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INCIDENTS
OF
MISSIONARY
ENTERPRISE

Bv. J. H. Wood 2/10

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Presented by the Teachers
and Superintendent
of the
Chenya Sabbath School, to
Oliver D. S.
for having been the successful
competitor for the Second
Prize Essay; on Faith,
Chastity
May 29, 1850

H. W. Hitchcock
Supt.
S

MISSIONARY ENTERPRISE.



POMARE, QUEEN OF OTAHEITE

INCIDENTS

OF

Missionary Enterprise.



He listened to all that was addressed to him, after which Manne Manne stood up in the middle of the ring, and made a long speech.—Page 41.

THOMAS NELSON, LONDON AND EDINBURGH.

INCIDENTS
OF
MISSIONARY ENTERPRISE;

ILLUSTRATIVE OF
THE PROGRESS OF CHRISTIANITY IN HEATHEN COUNTRIES.
AND OF THE RESEARCHES, SUFFERINGS, AND
ADVENTURES OF MISSIONARIES.

EDITED BY
ANDREW R. BONAR,
AUTHOR OF THE "LAST DAYS OF THE MARTYRS."

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INTRODUCTION.

THE time is happily past, when the cause of missions was regarded as hopeless and enthusiastic. Christians now are conscious of the obligation which lies upon those who have themselves felt the constraining influence of the love of Christ, and the power of a world to come, to contribute by their efforts, their contributions, and their prayers, for the aid of the perishing heathen; and those who may be Christians only in name, and who, being strangers to vital religion, cannot be expected to feel any interest in its propagation, are nevertheless silenced by the visible proofs, authenticated by unquestionable evidence, of the good which has resulted from the efforts of men, whose zeal they miscall enthusiasm, and whose disinterestedness they cannot comprehend. For while no results had yet appeared, and the good seed but just sown had scarcely risen above the surface of the ground, the careless and profane branded the enterprise as absurd and vain: but

now, the aspect of things is changed—and islands and territories, in their altered appearance—in their rapidly advancing civilization—in the smiling aspect of fields reclaimed from the waste—in the cultivation of the useful arts—in the formation of peaceful villages, each clustered around the house of prayer—in the casting away of idols, and the ceasing from corrupt and degrading customs,—prove, in their eyes, that the efforts of the missionaries have been productive of at least *temporal* good; so that, if philanthropists, they must rejoice in the result, under whatever misconceptions they may still remain as to the producing agency. But surely all truly enlightened persons at once confess that this, while an important, is in reality the least valuable of the consequences which have resulted from the faithful preaching of the cross; that these changes in the temporal are infinitely surpassed by those which have taken place in the eternal condition of individuals and tribes; that a mightier tribute to the efficacy of the doctrines of grace, a mightier encouragement to Christian men to persevere in those labours which God has promised to bless, is afforded in the great moral changes that have taken place—in the multitudes of souls that have been rescued from death—in the sight of the heathen shedding tears of contrition and penitence, bowing low at the foot of the cross, and beholding by faith “the Lamb of God slain from the foundation of the world.”

Both the earlier and later promulgation of the religion of Jesus, afford a most interesting theme of cou-

temptation to the meditative mind. God has employed, as his own appointed means, the foolishness of preaching to save them that believe. When Christianity was first proclaimed, its commencement was small, and outward appearances were unpropitious. Our Lord, while he abode on earth, after a life of poverty and pain, after encountering every species of hostility which the vindictive fury of his enemies could invent, terminated by his death upon the cross, sent forth his apostles, unsupported save by his presence with them, without any visible means of accomplishing the end, to preach the gospel to all nations. Against these noteless, and to human appearance unprovided wanderers, the passions, prejudices, and worldly interests of nations, priests, and princes, were arrayed. Where were their riches, to provide for the expense of foreign missions — their influence, to secure the favour of the great — their learning, to cope with, or overpower that of Greece or Rome — their numbers, to add weight and importance to the strange cause of which they were the advocates? Of all worldly importance they were completely destitute, and at their first meeting they had only one hundred and twenty adherents. How then could these men convert the nations to the religion of Christ? to a religion so totally opposed to the pride, the folly, and the corruption of the human heart? Yet they made the attempt, — and their efforts were crowned with success, because their errand was the cause of God, and his Spirit blessed their mission of love. Everywhere they preached the gospel of Jesus, which proved to be the

power of God, and the wisdom of God, for the conversion of Jews and Gentiles. In the courts of the temple at Jerusalem—in the forum of Rome—on Mars' hill at Athens—in the most renowned resorts of learning, wisdom and eloquence,—the disciples appeared, unfolded the doctrines of their religion, and made converts to the truth. The world was the field of their labours; seas and mountains were crossed, islands visited, and churches planted in every civilized part of the globe. And before the eyes of those who had received their commission immediately from Christ were sealed in death, a wondrous revolution had appeared in society. Christianity had made its way from the straits of Gibraltar to the river Indus—from the land of Ethiopia to the heart of Europe. So much had its blessed influence pervaded society during the two hundred succeeding years, that, according to the testimony of a veracious witness, Christians were to be found in every part of the Roman empire—were in the camp, the senate, the palace—everywhere but in heathen temples and theatres. And we must remember, that this change was not one of name, but of nature—the change of a renovated heart, produced by the promulgation of the gospel, at a period when the world was sunk in the grossest corruption and vice. For there was clear light thrown around the existence, nature, and government of God; striking and appalling views were disclosed of the evil and danger of sin; and peace was spoken to the troubled conscience by the proclamation of the blessed truth, that the Son of God died for the salva-

tion of sinners; and by the invitation addressed to all, to come unto Him that they might find rest for their souls. Then the gathering light of Christianity arose upon the deep darkness; the temples of pagan worship were deserted—the victims stood unbought at the market-place—the priests wandered away in solitude and desertion—the heathens saw the licentious become pure, the hard-hearted kind, and the intemperate self-denied, because “washed, justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of God.” This change was acknowledged even by the bitter opponents of the new religion; for Pliny, in writing to the Emperor Trajan, acknowledged that he never discovered any crime among Christians worthy of persecution, though for this he had made careful search.

The same renovating power possessed by the Gospel when proclaimed by the first teachers, remained with it after they had rested from their labours. The sword was still as sharp and pointed, though it had passed into other hands. If a season of degeneracy came upon the Christian Church—a period of deep spiritual slumber—it was because the truth of God had become obscured, and the doctrines of the Gospel debased by an admixture of earthly carnality; but when, at the Reformation, these were again taught, and the restrictions placed upon the free circulation of the Word of God removed, the same result as before followed; and though that movement was restricted in extent, a light has arisen, which has never since been obscured. The two great principles which Luther urged, and which

brought about this second change, were, that the Scriptures are the only infallible standard of faith and morals; and that we are to be justified by faith without the deeds of the law; — the one restoring the Bible to the place which it ought to hold in human estimation; the other the pre-eminence of the Saviour in the oracles of eternal truth, — “Christ crucified, the power and wisdom of God unto salvation.” The power of the pure free gospel was again manifested in the conversion of souls; and as the dying Israelites were cured by looking unto the brazen serpent in the wilderness, so perishing sinners were saved by looking upon a pierced but risen Saviour. But again, the long prevalence of peace brought decline upon the churches of the Reformation; and when the zeal of Christians was re-awakened, their attention was turned, not only to home, but to foreign objects; Bible and missionary societies were instituted; and these have ever since continued to strike their roots deeper, and to spread their branches more widely, bearing abundant fruit. While the great work has been so prospered and owned of God, much of the harvest of heathen souls yet remains to be reaped. But the success of past efforts is a powerful incentive to unremitting exertion. The fields are white unto the harvest: in every quarter of the world the old systems of religion are declining in their hold upon the public mind, and the cry is heard for help; the walls of China are crumbling; no new temples of heathenism are built in India, and the old ones are becoming ruinous; many of the Brahmins having had their wonted offerings de-

nied, have been compelled to have recourse to secular employment; the rain-makers of Southern Africa are losing their influence; the islands of the Pacific are, one after another, falling under the dominion of the truth; and beneath the sultry sun of India, and amid the snows of Iceland, the cross has been planted, and converts are coming in by tens, or hundreds, or thousands—each a proof of the weakening of superstition, and an omen of its approaching fall.

There is something peculiarly interesting in the whole aspect of missionary enterprise. After much anxious thought and many prayers, one who turns with love to the souls of his fellow-men, has impressed upon his mind the conviction that his appropriate sphere of labour is among the heathen. To this great object his thoughts, his acquirements are directed. He feels unconquerable ardour, is prepared for hardship, danger, and reproach. He has taken the oath of allegiance to his great Captain, and is resolved to die in his service. His resolution never wavers. He is prepared—it may be after many struggles—to leave the land of his fathers, the home of his youth, the “familiar faces” whose presence has been as the sunshine of life, the blessings of civilization, and possibly the opening prospects of wealth and honour, that he may spend his days amid the untutored heathen, perhaps as a solitary individual lifting up his voice against thousands of dark and cruel idolaters, and die, probably in the prime of life, and, worn out by toil, leave his bones on a foreign shore. When arrived at the place of his destination, he pro-

ceeds to work. Difficulties new and unexpected may arise, fair prospects may be obscured, sanguine expectations cut off, but his hope never yields to despondency, nor his courage to cowardice. Having his eye always upon the glory of God, and the worth of souls, his trials and his sacrifices, even to the laying down of life, appear insignificant, compared with the great purposes which these may subserve; "as sorrowful, but always rejoicing—as poor, yet making many rich—as having nothing, and yet possessing all things."

Next, let us look at an effort on a more enlarged scale.

