first belonged, but from which, on account of persecution, they came to Germany, and settled on the estate of an eminent pious gentleman whose name was Count Zinzendorf, who protected them and became their leader, and assisted them in their works of usefulness. They called the place at which they formed their settlement “Herrnhut,” or the House of the Lord.

When the people at Herrnhut were only six hundred in number, all of them strangers in a strange land, many of them extremely poor, and just beginning to build a church for themselves in what had till lately been a wilderness, they resolved that they would also do something for the conversion of the heathen. It was on account of this resolution that Matthew and Christian Stach were sent to Greenland. We see the spirit which possessed these missionaries from a conversation which they had with Count De Pless at Copenhagen. He asked them, “How do you intend to get a living?” They replied, “By the labour of our hands, and God’s blessing;” adding, “We will build a house and cultivate the land.” “But there is no



wood with which to build a house.” “In that case we will dig a hole in the earth, and lodge there.” When they went to Greenland they had nothing but the clothes upon their backs; and from want of knowledge and experience of the country, they could not have the benefit even of advice from their brethren at Herrnhut. They went to carry the light of the Gospel with them, and, with regard to their spirit and their purpose, Cowper, the poet, says,—

“ See Germany send forth  
Her sons to pour it on the farthest North :  
Fired with a zeal peculiar, they defy  
The rage and vigour of a polar sky ;  
And plant successfully sweet Sharon’s rose  
On icy plains and in eternal snows.”

Two other missionaries came in the following year, and they laboured on against much opposition and discouragement. In the year after, the horrors of the famine came upon them. Their supplies had not arrived from home. They had only a little meal left behind to stand between them and death. Hunger often compelled them to encounter danger on a tempestuous sea in a crazy boat, and at one time they were driven upon an uninhabited island, and had to remain there till the fourth day. They kept themselves alive for a time by means of a whale which had been cast ashore, an eagle which had been shot, shell-fish, sea-weed, train-oil, and old tallow-candles. But the God of Elijah had not forgotten them. They had no one to whom they might tell their distress but Himself, and He heard them. When their strength was waning, supplies reached them from Holland, from a gentleman whom they did not know, but who informed them that he had for some time been unhappy about them lest they should be in want, and that for the future he would send them provisions regularly.

They continued their work, but without much appearance of

success. They had tried to instruct the Greenlanders in regard to the existence of God, the fall of man, and such subjects; but when they were one day engaged in translating the Gospels, being at the part which tells of the death of Christ, they were asking for the suitable words, when the attention of the natives was extraordinarily excited, and one of them exclaimed, "Is that true? read that again; why did you not tell us that before?" The story of the Saviour's dying love was repeated again and again, with tearful eyes, to wondering listeners. From that day it was the great subject of the discourses of the missionaries, and from that day began the success of their mission.

The Stachs, aided by other missionaries, continued to labour long in this dreary field, and were privileged to witness pleasing results. A dreary field it is. To occupy it, even in the most favourable circumstances, must always require willingness to suffer much privation and self-denial on the part of persons who have been accustomed to live in the more favoured parts of Europe.

The original mission, which was founded by Hans Egede, was in course of time handed over to the Moravians, and they are now the only missionaries in the country. Along the whole west coast the people have generally professed Christianity. There are several villages. The schools at the stations have been very successful; and the sacred Scriptures, in portions and as one book, have been translated and circulated, along with other books necessary and useful for the education and Christian progress of the people. There are about twenty-five Europeans, of one class or another, employed upon this mission.



Such, in brief outline, is the story of the lives and labours of some of the foremost among those heroic and noble men whom God in His providence has graciously raised up, and whom He has honoured with success in missionary work. For His glory they toiled and suffered, and in many instances died. Their names form a bright roll. Such men cannot be forgotten so long as their Master is honoured, and "His name shall endure for ever." These names are but a few out of a great host which in all parts of the world is being led to victory by "the Captain of our salvation." Look upon these leaders as examples and specimens. Many have laboured, and many are still labouring in the same work, and in the same spirit. Their work is ours. Missionaries are "the messengers of the churches." In accordance with the words of Carey to Fuller, "while they go down the pit, we must hold the rope." We must pray for them and support them. It is in order that we may more intelligently do this that we have tried to depict these great, good men, and the lives they lived. This gives reality to our idea of Christian missions to the heathen. We see the workmen living and moving. We have not intended to give a history of missions; but while we have spoken of the men engaged in them, the various parts of the mission-field have, of necessity, come before us. How vast the field! how noble the men who occupy it! Where, in any class, can be found so many who are eminent in proportion to the number of the whole? There is an explanation to be found for this. It requires much earnestness to make a young man resolve to be a missionary, and earnestness is, of itself, strong life; the strange scenes of missionary life bring a man out of the ordinary path, and give him freshness and power of character which, in other circumstances, he might not have had; and the work being itself special, God gives special grace for its accomplishment. Good men die, but the mission

work must go on. As the veterans are removed others must step into their places. Shall we not hope that while all who read these pages are interested in the work of the mission-field, one and another may actually desire to share in it, and be led by God's blessing to say, "Here am I; send me?"



GREENLAND CANOE.





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