After much anxious thought, the work is begun by a few Christians, after many prayers. Gradually, the hearts of the faithful are interested—offerings pour into the treasury—a spot is fixed upon for the commencement of operations—a band of self-denying and devoted men gird themselves in the strength of God for the mighty work. The preparations are completed; the white sails of the vessel bearing the messengers of peace have disappeared in the distant horizon, while the Christians whom they have left, pray that God, "who holds the waters in the hollow of his hands," may go with them and bless them. The destination is reached; the wondering heathen are told that men have come to their shore whose lives are devoted to their service—who shall teach them the arts and customs of civilized life—but above all, shall tell them new and wondrous things, yet not more wondrous than true; that there is only one God—that those false gods to

whom they bow in worship have no power; but that the true God who "dwelleth in light inaccessible and full of glory," cannot look upon sin but with abhorrence, and yet is a God of infinite love and mercy, and that Jesus Christ is the Saviour of sinners. But years pass away, and scarce one heathen is impressed; the hearts of the missionaries are in heaviness — their faith is almost ready to fail; the cruelty of savage men is let loose upon them, and some of their number are slain; they are compelled to leave the scene of fruitless toil; but they return; the harvest sown in tears is reaped in joy; the strongholds of infidelity fall down before the preached Gospel; wonderful things come to pass in the Providence of God; the Spirit is at work upon the hearts of the dark multitude, who catch eagerly every word uttered by the missionary; that which was as the least of all seeds, grows to a wide and spreading tree; the idols are burnt, the temples deserted; kings, and chiefs, and people, are subdued unto the truth; the whole island is Christianized; the house of prayer rises amidst the thick foliage of a southern clime; the voice of melody and of praise echoes along its romantic shores.

In other cases the missionaries may not have been forced for a time to give up the work in despair. Even at first, converts may be gained, and the work go on steadily and progressively. The more simply, the more plainly Christ is preached — the more the Lamb of God is exalted — the more that is said of the purposes of the incarnation, miracles, sufferings, death, resurrection, and ascension of the Redeemer; the more

that his love in dying for sinners is dwelt upon, — the greater will be the prospect of success ; and love will dissolve the chains of heathen bondage. After many years of labour spent in arguing with the heathen, and expounding to them the existence and attributes of God, and the folly of idolatry, the Moravian missionaries adopted a new plan, — they dwelt upon the agonies and death of Christ, his love for sinners, his constant intercessions for his enemies — and the frozen hearts of the Greenlanders melted into repentance. The love of the Saviour in like manner has caused the degraded Hottentots to shed tears of joy, and has humbled the pride of the learned Brahmin.

The missionary, whatever his success, has solid comfort, if he really believes that religion which he professes to teach. Though distressed on every side, he is not cast down ; though persecuted, he is not forsaken ; though confined to the dungeon, he sings praises ; though called to die for the truth, he is willing to seal his testimony with his blood. He shares these sentiments with the pious Brainerd, at a time when deprived of even the comforts of life : — “ I saw so much of the excellence of Christ’s kingdom, and the infinite desirableness of its advancement in the world, that it swallowed up every other thought, and made me willing, yea even rejoice, to be a pilgrim or a hermit in the wilderness to my dying moment, if I might thereby promote the blessed interests of the great Redeemer. Here I am, Lord ! send me, send me to the ends of the earth ; send me to the rough, the savage pagans of the wilderness ; send me from all that is called comfort

on earth ; send me even to death itself, if it be but in thy service, and to promote thy kingdom. Compared with the value and preciousness of an enlargement of Christ's cause, all earthly pleasures and comforts vanish like the stars before the rising sun." To the missionary is peculiarly addressed the promise, "Lo, I am with you alway;" and this inspires him with courage, zeal, and patience, so that he can endure all things through Christ strengthening him ; for he knows that every one that hath forsaken "houses, or brethren or sisters, or father or mother, or wife or children or lands," for his name's sake, shall receive an hundred-fold, and shall inherit eternal life. By this blessed hope is he supported under all difficulties and discouragements ; his mighty and overcoming weapon is prayer ; he anticipates and lends his labours to help forward the day when pagan darkness shall be dispersed by the light of the Gospel—when the heathen shall sing the songs of Zion—and from the renovated earth shall arise the chorus, "Glory to God in the highest!" He has resigned all in his Master's service ; and Christ acknowledges such as heirs of a glorious inheritance, gives them his rod and his staff, and supports them through the dark valley. Those who, though dispersed on earth, are yet regarded in heaven, shall walk with Christ in white, for they are worthy ; "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

A. R. B.

EDINBURGH, 1841.

B

INCIDENTS OF MISSIONARY ENTERPRISE,

CHAPTER I.

SUPERSTITIONS OF THE HEATHEN.

"In vain, with lavish kindness,
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone."
Milton.

WORSHIP OF JUGGERNAUT.

Badruck in Orissa, 30th May 1806.

WE know [says Dr. Buchanan] that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 in number, who came from various parts of Northern India. Some of them with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's ca-

ravansera at this place, there are more than a hundred skulls. The dogs, jackalls, and vultures, seem to live here on human prey. The vultures exhibit a shocking *tameness*. The obscene animals will not leave the body sometimes till we come close to them. This Baddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Baddruck.

In sight of Juggernaut, 12th June 1806.

. . . . Many thousands of pilgrims have accompanied us for some days past. They cover the road, before and behind, as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamation by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted to prevent their entering the town until they have paid the pilgrim's tax. I passed a devotee to-day who laid himself down at every step, measuring the road to Juggernaut by the *length of his body*, as a penance of merit to please the god.

Outer gate of Juggernaut, 12th June 1806.

. . . . A disaster has just occurred. As I approached the gate, the pilgrims crowded from all quarters around me, and shouted, as they usually did when I passed them on the road, an expression of welcome and respect. I was a little alarmed at their number, and looked round for my guard. A guard of soldiers had accompanied me from Cuttack, the last military station; but they were now about a quarter of a mile behind, with my servants and the baggage. The pilgrims cried out that they were entitled to some indulgence, that they were poor, they

could not pay the tax; but I was not aware of their design. At this moment, when I was within a few yards of the gate, an old Sanyasse (or holy man), who had travelled some days by the side of my horse, came up and said, "Sir, you are in danger; the people are going to rush through the gate when it is opened for you." I immediately dismounted, and endeavoured to escape to one side; but it was too late. The mob was now in motion, and with a tumultuous shout pressed violently towards the gate. The guard within seeing my danger, opened it, and the multitude rushing through carried me forward in the torrent a considerable space: so that I was literally borne into Juggernaut by the Hindoos themselves. A distressing scene followed. As the number and strength of the mob increased, the narrow way was choked up by the mass of the people; and I apprehend that many of them would have been suffocated or bruised to death. My horse was yet among them. But suddenly one of the side-posts of the gate, which was of wood, gave way and fell to the ground. And perhaps this circumstance alone prevented the loss of lives. Notice of the event was immediately communicated to Mr. Hunter, the superintendent of the temple, who repaired to the spot, and sent an additional guard to the inner gate, lest the people should force that also; for there is an outer and inner gate to the town of Juggernaut; but both of them are slightly constructed. Mr. Hunter told me that similar accidents sometimes occur, and that many have been crushed to death by the pressure of the mob. He added, that sometimes a body of pilgrims (consisting chiefly of women and children, and old men) trusting to the physical weight of their mass, will make, what he called, a *charge* on the armed guards, and overwhelm them; the guards not being willing, in such circumstances, to oppose their bayonets.

Juggernaut, 14th June 1806.

. . . . I have seen Juggernaut. The scene at Baddruck

is but the vestibule to Juggernaut. No record of ancient history can give, I think, an adequate idea of this valley of death; it may truly be compared with the "Valley of Hinnom." The idol called Juggernaut, has been considered as the Moloch of the present age; and it may be justly so named, for the sacrifices offered up to him by self-devotement are not less criminal—perhaps not less numerous, than those recorded of the Moloch of Canaan. Two other idols accompany Juggernaut, namely Boloram and Shubudra, his brother and sister; for there are *three* deities worshipped here. They receive equal adoration, and sit on thrones of nearly equal height.

This morning I viewed the temple, a stupendous fabric, and truly commensurate with the extensive sway of "the horrid king." As other temples are usually adorned with figures emblematical of their religion, so Juggernaut has his representations (numerous and varied) of that vice, which constitutes the essence of *his* worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture. I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place, a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth; and where dogs and vultures are ever seen.

The grand Hindoo festival of the Rutt Jattrā, takes place on the 18th instant (June) when the idol is to be brought forth to the people. I reside during my stay here at the house of James Hunter, Esq., the Company's collector of the tax on pilgrims, and superintendent of the temple, formerly a student in the College of Fort-William, by whom I am hospitably entertained, and also by Captain Patton, and Lieutenant Woodcock, commanding the military force. Mr. Hunter distinguished himself at the college by his proficiency in the Oriental languages. He is a gentleman of polished manners, and of classical taste. The agreeable society of these gentlemen is very

refreshing to my spirits in the midst of the present scenes. I was surprised to see how little they seemed to be moved by the scenes of Juggernaut. They said they were now so accustomed to them, that they thought little of them. They had almost forgot their first impressions. Their houses are on the sea-shore, within about a mile or more of the temple. They cannot live nearer, on account of the offensive effluvia of the town. For, independently of the enormity of the superstition, there are other circumstances which render Juggernaut noisome in an extreme degree. The senses are assailed by the squalid and ghastly appearance of the famished pilgrims, many of whom die in the streets of want or disease; while the devotees, with clotted hair and painted flesh, are seen practising their various austerities and modes of false torture.

The vicinity of Juggernaut to the sea probably prevents the contagion, which otherwise would be produced by the putrefactions of the place. There is scarcely any verdure to refresh the sight near Juggernaut; the temple and town being nearly encompassed by hills of sand, which has been cast up in the lapse of ages by the surge of the ocean. All is barren and desolate to the eye, and in the ear there is the never intermitting sound of the roaring sea.

Juggernaut, 18th June 1806.

. . . . I have returned home from witnessing a scene which I shall never forget. At 12 o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and, behold a *grove* advancing. A body of men, having green branches or palms in their hands, approached

with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice "like the sound of a great thunder." But the voices I now heard were not those of melody or of joyful acclamation; for there is no harmony in the praise of Moloch's worshippers. Their number, indeed, brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful Hosanna or Hallelujah, but rather a yell of approbation, united with a kind of *hissing* applause. I was at a loss how to account for this latter noise, until I was directed to notice the women, who emitted a sound like that of whistling, with the lips circular and the tongue vibrating; as if a serpent would speak by their organs, uttering human sounds.

The throne of the idol was placed on a stupendous car or tower about 60 feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Thousands of men, women, and children, pulled by each cable, crowding so closely, that some could only use one hand. Infants are made to exert their strength in this office, for it is accounted a merit of righteousness to move the god. Upon the tower were the priests and satellites of the idol, surrounding his throne. I was told that there were about 120 persons upon the car altogether. The idol is a block of wood, having a frightful visage, painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved.

I went on in the procession, close by the tower of Moloch, which, as it was drawn with difficulty, grated on its

many wheels harsh thunder.* After a few minutes it stopped; and now the worship of the god began. A high priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of the people, who responded at intervals in the same strain. "These songs," said he, "are the delight of the god. His car can only move when he is pleased with the song." The car moved on a little way, and then stopped. A boy about twelve years old was then brought forth to attempt something yet more lascivious, if peradventure the god would move. The "child perfected the praise" of his idol with such ardent expression and gesture, that the god was pleased, and the multitude, emitting a sensual yell of delight, urged the car along. After a few minutes it stopped again. An aged minister of the idol then stood up, and with a long rod in his hand, which he moved with indecent action, completed the variety of this disgusting exhibition. I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle; I felt like a guilty person, on whom all eyes were fixed, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former. Now comes the blood.

After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the

* Two of the military gentlemen had mounted my elephant that they might witness the spectacle (while I walked), and had brought him close to the tower; but the moment it began to move, the animal, alarmed at the unusual noise, took fright and ran off through the crowd till he was stopped by a wall. The natural fear of the elephant, lest he should injure human life, was remarkably exemplified on this occasion. Though the crowd was very closely set, he endeavoured, in the midst of his own terror, to throw the people off on both sides, with his feet, and it was found that he had only trod upon one person. It was with great concern I afterwards learnt that this was a poor woman, and that the fleshy part of her leg had been torn off. There being no medical person here, Lieutenant Woodcock, with great humanity, endeavoured to dress the wound, and attended her daily; and Mr. Hunter ordered her to be supplied with every thing that might conduce to her recovery.

tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the *Hurries* to the Golgotha, where I have just been viewing his remains. How much I wished that the proprietors of India Stock could have attended the wheels of Juggernaut, and seen this peculiar source of their revenue!

. *Juggernaut, 20th June 1806.*

"Moloch, horrid king, besmeared with blood
Of human sacrifice, and parents' tears."—*Milton.*

The horrid solemnities still continue. Yesterday, a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning, as I passed the Place of Skulls, nothing remained of her bones.

And this, thought I, is the worship of the Brahmins of Hindostan, and their worship in its sublimest degree! What then shall we think of their private manners, and their moral principles? For it is equally true of India as of Europe: If you would know the state of the people look at the state of the Temple.

I was surprised to see the Brahmins with their heads uncovered in the open plain, falling down in the midst of the *Sooders* before the "horrid shape," and mingling so complacently with "that polluted cast." But this proved what I had before heard, that so great a god is this, that the dignity of "high cast" disappears before him. The great king recognises no distinction of rank among his subjects,—all men are equal in his presence.

Juggernaut, 21st June 1806

The idolatrous processions continue for some days lon-

ger, but my spirits are so exhausted by the constant view of those enormities, that I mean to hasten away from this place sooner than I at first intended. I beheld another distressing scene this morning at the Place of Skulls;— a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, “ They had no home but where their mother was.” O! there is no pity at Juggernaut! no mercy, no tenderness of heart in Moloch’s kingdom! Those who support his kingdom, err, I trust, from ignorance. “ They know not what they do.”

As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of the numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed. “ How can I tell,” said he, “ how many grains there are in a handful of sand ?”

The languages spoken here are various, as there are Hindoos from every country in India; but the two chief languages in use by those who are resident, are the Brissa and the Telinga. The border of the Telinga country is only a few miles distant from the tower of Juggernaut.

Chilka Lake, 24th June 1806.

. . . . I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is who has not seen it. From an eminence on the pleasant banks of the Chilka Lake (where no human bones are seen) I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to my mind. It was on the morning of the Sabbath. Ruminating long on the wide and extensive empire of Moloch in the heathen world, I cherished in my thoughts the de-

sign of some "Christian Institution," which, being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it for ever. — *Buchanan's Christian Researches.*

HINDOO SHRADDHA, OR FUNERAL FEAST AT CALCUTTA.

THE misery and oppression arising out of the Hindoo system are almost inconceivable by a European. Innumerable evils encompass its votaries, so that they are unable to look up. The burning of the poor widow was one of these: let us hope that the horrid practice is abolished for ever. But far greater evils remain. The pilgrim-tax, to which Britain has so long given sanction, is one. The Shraddha, or funeral feast, is another. How degrading to human nature, that an idea so full of absurdity, associated with such enormous expense, and followed by so much misery, should form one of the great supports of Hindooism! At the moment of death, says the Brahmin, the soul of the departed assumes a body about the size of a human thumb; and if the Shraddha is not performed, the deceased must ever remain in this state—cannot enter another body, or advance one step towards any relief or enjoyment; while, according to the Hindoo law, the person who has neglected it cannot inherit an estate! The act is professedly one of benevolence to the poor, but the effect is only an increase of their misery, as the Brahmins engross nearly the whole distribution. A case has lately occurred which will prove the misery that accompanies a Shraddha.

The Shraddha performed in Calcutta by Baboo Ram Gopal Mullick, one of the most wealthy inhabitants of Calcutta, has occasioned much deep distress to the poor, and the loss of many lives. The Mullick family are famed in Calcutta and its vicinity, for the splendour of their Shraddhas, and more particularly for the large sums they have been in the habit of distributing among the

mendicants who flock to these festivals. It was perhaps owing to the great fame they had acquired for such liberality, that when it was rumoured through the country that the Mullicks would perform a Shradha, men, women, and children, and even those afflicted with disease, forsook their occupations, and began to flock in crowds to Calcutta in the hope of obtaining money. We have also heard that proclamation was made by beat of drum, that a rupee (some say two rupees) would be given to each individual. This naturally increased the frenzy of the poor creatures, and for several days all the roads leading to Calcutta were crowded with people hastening to the Mullick's Shradha. The villages for thirty miles round Calcutta were emptied of half their inmates. Nor was it single individuals who undertook this journey, but whole families, including the father, the mother, and all the children, however little; some led by the hand, others in arms, some on the breast, others on the head or on the shoulders, all quitted their homes to obtain a single rupee. In a short time the number of people assembled in the metropolis is said to have reached 200,000. These were crowded together, as usual, in the various alms-houses of the Mullicks and their friends, with scarcely room to move, and no convenience for sleeping; and when locked in there, were detained for two or three days without food; they were then dismissed, the greater part of them without a piece. The *Hurkaru* (newspaper) mentions that not more than 4000 rupees were distributed among this immense crowd; and a writer in the Government Gazette affirms, that few besides the Brahmins received anything.

The vast multitude thus let loose in the city, goaded on by a long starvation, having a long journey before them, and being without a cowrie to purchase food for themselves or for their starving children, began to plunder the shops in every direction, and to seize upon food wherever they could obtain it. A report was spread among them that Government had ordered them to help themselves to

whatever they could find to support life,—a report evidently false, but which served to stimulate their thirst for plunder. Though some, however, were able thus to obtain food, the great bulk of the mendicants were necessarily perishing through want. In this distressing dilemma, a number of the rich Baboos of Calcutta came forward, and, supplying the wants of these miserable creatures to the extent of their ability, have secured their blessing. Among these, Baboo Ashootosh Dey took the lead, and for eight days successively dispensed food to all who applied for it at his alms-house. We also hear with great satisfaction, that the *Zumeendars* (or holder of a province) in the country, by whose door the crowd passed, pitying their forlorn condition, most cheerfully opened their stores to supply their wants. How many lives have been lost on this occasion, it is difficult to ascertain; but that the number of these who never returned to their homes must have been very great, there can be no doubt.

Thus ended this great *Shraddha*. The *Chundrika* says that the indiscriminate gift of money to mendicants is no essential part of the ceremony; and we most sincerely hope it will fall into disuse. It is a source of great inconvenience to the country. It leads the industrious to travel under every inconvenience for several days, in the hope of obtaining gratis about as much money as they might have earned by their own labour at home. It puts a stop for nearly a week to business in and about the metropolis, and occasions the greatest distress both to those who employ the poor, and to the poor themselves. It is to be hoped that the disastrous termination of this *Shraddha* will serve to discourage the practice. The disgrace which it has entailed on those who thus drew these crowds together, and then dismissed them in a state of hopeless starvation, is of such a nature as to be almost sufficient to deter other rich natives from holding out expectations which they cannot fulfil. Since the great famine in 1770, there has been no distress in Calcutta similar to that occasioned by this *Shraddha*. Go where we

will, we hear of nothing but the *Mullick's* great *Shraddha*; and the remembrance of it is not likely soon to be lost in the circle of the poor.

It is in the nature of man to remember disappointment longer than success. In one respect, therefore, though this festival has inflicted incalculable distress on thousands of the poor and miserable, it may prove an essential benefit to the country; inasmuch as it will, for a long time to come, deter the poor from again leaving their homes, and flocking to the metropolis upon such delusive expectations. How true it is that "their sorrows shall be multiplied that hasten after another God!" Were the vast sums thus expended in funeral feasts, to be spent in the instruction of the living, what amazing progress might be made in mental improvement!—*Accounts of Serampore Mission.*

HINDOO PENANCES.

. . . . My native Christians are, at present all with me. We have the Sacrament on the first Sunday in every month, at which they regularly attend and participate. Every Sunday at eleven o'clock, they all assemble in my study, to read the Gospels. If I were to write down their conversations, they would indeed furnish interesting subjects for correspondence: but I have no time to be very minute.

Last Sunday we were conversing on the universality of the feeling that prevails in all nations, that some atonement for sin is necessary. I related to them what my three sons had seen, as they returned with me from *Hurdwar*. A *Fakeer* was observed by the road side, preparing something extraordinary; which, having never been observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo pilgrims round him, all on their way from the Holy Ghaut, who assisted in preparing the wretched devotee for some horrible penance, to which he had voluntarily bound himself,

in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him, kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree: to this branch the Fakeer fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion backward and forward through the smoke and flaming fire, which was kept blazing by a constant supply of fuel ministered by many of his followers: with the other hand he counted a string of beads, a fixed number of times; so as to ascertain the termination of the four hours, for which he doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means he says he shall atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say he stands upright and swings in a circular motion, round the fire. On coming down he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening when he was engaged in his prayers, but to what or whom they could not tell.

I asked my little congregation what they thought of all this. They sat silent, with their eyes cast down, and sighing heavily. At length Anund turned to Matthew Phirodeen, and passing his arms round his neck, exclaimed, with the most touching expression of affection, as well as of gratitude to God, "Ah, my brother! my brother! such devils once were we! but now" (and he lifted up his eyes to Heaven, and elevated his whole person) "Jesus! Jesus! my God, my Saviour!" It was very affecting.—*Methodist Magazine.*

THE ZULUS.

At the general meeting of the English Church Missionary Association, held at Cape Town, on the 5th instant, the following statements were made by the Rev. Mr. Owen, late Missionary to the Zulus:—

The impressions left on my mind by my temporary sojourn in the Zulu country have been various; one of the deepest is thankfulness that I am the subject of a free government, under the mild rule of the Queen of England, and not living under a despot. Christianity has done much for mankind in putting an end to despotism. It is impossible to conceive the despotic character of Dingaan's government, without living on the spot: he is, as Captain Gardiner says, in his book on the Zulu country, the great idol of the nation. Some of the attributes of Jehovah are applied to him; and if the natives were instructed in them, I verily believe they would apply them all to Dingaan. They array him with immortality, allowing him to have neither beginning of days nor end of years. They will not admit that his reign ever had a beginning; if you ask them when he began to reign, they will say hundreds and hundreds of years ago; nor will they allow that he can die, saying that he is yet young, a child, a babe. I have been present at their meals morning and evening, when flesh is distributed among them; they rise up, and making a hissing noise, at the same time raising and shaking their fingers, say, with evident allusion to Dingaan, "Thou that art greater than the heavens." No one may eat green corn till the first fruits have been presented to him.

At my first interview, in this palace, I saw the despot in the behaviour of his servants—the manner in which they crouched (for no one might stand in his presence), and the mode of his giving them commands. Wanting something in haste, five miles off, he said to his confidential servant (spitting in his own hand), "Go, and be back before the spit is dry in my hand." These were almost the first words I heard from him.

This power may be exercised either for good or for evil. Sometimes he did exercise it for good. The third day after my introduction to him, he sent two of his messengers through the town, who, with loud voices, called together, in five minutes, an audience twice as large as is now assembled in this room, to whom he bade me preach the same words I had preached to him the day before.

The bondage in which he keeps his women is particularly severe. He retains in his palace, which is a segment of the circular town cut off by a fence, a vast number of women and girls of all ages. I have seen them brought out to sing, when they have been profusely ornamented with beads; they have not been short of five hundred. His women, to whom he is not married, whom he calls his sisters or children, are of various ranks, and not allowed to leave the palace without permission. If they go out of it on any occasion, they must not see man or boy. It would be certain death for any man to meet them on the path, if he did not turn aside when he saw them coming.

Once, about sixty of these women brought thatch, at the king's command, to my hut, when one of the king's servants happened to be about; not being able to get out of the way, he ran into my tent, and crept into the farthest part of it: however it so happened that they went in and he saw them. The boys, when they came to school, sat a long way off till the women were gone, as it would have been death for them to approach. The restraint in which these poor women are kept impels them sometimes to run away: if caught they are certain to be killed. Two were put to death for making their escape while I was in the country. It may easily be supposed that the natives were very shy of us when we first came. They dared not come to our hut for the most common purpose, unless expressly sent by the king. Even Umthella, the prime minister, being asked, said he could not come, because the king had not ordered him. It is a rule with the natives not to think, act or speak, but at

the king's suggestion or command. Hence I could not, for any consideration, persuade them to grind me a handful of corn, because they were not ordered to do so. The man whom Dingaan made to bring me my milk, once came into my hut at my desire, to attend prayer through an interpreter; but he had no sooner seated himself, than starting up, he said he was afraid, because, though the king had sent him to bring me my milk, he had not told him to come into my hut: he then sat outside, for he was not afraid to do that. Some girls, whom Dingaan sent from the great house to grind my corn, being requested to come in to prayer, did so one morning; but the next morning, when they saw me coming to ask them, ran away, as they had been strictly commanded by their mistresses not to come in any more.

It may easily be imagined how these restrictions, which the despotism of Dingaan imposed on his people, hindered the gospel. It was impossible for me to hold divine service at my station; and I soon found, that if I would preach to the natives, I must go to them, and they not come to me.

The principal opportunities I had for preaching the gospel were in my road to the capital. Every Lord's day I assembled the natives at my waggons. On one particular occasion I did this at Ekaiagunüna, a large town near the capital, when the induna or chief, at my invitation, caused all his people, men and women, to assemble at the spot pointed out by me. The men sat on one side, the women on the other. I sat on a chair in the middle, and taught from the word of God the creation of man, the formation of woman, the institution of marriage, the fall, and redemption through Christ, the resurrection to life, and other truths. One of the most interesting sabbaths I ever spent, was the first I passed in the heart of a Zuhak town. On that occasion I preached to Dingaan and his household, in the midst of his palace: he sat on a chair, his women at some distance on the ground: he listened without his attention once wavering, whilst I shewed him

the manner in which God had given his word to man ; that he had taught his will to the first man, who had taught it to his children, they to their children, and so forth, till at length it was written down in a book. After this he sent a great many teachers, who wrote down in books what they taught. Last of all he sent his own Son Jesus Christ, who was greater than all the other teachers. What Jesus Christ spoke and did, was also written down in a book. At length all these books were made into one book, and my countrymen had received it. They had heard of him (Dingaan), and they had sent me to teach the book to him and to his people. I then told him the happy consequences of believing this book, and the dreadful consequences of rejecting it; and proceeded to give him a summary view of its contents, beginning at the fall of man. When I came to speak of hell, he interrupted me, and asked me where it was, and what sort of a place it was? At the mention of the resurrection, a smile of incredulity stole over his face; after a good many questions, he at length asked for a sign, saying, " Why don't the dead rise now, that we may see them?" In private I often had opportunities of bringing some truths before Dingaan's attention. He generally, however, manifested a dislike to the subject of religion: if I called his attention to death, he would tell me the sun was gone down, or propose some such reason for my going home. I once read a letter from the lamented Retief, who had written to Dingaan, containing some excellent remarks on the duties of kings, especially their duty to listen to missionaries—for Retief was a great friend to missionaries—and he advised him to ask the missionaries in his country what his duties were. Dingaan's attention was evidently awakened at the religious part of this letter; but like Felix, he put the subject off till a more convenient season, which never came. He not unfrequently treated religion, and the very name of God, with ridicule.

The last public discourse which I delivered in his presence, before his captains, of which mention is made in

the report, was declared by him to be the *last*, because he was angry with the people of Port Natal, who had refused to sell him any more gunpowder, and with me, because I had refused to lend him a bullet-mould. Sometimes I had an opportunity of teaching the natives, when I took a journey on horseback. At night I slept in their huts, when many came to see me, to whom I spoke briefly on the first principles of religion. In the day, I used to get some one to lead my horse, and walked, for the sake of freer intercourse with the people. On arriving at any town or village, I sat under a tree outside the town; and the natives, seeing a white man, came out to me, and waited in silence till I talked to them. Of course, I made it my object to draw their attention to the great Creator, of whom they were ignorant, and led them "from Nature up to Nature's God."

I never had occasion to call a congregation together; for as soon as I seated myself under a tree, or if there was no tree, under a shield-house, the whole population, men, women, and children, would come out to me, and wait as usual in silence to hear me speak: and though some were disposed to cavil, and others at the name of God would rise up and go away, the greater part of the audience, which was usually as large as is now collected, remained with me for an hour or more. I directed their minds to the creation, and such other truths as I thought expedient at the time. They seldom either answered or put questions, saying that they were come to hear me, and that I was to speak. They generally pleaded ignorance concerning the creation; but once, on my asking them who made the clouds that gave the rain? they answered, their "doctors." On replying that this was not the case, they said, "Thou that speakest the truth, tell us who made them?" I learnt from Dingaen himself, a firm believer in witchcraft, what their ideas on that subject are. The creatures which the witch employs in this service, are the wolf, tiger, wild cat, jackal or owl. With one of these he goes in the dead of night to the victim of his malice, and sends the animal

into the hut while the person is asleep, to bring out a piece of his hair, or a bit of his carcass, or something else belonging to the bewitched person, which is deposited in the witch's own hut; the effect of this is, that sickness or death follows. The witch-doctors are persons who have the faculty of smelling out the witches, and doing other wonderful things. The persons whom they secure are sentenced to death; and I have myself been present when information had been given of a supposed witch, who was instantly condemned to die without a hearing. Executions take place for the most trifling offences; but, perhaps, oftener for alleged witchcraft than for any other crime. Death is inflicted on those who possess beads, or any clothing of a particular colour, or of the same description which the king wears about his own person. Having sometimes unconsciously offered them forbidden beads in barter, they hastily returned them, declaring they should be killed. I could not get the boys in my school to wear kilts, till Dingaan gave them permission.

The hill of execution was nearly opposite my hut; hence we could not help seeing the vultures hovering over the bodies of those newly slain. I have sometimes been present at the trial of an induna. Dingaan was seated on a chair, the induna before him, nearly surrounded by the chiefs and principal men of the town; a body of executioners with huge sticks sitting behind waiting for orders. When about to pronounce the sentence, Dingaan has bidden me to retire; but on my walk home, I have seen the vultures devouring the carcass of the poor wretch whom I had shortly before seen alive.

The usual mode of execution is to make the culprit walk to the hill, the executioners following, and on arriving at the fatal spot, dispatch him with knobbed sticks. They then leave his body to be devoured by the birds by day, and wolves by night. When an induna is killed, all his people, by the custom of the country, share the same fate. Signabani, an induna, falling under the displeasure of Dingaan, fled, whilst I was in the country, to Port Natal.

Many of his people, who could not make their escape, were cruelly massacred, being pursued by the executioners even to the premises of the American missionary, where they were found, and were instantly hurried away to death. Notwithstanding the barbarity of Dingaan, which is to be traced not exclusively to personal character, but chiefly to the system established in his country, he was always very civil to me, except in one instance, when he suspected I had stolen something, and sent three men to search my hut, tents, and waggons, and to open every box, bag, and bundle, to discover, if possible, the lost article. My innocence being established, he made an ample apology, and sent me a present of some cows and calves — to wash, as he said, my heart.

At length the period arrived when that dreadful massacre took place, the particulars of which have been already before the public. I refer to it only to mark the Divine Providence which preserved me and my family in that hour of trial. I ascribe it to God that the murderer was able to discriminate, and had no evil intentions against me. Until I knew this, however, I could not be sure of my fate; and I record it for the encouragement of all who may be placed in a similar situation, that I found my only comfort in prayer and the word of God. Calling all my family into my hut, immediately after my eyes had beheld the conclusion of the horrid scene (for I saw the bodies of the farmers dragged to the hill of execution), I then read the 91st Psalm, some parts of which, with the alteration of the word thousand for hundred, were literally applicable to my case. We then knelt down to prayer; and I really felt, that in that position, and in that employment, we might be called into eternity. The Providence of God was further displayed in restraining me, without any particular reason, from paying a visit of civility to Retief, as I intended doing on the day I supposed he was to depart. In this case, I should no doubt have sat at his side, as I had done on former occasions, to see the dance; and as in the excitement I could not have been distin-

guished from a farmer, I must have inevitably shared Relief's fate.

SCENES IN CHINA.

IN a Chinese temple we saw five great images, larger than the human figure. They stood in a recess, all in a row, with sandal-wood burning before each. Much as they may be revered, they have been sadly neglected; the gold leaf with which they were once completely overlaid, hangs in rags, like yellow cobwebs about their squab limbs, enormous paunches, and meaningless visages. In another chamber are preserved many Javanese idols of stone, of various shapes and sizes. These are placed upon a table, with this inscription over them: "May the gods of this country be propitious to our crops!" The Chinese will worship any one or all the divinities of other nations, as the best of their own, if they fancy it will serve their purpose. On going up stairs, we observed, in the apartment above the sanctuary, that a space equal to that occupied by the idols below was railed off, to prevent any profane foot from walking over the heads of the gods, which would be deemed atrocious sacrilege. The windows of this upper room being open, hundreds of swallows had built their nests under the roofs; the air was alive with their wings, but noisome to us from the stench of their litter; how it could be otherwise to the beautiful and delicate birds themselves, we cannot imagine; it is much easier to understand the wooden and stone divinities below (considering their robust constitutions) should not be offended by this or any fouler nuisance. Contiguous to this temple is the before-mentioned burying-ground, where once a-year thousands of Chinese assemble to bewail their dead, and hold a solemn feast in memory of them. On these anniversaries, Mr. Medhurst attends to distribute tracts, disclosing the follies of these senseless superstitions, and explanatory of the pure and purifying doctrines of the gospel of Jesus Christ, who himself, to

this end, both died and rose and revived, that He might be Lord both of the dead and the living. The priests sometimes forbid the people to accept such dangerous publications, yet they eagerly seek after them. It is the character of this people—so perfectly are they disciplined into inveterate adherence to the forms, and indifference to the realities of their rites—at once to laugh at the absurdities of their religion, and to practise them still.

In the evening, hearing certain clamorous lamentations, we went into it, and found there about twenty men sitting on a mat, cross-legged, with their hands clasped, their eyes closed, and their bodies in a *see-saw* motion up and down, while they vociferated, in chorus, *Helo lale, Helo lale*, as loud and as quick as they could. They were utterly regardless of anybody entering or going out, continuing their wailing, without intermission, for more than an hour. On inquiry, we were told that they were Mahomedans, who were thus offering propitiatory prayers for their deceased relatives, that, in case their lives had not been over-righteous, all deficiencies might be atoned for by these howlings of supererogation, the burthen of which was "God is one."

We were much pleased with observing the process of Chinese printing in Mr. Medhurst's office. Nothing can be more simple or more effective in its kind. All the characters are cut in wood, of a fine, but not very hard, texture. Each block is about an inch in thickness, and the width of two pages. Being planed and smoothed on the upper surface, to receive the characters, these are, in the first place, carefully written upon paper, which is laid upon the wood with the written side downward, and then pasted over. Before the paste is dry, the paper is peeled off, when the characters are seen transferred to the face of the block. The blank spaces are then accurately cut away, by means of a sharp-pointed tool, and the written parts remain in alto-relievo, about the eighth of an inch high, like figures and letters in metal types, or pictures in what is called wood-cuts among us. Mr. Medhurst em-

employs two Chinamen in the work, to whom he pays seven rupees (about twelve shillings) for every thousand characters. Each man will execute about three thousand of these in a month, or a hundred in a day, on the average. The blocks being finished, are placed upon a table, at which the printer sits. The paper, squared ready to the proper size, is laid dry before him, and on a board at his right hand, the ink, which is little else than soot and water well tempered. With a brush made of fine vegetable fibres, he first blackens the characters; then, having nicely, with both hands, spread the paper over the same, with another flat soft brush he rubs the sheet down upon the face of the block. This, when taken off, exhibits the perfect impression. A clever printer will throw off several thousand such copies in a day. The paper is brought from China; it is manufactured from the bamboo, is exceedingly thin, and never printed on both sides.

August 27th.—At another of Mr. Medhurst's Chinese schools, which we saw at the village of Tanabang, we found twenty children, boys and girls, who were instructed in common learning, and such Christian knowledge as can be taught them by easy lessons in school hours. It is indeed "the day of small things" here; but we dare not despise it, knowing the Scriptures and the power of God. The Chinese in this island live almost entirely upon rice, and can hardly conceive how any people can subsist without it. When Mr. Medhurst told the schoolmaster here that we, his visitors, had seldom tasted rice, he was quite astounded: "What!" exclaimed he; "so big and so fat, and eat no rice? They must have eaten a great deal of something else that is good, I am sure."

August 28th.—A singular Chinese festival was celebrated in the court of the great temple, where nearly two thousand persons were assembled, not only to witness the pageants and the ceremonies, but to share the spoil which was divided among the spectators at the close. A temporary shed had been raised on a platform five feet above the ground, in front of the temple. Here sat the chief

priest, cross-legged, upon a chair, with a table before him, apparently reading most devoutly from an open volume upon it. Four inferior priests, on either hand of him, were occupied in the same manner. Others were playing upon small musical instruments; while a crowd of careless fellows, having nothing to do as far as we could discern, stood by them within the sacred erection. Two large flambeaux, and some sticks of incense, were burning on the table before the high priest. On a smaller stage, about ten yards opposite to these, in the middle of the court, a slaughtered hog, shaved and gutted, was fixed upright upon a trestle, and by it a goat. Five yards beyond this, another platform, eight feet high, by twelve long and eight broad, had been constructed, on which were piled columns of cakes, pyramids of sweatmeats, and mounds of other dainties, four or five feet high. Among these, and in different parts of the court-yard, were placed flags of gaudy colours and gay devices, some of silk, others of paper; in the midst of which, overlooking all, stood the representation of a lion, painted green. Baskets of rice were also interspersed, in large abundance, with the more luxurious fare. When the chief priest had finished his pretended devotions, he rose up, and gave a signal, which was well understood by the multitude, for in an instant, on all hands, a rush was made, and pig, goat, cakes, sweatmeats, baskets of rice, and all kinds of dainties, were swept away. In the scramble, every one seized what he could, and carried it off. The flags, figures, &c. in like manner disappeared, and the court was empty in a few seconds, thronged as it had been with people, and stocked with provisions enough to feast an army. The temporary walls of the stages, forming a considerable inclosure, were then suddenly set on fire, and we were in the area, surrounded by the flames, which presently consumed the slight fabrics, and with them thousands of slips of paper, curiously folded up, being (as we were informed) money, to enable the souls of departed persons to pay their passage into another world; for we found that this

magnificence of mummerly had been instituted, and was from time to time repeated, for the benefit of those who had died without children, and whose spirits, for want of affectionate relatives to feed them with offerings of the kind which we had seen, were suffering all the misery of starvation.

These ample supplies of provisions were therefore collected for them; and it was understood, that while the priests were praying, and the victuals were exposed, the spirits of these famished creatures were hovering in the air, and feasting deliciously on the quintessence of every thing eatable that had been set before them. When the priests concluded their necromantic spells of reading and praying, then, it was supposed, the invisible spirit of the meats, fruits, and delicacies had been consumed by the invisible spirits of the deceased, and after that the people were allowed to devour the gross substance. All parties seemed to be highly delighted—the priests with what they had done, and the people with what they had got; though it is said that flesh or any other kind of food thus sacrificed, when afterwards eaten, is found to have lost all its nourishing qualities, and become tasteless and insipid. Those, however, who carry off the good things on these occasions, so far as we can hear, are always well satisfied with the spirits' leavings. After this preposterous ceremony, the priests retired into the temple, which they illuminated with numerous candles, and fumigated with sandal-wood within; while on the outside they placed two monstrous caricatures of lions, carrying on their backs two warriors more frightful than themselves. These appeared to be engaged in mortal conflict together; but what was intended by the symbols, we could not learn. On many poles, that were elevated round the building, were hoisted transparent lanterns, which, by means of strings beneath, were kept in perpetual rotation. These were to light the spirits on their way back from the feast, to their homes beyond the grave. Though nothing could be more puerile than the whole spectacle, yet it was affecting to see multi-

tudes of rational beings so duped and given up to idolatry. When indeed we call to mind what we have witnessed of the religious, social, and moral state of the multiform classes of the people here — that there are SIX MILLIONS of people, Pagans, Mahommedans, and Christians, in the island — we are ready to exclaim, “Come from the four winds, O breath, and breathe upon these slain, that they may live!” — *Bennet and Tyerman's Travels.*

CHINESE PAGODA.

At a famous Chinese pagoda, situated among granite rocks, on the sea-shore, and consisting of various temples, with places for offerings, all in the gaudiest style of national fantastic architecture, we met a mandarin of high rank coming to worship, with a large train of attendants. We were not allowed to follow him into the shrine, whither he went to prostrate his magnificence before a deaf, dumb, blind, lame, dead stock, which a man, who durst not have looked him in the face had they met by the way, may have carved out of a piece of wood, and when he had finished his work, gathered up the chips and made a fire with them to boil his paddy-pot! But we had an opportunity of witnessing the antic rites exhibited by another personage of no mean rank, at the same temple. Immediately upon his arrival, he put a white robe over all his other clothing. While he was doing this, a man brought a large wooden tray, on which were laid two ribs of fat pork, a boiled fowl, and a baked fish. These were placed upon an altar-table before the idol, together with a tea-pot and five porcelain cups. The worshipper first poured water out of the pot into each of the cups. He then produced a bundle of incense-sticks, rolled in sacred papers, which having reverently lighted, he fixed them, one by one — there might be thirty in all — before the idol, on either hand of it, and in various niches both within and on the outside of the building; at each act

making certain grotesque, but grave, gesticulations, as though an invisible divinity dwelt in every hole and crevice where he could stick a splinter of sandal-wood. After this preparation, he went and kneeled down in front of the altar where the provisions had been deposited. A servant on each side of him did the same; and all three repeatedly bowed their bodies till they touched the ground with their foreheads. This part of the service was accompanied by three loud strokes upon a bell without; and as many upon a great drum within by a boy in attendance. Some sacred scrolls of paper, which had been carefully counted, and put into a kind of fire-place on the outside of the temple, were now set in flames by a scroll of the same hallowed character, which was lighted at one of the incense-sticks. Finally, a parcel of small crackers was opened, and the train of them suspended before a hole in the wall, at the back of the fire-place. One of these being ignited, communicated with the next to it; and on went the blaze, the fume, and the explosion, till the whole had been dissipated, and left nothing but the stench behind. Here ended the ceremony. The water was poured back from the little cups into the tea-pot; the tray and its savoury contents were carried away again. We were informed that the spirit of the god had regaled itself on the spirit of the food, and the latter, not being a whit the worse for wear, was taken home by the devout owner for his own use. This is genuine Chinese thrift. All the company of gamblers were seated on the floor, within the same sanctuary, playing at cards with quite as much devotion as the idolater and his menials were playing at religion. Better employed than either party were a few lads, in the joy of youth, romping and racketting at their own commendable, and not less intellectual, pastimes; though our presence somewhat interrupted the indulgence of their mirth, that they might amuse their curiosity with looking at the strangers, and wondering—if even a Chinese child can wonder, born and brought up as they are in dogged indifference to every thing *not* Chinese—won-

dering, we say, what two outlandish fellows could be doing there, who were neither gambling nor worshipping, nor playing like themselves.—*Bennet and Tyerman's Travels.*

THE WORSHIP OF EVIL SPIRITS, ON THE COAST OF
MALABAR.

Nothing in India grieves more the mind of the Christian, than the worship so generally, and on the coast of Malabar universally, paid by all the lower castes of Hindoos to evil spirits. Nor will this appear surprising, when we consider the dark mazes of ignorance in which, in absence of the light of Revelation, the heathen of India are walking. In the physical and natural world, they behold sickness invading the family circle, afflicting and carrying off the young as well as the old. They see pestilence destroying their cattle, on whose labour, in the cultivation of their fields, depends their subsistence. It may be, that a poor cultivator has a single pair of bullocks, with which he ploughs a small piece of ground, and maintains himself and family. It may be, that one or both sicken and die, and by their loss are destroyed the stay and support of himself and his children. Again, he sees the seed which he has sown spring up under the fostering influence of abundant rain, and his heart rejoices at the prospect of a fruitful harvest; but the destroying insect fastens unseen on the young blade, and blights at once his crops and his hopes.

In the moral world, he beholds, perhaps, the members of his own family, his connections or his friends, giving themselves up to drunkenness or dissipation, squandering their estate and property, ruining their characters by associating with evil companions, and following their steps in vice. He beholds, perhaps, the reason of one of those who are most dear to him, and of whom he has entertained the most promising hopes, become gradually or suddenly clouded, and insanity assuming sway over him.

When contemplating these calamities, is it surprising that he should attribute them to the agency of evil spirits, and deeming these spirits to be actuated by anger, in consequence of their worship being neglected, that he should seek to appease them by offerings and devotion? He attributes to them an independent authority, and pays to them that homage which is due to the Almighty Being, who has created and rules over evil spirits as well as men.

In the district of Canara, on the coast of Malabar, these evil spirits are worshipped by all classes of Hindoos except the Brahmins. Some of the Soodras make offerings also to the temples of the Hindoo gods, but their worship is chiefly directed to the evil spirits, those called *Suktis*, which are to be found in every village, nay, almost in every field. To the caste of slaves, which, in the estimation of their countrymen, is the lowest and most degraded of all castes, is attributed the power of causing an evil spirit to enter into a man, or, as it is expressed in the language of the country, to "let loose an evil spirit" upon him. On the occurrence of any misfortune, they frequently attribute it to this, and suppose that it has been at the instigation of some enemy that the evil spirit has visited them, to preserve their houses and persons from which, charms are in general use. Petitions are frequently lodged before the magistrates, soliciting them to issue orders for the withdrawing of these evil spirits, and to punish the persons charged with having instigated and procured their visitation. The ordinary method used to remove the active cause of their calamities, is to employ an exorcist, who also generally belongs to the slave caste. The exorcist having come to the house from which he is employed to expel the evil spirit, accompanied by musicians beating tom-toms, or native drums, commences his operations with groans, sighs, and mutterings, followed by low moanings. He gradually raises his voice, and utters with rapidity, and in a peculiar unearthly tone of voice, certain charms, trembling violently all the while, and moving his body backwards and forwards. The drum-

beaters act in harmony with the motions of the exorcist, beating more loudly and rapidly as his excitement increases. In consequence of the supposed power of sorcery in the slaves, they frequently inspire the superior castes with terror; and it is a singular retribution, that these degraded beings thus enthrall, by the terrors of superstition, those who hold their persons in bondage. A case of great atrocity occurred a few years ago in the district of Malabar, in which some Nairs, who are the landholders and gentry of that country, conspired and murdered a number of slaves, whom they suspected of sorcery. After much laborious investigation, the crime was brought home to them, and they were tried and convicted.

The evil spirits are worshipped under the form of, and the idols represent, sometimes the simple figure of a man or woman clothed in coloured garments; at others, under the horrible looking form of a man, from whose mouth issue two large tusks, whose head is covered with snakes instead of hair, and who holds a sword in his hand; at others, under the form of a hog or a bullock, or a man with a bullock's head.

Such are the demons to whom, in that unhappy country, is given the worship and honour due to the Eternal. The district of Malabar was ceded to the British government by Tippoo Sultan in 1792. Since then, nearly half a century have passed, and no attempt has yet been made to dispel the moral darkness in which it is involved. A generation of men born since that time, under a Christian government and dominion, have already advanced far on the road to eternity, and yet no voice is to be heard proclaiming to them the glad tidings of great joy, and calling them to repentance. In every place the cry of "Rama! Rama!" "Nairain! Nairain!" is openly and loudly repeated; but nowhere is to be heard the glorious name of JESUS, the only name given unto men whereby we must be saved.

The offerings made by the people to the evil spirits, consist of boiled rice, plantains, and cocoa-nuts. The

management of the devil temples is generally vested in the head of the principal Soodra family in the village. The jewels of the idol are kept in his possession, and he arranges and directs the performance of the feasts, which are held on stated occasions. The temple is considered village property; each family claims an interest in it, and five or six of the chief families have a hereditary right in superintending its concerns.

On the feast days, cocoa-nuts, betel-nut, and flowers taken from before the idol, and which are therefore considered to be consecrated, are presented by the officiating priest to the heads of those families in succession, according to their rank, and on these occasions their family pride is exhibited in a remarkable manner, by the frequent disputes that occur regarding their rank. Actions of damage are often filed in the courts of law on account of alleged injuries on this head. There is a hereditary office of priest attached to these temples, the holder of which is supposed to be possessed by the evil spirit on the day of the feast. On these occasions he holds in his hand a drawn sword, which he waves about in all directions; his hair is long and loose; he becomes convulsed, trembles, and shakes and jumps about, and at times is held by the bystanders by a rope like an infuriated wild beast.

The temples generally consist of an inclosed room, in which the idol is placed, surrounded on three sides by verandahs, the walls of which are made of planks of wood, with open spaces between the planks; the whole is covered with a thatched or tiled pent-roof, and sometimes surrounded by an outer wall inclosing a piece of ground round the temple. Attached to some of the larger temples is a painted wooden figure of the demon, riding on a horse, or on a royal tiger, mounted on a platform cart with wheels, which is drawn a short distance by the villagers on the principal feast days. These are honoured as the chiefs of evil spirits, and are represented with a high royal tiara on their head, and a sword in their hand.

Around the temples there are generally some old

spreading banian trees, which, to the natural eye, gives a pleasing and picturesque appearance to the spot, but, in beholding them, a contemplative Christian mind is pained by the reflection, that their appearance, which denotes their antiquity, declares, at the same time, the length of time Jehovah has been dishonoured, and the firm hold idolatry has over those who practise it there. The evil spirits are frequently worshipped on the top of hills and in dense groves, where the trees are so high and so closely planted together as to cause a darkness and deep gloom, which creates in the beholder a feeling of awe. There are in the district of Canara altogether four thousand and forty-one temples dedicated to evil spirits, and three thousand six hundred and eighty-two other places of Hindoo worship. — *Christian Herald*.

CHAPTER II.

ESTABLISHMENT OF THE SOUTH SEA ISLAND MISSION.

" Till 'midst the scenes of distant lands
The islands sound his praise ;
And all combined, with one accord,
Jehovah's glories raise "

LANDING OF THE FIRST MISSIONARIES AT OTAHEITE.

Sunday, 5th March 1797.—The morning was pleasant, and with a good breeze. We had by seven o'clock got abreast of the district of Atahoorōo, whence we saw several canoes putting off and paddling towards us with great speed ; at the same time it fell calm, which being in their favour, we soon counted 74 canoes around us, many of them double ones, containing twenty persons each. Being so numerous, we endeavoured to keep them from crowding on board : but in spite of all our efforts to prevent it, there was soon not less than one hundred of them dancing and capering like frantic persons about our decks, crying "Tayo ! tayo !" and a few broken sentences of English were often repeated. They had no weapons of any kind among them ; however, to keep them in awe, some of the great guns were ordered to be hoisted out of the hold, whilst they, as free from the apprehension as the intention of mischief, cheerfully assisted to place them on their carriages. When the first ceremonies were over, we began to view our new friends with an eye of inquiry : their wild disorderly behaviour, strong smell of the cocoa-nut oil, together with the



VIEW OF TAHITIIE

tricks of the arreoies, lessened the favourable opinion we had formed of them ; neither could we see aught of that elegance and beauty in their women for which they have been so greatly celebrated. This at first seemed to depreciate them in the estimation of our brethren ; but the cheerfulness, good-nature, and generosity of these kind people, soon removed the momentary prejudices. One very old man, Männe Manne, who called himself a priest of the Eatooa, was very importunate to be tayo with the captain ; others, pretending to be chiefs, singled out such as had the appearance of officers for their tayos ; but as they neither exercised authority over the unruly, nor bore the smallest mark of distinction, we thought proper to decline their proposals, till we knew them and the nature of the engagement better. At this they seemed astonished, but still more when they saw our indifference about the hogs, fowls, and fruit, which they had brought in abundance. We endeavoured to make them understand, but I think in vain, that this was the day of the Eatooa, and that in it we durst not trade ; but their women repulsed, occasioned greater wonder. They continued to go about the decks till the transports of their joy gradually subsided, when many of them left us of their own accord, and others were drawn away by the old man, and one named Maurōa, who now exercised a little authority. Those who remained were chiefly arreoies from Ulietēa, in number about forty ; and being brought to order, the brethren proposed having divine service upon the quarter-deck. Mr. Cover officiated ; he perhaps was the first that ever mentioned with reverence the Saviour's name to these poor heathens. Such hymns were selected as had the most harmonious tunes :—first, " O'er the gloomy hills of darkness ;" then, " Blow ye the trumpet, blow ;" and at the conclusion, " Praise God, from whom all blessings flow." The text was from the 1st Epistle general of John, chap. iii. verse 23d, " God is love." The whole service lasted about an hour and a quarter. During sermon and prayer the natives were quiet and thoughtful ; but when the singing

struck up, they seemed charmed and filled with amazement; sometimes they would talk and laugh, but a nod of the head brought them to order. Upon the whole, their unweariedness and quietness were astonishing; and indeed, all who heard observed a peculiar solemnity and excellence in Mr. Cover's address on that day.

We had hitherto received very unsatisfactory answers to our inquiries after the *Matilda's* crew; but at last saw two of them coming in a canoe. They were Swedes, dressed in the teboōta and māro as the natives, and tattooed also about the legs and arms. Having got on board, they were called into the cabin, and gave the following account of themselves:—The youngest, named Andrew Cornelius Lind, about 30 years of age, a native of Stockholm, said, that after the loss of the *Matilda* they took to the boats, and bearing down towards Otaheite, landed on the 6th March 1792, on the south side of the island; they were immediately plundered of all they had, but afterwards treated kindly by the natives. Since that, the captain and most of the crew had gone homeward by different methods: six of them decked one of their boats, and set off towards New Holland; but it was improbable they would ever reach thither. The other, whose name is Peter Haggerstein, aged 40, a native of Elsinfors in Swedish Finland, was left here by Captain New of the *Dædalus*. They both spoke tolerably good English, and being well acquainted with the Otaheitan tongue, we entertained a hope that they would prove of great service.

From them we learnt that the old man who was so solicitous to have the captain for a tayo, had formerly been king of Ulietēa, was a near relation of the royal family, and of considerable consequence in the islands, being chief priest over Otaheite and Eimēo. Upon this Māne Manne was invited into the cabin and treated kindly. He now redoubled his importunities to gain the captain for his friend, who desired him to wait till to-morrow, when he would consider of it. The Swedes farther informed us, that the former Otoo had transferred his name and title

of Eāree rahie (or king) to his sons, and had now assumed the name of Pomārre: that in a contest, about twenty months ago, with Temārre, the chief of all the south side of the greater peninsula, Pomārre's party prevailed, and subjected his adversary to a state of dependence; and soon after Harobōo was conquered; and thus the whole island became subject to him, or rather to his son Otoo, and has remained so ever since. Motuāra, the chief of Eimēo, being dead, Pomārre laid claim to the government of that island; and having only the widow of the deceased to contend with, was, after a few skirmishes, acknowledged as chief, or king.

6th.—About thirty of the natives, chiefly arreoies, intending to go to Matavāi, remained on board all the night and part of the following day, till we anchored in the bay; as did the two Swedes; and slept on the deck. The missionaries watched; all perfectly quiet. At day-break the old priest awoke, and being impatient to secure the tayo-ship with the captain, awoke him also. There was now no refusing him any longer, as even good policy was on his side; therefore they exchanged names, and Māne Manne, wrapping a long piece around the captain, and putting a tebōota over his head, requested for himself a musket, some shot, and gunpowder: but being told that none of these were to spare, and that he should be amply repaid for what friendly offices he might do us, he seemed satisfied. All the forenoon was employed in working up without the reefs of Opārre; but gaining little ground, at 1 P. M. we came to anchor in Matavāi Bay, Point Venus bearing N. E. by E. and One-Tree Hill S. $\frac{1}{2}$ W., distant from the beach about three quarters of a mile. We had not been long at anchor, when all the arreoies, both men and women, sprung into the water, and swam to the shore: their place, however, was soon supplied by others, who surrounded the ship with hogs, fruit, and other articles. Of these we took a little for present use; but the old priest having promised to supply all our wants by next morning, little was done in the trading way.

Almost the whole afternoon it rained hard till near four o'clock, when we had some intervals of fair weather; then the captain, Männe Manne, the two Swedes, with Brother Cover, Henry, and a few more of the missionaries, went on shore in order to examine a large house standing on the extremity of Point Venus. They called it Fuhāree ne Pretāne (The British House), and said it had been built by Pomārre, for Captain Bligh, who had said he should come back and reside there. It is a large and spacious building, of an oblong figure, 108 feet long, and 48 wide. In the middle are four large wooden pillars, about 18 feet high, on which the ridge-tree is supported. About three feet within the sides, stand pillars all round, about nine feet long and six feet distant from each other. On the top of these a plank is let down, which runs round the whole house; from thence to the ridge large poles are set up, and handsomely bound round with fine matting, about eighteen inches asunder. On this the thatch is laid of palm-tree leaves most beautifully worked. About one foot from these pillars, on the outside, runs a screen of bamboo all round, except about twenty feet in the middle on both sides.

The chief of the district (an old man named Pytēah) welcomed the missionaries to the island, said that the house was theirs, and should be cleared for their reception next day. He then shewed them the picture of Captain Cook, upon the back of which was written the names of His Majesty's ships and their commanders who had visited Matavāi since that great navigator's time. The natives on shore seemed transported with the idea of men coming purposely from Pretāne to settle among them: this put those missionaries who were fixed here in very high spirits.

7th.—Männe Manne was as good as his word, coming early alongside with three hogs, some fowls, bread-fruit, cocoa-nuts, and a quantity of their cloth — the whole intended as a present for his tayo, the captain. He made a long oration, descriptive of all the ships and captains

which had touched at Otaheite, with the names of the gods of Ulietā, but said that Otaheite had none but from him, acknowledging the British God to be the best, and that he should request Otoo to worship him, and to order the people to do the same.

Soon after, Peter the Swede arrived from a distant part of the island with more fruit and a remarkably large hog, the two sides of which, exclusive of the head and entrails, weighed 340 pounds; it had on each side of its mouth two large tusks; for use it was far too fat for us, and as many small pigs were brought in the course of the day, but little of it was eaten.

Mānne Manne was now desirous for us to go to Eimēo with the ship, and there land the missionaries under his protection, making use of all his rhetoric to persuade the captain, and bringing the two Swedes (whom he seems to have much under his command) to prove that Pomārre never acted honourably by the English or any others, after he had done with their services; that themselves had assisted him in his war, and been the principal instruments of his success; but, since his turn was served, he would hardly give them a small hog. This, and all they urged, might have gained credit with us, as all the late voyagers have related incidents which mark this chief's character with selfishness; but on the other hand, it might be inferred that these Swedes, after they had lent their assistance, might be unreasonable, and even insolent in their demands, and by such conduct render it necessary for Pomārre to treat them with bare civility only. Therefore, concluding them prejudiced, and the old priest only arguing from views of interest, it was resolved, that as Otaheite was the most eligible island, the settlement should first be made there, and the friendship and protection of Pomārre and his son Otoo be courted by kindness and attachment to his interest, to be expressed and shewn on every occasion; but never to take any part in their wars, except as mediators. In the interval of fair weather, betwixt day-break and eight o'clock, we purchased a few

things from canoes alongside, merely to please them ; for the liberality of our friends had left us no other plea.

The rain beginning again as violently as before, prevented the missionaries landing till near *eleven* in the forenoon, when the captain, Mr. Jefferson (president), with a few more of the missionaries, went on shore, accompanied by Māne Manne and Peter. The natives had assembled upon the beach, to the number of four or five hundred, and as the boat approached, some ran into the water, and laying hold of her, hauled her aground ; then they took the captain and missionaries on their backs, and carried them dry on shore. They were received by the young king (Otoo) and his wife Tētua, both carried on men's shoulders ; each took the captain by the hand, and in dumb silence surveyed him attentively, looking in his face, and minutely examining every part of his dress ; they beheld the brethren also with much the same curiosity. The queen opened Mr. Cover's shirt at the breast and sleeves, and seemed astonished at so clear a sight of the blue veins. That this should be the case now, after so many visits from Europeans, may surprise some ; but let such consider, that though the oldest and middle-aged have been fully gratified in these respects, the young ones have as yet seen very little ; for there could be but small difference between themselves and the dark complexions of the naked shipwrecked sailors who had lately taken refuge amongst them.

The captain now informed the king, through Peter as interpreter, that our only inducement for leaving Pretāne to come and visit them, was to do them good, by instructing them in the best and most useful things ; and for this end, some good men of our number intended to settle among them ; requiring, on their part, the free gift of a piece of land, sufficiently stocked with bread-fruit and cocoa-nut trees, and so large as to contain a garden, and admit of houses being built upon it ; that this land should be their own ; that they should not on any account intermeddle in their wars, nor employ their arms but for

self-defence; and all at times should live free and unmolested among them: to which, if he consented, they would stay on the island; if not, they would go elsewhere.— Much pains were taken to make this plain; but as Otoo appears to be a vacant-looking person, I doubt whether he understood the half of it, though he signified the large house was our own, and we might take what land we pleased. The difficulty indeed was great, to secure any thing like intelligible intercourse between the natives and their intended teachers, and the courage and self-denial of the latter was on that very account the more remarkable.

It is difficult indeed for us to realize the lonely position of the Christian missionary thus abandoned, with his own free will, to the tender mercies of the rude savage for whose instruction and everlasting welfare he has devoted his life. But whatever their future destiny might prove, Otoo was fully prepared to welcome the strangers with the best air of kingly condescension and dignity which he could assume. He listened to all that was addressed to him by the strangers through their interpreter, after which Māne Manne stood up in the middle of the ring, and made a long speech, passing many encomiums on Pretāne. Possibly the ideas of the native interpreter, and of the island king, as to the greatness of Britain, whose praises were thus for the first time celebrated on that remote shore, might appear somewhat amusing, could they be communicated to us. King Otoo exhibited in his own person all that the Otaheitean could conceive of regal majesty, and doubtless they looked on their English visitors as the representatives of such another mighty potentate.

When all was over, the king, still holding the captain by the hand, led him to the house, thence to the beach, and so on; till tired, he requested to return on board. When arrived at the boat, Otoo desired to hear the muskets fired; and to gratify him, the four they had were discharged twice; with which compliment he seemed highly pleased.

After dinner, Otoo and his wife came off, each in a small canoe, with only one man paddling. Whilst they went several times round the ship, the queen was frequently bailing her canoe with a cocoa-nut shell. This may help to form an idea of what a queen is in Otaheite. They would not venture on board, because wheresoever they come is deemed sacred, none daring to enter there afterwards, except their proper domestics.

He appears tall and well made, about seventeen; his queen handsome and finely proportioned, about the same age, and always carried about on shore on men's shoulders. The king appears thoughtful, speaks little, but surveys things with attention. The missionaries suppose something majestic in his appearance; but the captain thought him stupid, and discovering little capacity. As he paddled round the ship, he was offered the compliment of firing the great guns; but he begged us not, as he was afraid the noise would hurt his ears.

Knowing there were women and children on board, they expressed a wish to see them; and when they walked to the ship's side to shew themselves, they set up a cry of admiration and wonder. The sky darkening, they made towards the shore. We had loosed our sails to dry, and before we could furl them, there came on suddenly a smart squall from the N. E., attended with heavy rain, lightning, and thunder; while it lasted, the ship drove about a cable's length, from thirteen fathoms into ten.

At a meeting of the committee it was resolved, that as the house was now clear, they should land this evening, in order to prepare for the reception of the women; but the rain continuing prevented.

8th.—It rained hard all the morning till about nine o'clock, when it cleared up, and the missionaries went on shore with their chests and beds, and took possession of their house. By the captain's desire, "I," says Mr. William Wilson, "followed to assist them in planning their separate apartments. A vast concourse of the natives had stationed themselves on the beach, watching who should land in

the pinnace; among them were Otoo and his wife, carried upon men's shoulders, as on the preceding day. This, I understand, is always the custom when they go beyond the precincts of their dwelling. The queen used the same freedoms with me as she had done the day before with Mr. Cover; and when gratified, put my shirt-neck and sleeves again in order. With one holding each hand, I was led about for a considerable time, and might perhaps have been so most of the day, had I not intimated that I had business to do within the house. He immediately walked with me to the door, but would not enter, because the house would then become sacred to himself.

“ However, before he let me go, he introduced a woman named Whyeridde, the sister of Iddeah, and also wife of Pomarre; her Otoo wished me to take as a tayo. And considering that I was but a transient visitor, who knew not how far a refusal might disoblige him, I consented to exchange names, and was immediately wrapped in cloth; besides, in the course of the day, several hogs, both alive and ready dressed, were sent me as presents.”

The first thing we set about with the house was to close it quite round with the thicker sort of bamboo, fixing a door on each side, and by this means to keep the natives from crowding so much upon us. The several births or apartments were next planned, and partitions of smaller bamboo begun; but in consequence of the great distance the natives had to go up the valley for these bamboos, the work went but slowly on; though one man stripped his own house to supply us. In the arrangement, the married people had a part of one side to themselves, and the single men the other side. All these apartments were at one end, and chosen by lot. Next to them were marked out a store-room, library, and a place for the doctor and his medicines. To inclose the whole, a partition went from side to side, with two lock doors. The remaining space was left for a chapel, and into it the outer doors opened.

Several of the arreoies of Ulietã having arrived here about the same time as we did with the ship, they, with

their heivas, made much the same stir in Matavāi as company of strolling players often do in the small villages of our own country. Probably the hopes of pleasing the English strangers was also a spur to their exertion; for either in our sight or hearing, they were engaged the whole day in some sport or other. In the afternoon they collected in great numbers before the door of our house, and began a kind of box-fighting or wrestling. First forming a ring, within it stood about a dozen of the stoutest fellows, with their backs to the crowd, and faces towards each other. The game began with an act of defiance or challenge, made by beating heavy strokes with the flat hand upon the left arm above the elbow, where this part was quite black with the repeated strokes it had received. At last one steps forward to the centre of the circle; another, who thinks himself an equal match, advances to meet him. Sometimes only a smart blow or two ensues before they fall back again into their places; at another time, after advancing and gazing at each other for a while, one will suddenly plump the top of his head into the face of his opponent, and this causing him to retire discomfited, sets all the crowd a-laughing. The worst of the game is when one gets an advantageous hold of his adversary: a severe wrestling then takes place, and it is only at the expense of strength, and blood, and hair, that they will submit to be parted.

Māne Manne sent us in three hogs ready dressed for dinner, with baked bread-fruit, cocoa-nuts, &c. He laid them on a large piece of cloth, and invited us to fall to, but not before we called upon God to bless it. We found it very good, though we had yet neither dish, spoon, knife, fork, table, nor chair. Innumerable presents came in from the various chiefs who were courting friendship; and we were all dressed in Otahite cloth.

During the day, the house was crowded with natives, which made it prudent to keep a guard over our property, though there appeared no design nor attempt at depredation. At the approach of evening, we commanded silence:

and having sung a hymn, Mr. Jefferson offered up a prayer to our Lord. During the service the natives behaved very orderly and attentive. At night we requested them to retire, and return in the morning; which they did in the most peaceable manner, and we received not the least disturbance from them. We then held our usual daily family worship; and having supped on the plenty of provisions which remained, we retired to rest, admiring the wondrous providence of our God.

How graciously has the Lord displayed his arm for us since leaving our native shores, in traversing a trackless ocean, and opening a door in these heathen lands, we trust, to diffuse His everlasting gospel here. May the Lord make us burning and shining lights!

The king held all our hands, and shook them, as did the queen, examining our clothes very minutely; and took particular notice of Mr. Lewis's umbrella, which, on expanding it to shew its use, they both made signs not to lift it over their heads, lest it should, according to their customs, become thereby sacred to their own use. Their attention to us is singularly engaging.

9th.—This morning the natives came to our house before seven o'clock, made a fire, boiled our water, and prepared the bread-fruit and cocoa-nuts. The king and queen visited us several times in the course of the day

This morning also, Inna Madua, the widow of Oreepiah (brother to Pomarre), lately deceased, paid us a visit, accompanied by two chief women. Oreepiah was much attached to the English; and his widow, supposing us sorry for his loss, on entering the cabin burst into tears, and continued this expression of grief till we all sympathised with her. However, this did not last long, for they soon became cheerful, breakfasted and dined on board, as did Männe Manne; and towards evening they all went on shore; but as no suitable presents were yet got out of the hold, they were desired to renew their visit the next day, when some things should be in readiness for them. These, with the tayos of the crew and missionaries, filled all parts of the ship with hogs, fruit, and cloth

Otoo paddled round the ship in his canoe, as he had done the day before; and calling out for something to eat, the captain sent him, in one of our dishes, half a roast pig, and some biscuit, with which he set off for the shore, seemingly much pleased.

The business of the house did not go on to-day with much alacrity, owing to the natives slackening in their officiousness, so that we got few bamboos; however, in the afternoon some were dispatched, taking my word, as an eāree of the pāhie (an officer of the ship), that they should be rewarded for their trouble; accordingly, in the evening we had as many brought to the house as would keep us employed all the following day. As on board, so at the house, numberless presents were brought, consisting of live hogs, cocoa-nuts, bread-fruit, and cloth, which are the staple articles; and besides these, more ready-dressed meat was brought than the brethren and the natives employed could consume. But in the midst of this profusion some were apprehensive of its being followed with inconvenience and embarrassments, and therefore wholly disapproved of making tayos so soon.

Whilst the business was going on on shore, the crew were employed in weighing the anchor, warping farther up the bay, and mooring the ship with the two bowers. Peter, the Swede, also brought his canoe, and such things as the missionaries first wanted were dispatched on shore
Thermometer $76\frac{1}{2}$.

10th. — The wind easterly, moderate and pleasant weather. The people employed hoisting out of the hold and sending sundries ashore on account of the mission.

To-day the captain landed for the purpose of presenting some showy dresses to the young king and his wife. They met him at the beach as usual. Peter informed him of what was intended, and shewing him the box which contained the treasure, desired Otoo to walk towards his house, a temporary shed they had erected for the purpose of being near our people. This was complied with; and when they came near, the captain, stopping under a tree,

ordered them to form a ring; and replacing the box in the midst, Otoo was requested to alight, that the brethren might dress him. He replied, "By and by," and stood gazing for a considerable time, till the patience of the captain was pretty well exhausted. Repeating the request, and receiving no answer, they opened the box, and taking out the dress for the queen, she instantly alighted from the man's shoulder, and Otoo followed her example. The fancy cap fitted her exceeding well, and she seemed very proud of it; but it was only by unripping, that the other articles could be put upon her or Otoo. The captain told them, that the eārees of Pretāne thought he was not yet so stout a man. Dressed complete in this gaudy attire, the surrounding crowd gazed upon them with admiration. She, true to the foibles of her sex, appeared delighted; but Otoo thought little of them, saying, an axe, a musket, a knife, or pair of scissors, were more valuable: which was saying more for himself than we expected he had sense to do.

Just as the ceremony was ended, Māne Manne appeared before the house, and calling the captain to him, clothed him in a Taheitean dress, putting an elegant breastplate over all. They then walked towards the British house, where they found the work going on very well; and being past noon, the old priest accompanied the captain on board to dinner.

11th.—The crew employed in sending sundries on shore on account of the mission. At the house they were very busy fitting up the apartments for the women, whom it was intended to land in the afternoon. The brethren had informed the natives, that the next day being the day of the Eātooa, no work would be done, nor any thing received; therefore on this account they brought what provisions they supposed might serve till Monday, but which were in reality sufficient to last for a week.

After dinner the pinnace was manned for the women and children, and by the captain's desire I accompanied them on shore. Vast numbers of the natives crowded to the beach to gratify their curiosity, all behaving with great

respect, and very peaceable. Otoo and his wife kept for a while at a little distance, seeming in doubt whether he should approach the women; but thinking it proper to salute him, he was a little encouraged; however, he still kept silence, and all the way as we walked to the house gazed stupidly, like another Cymon. The house was surrounded all the afternoon by the natives, who were much delighted with the two children, and sent often for them and the women to shew themselves at the door. In the dusk of the evening they all retired; and this, the brethren remarked, they uniformly have done since they first landed. Orders being likewise given at the ship for none of their canoes to come near on the Sunday, they supplied us in the same plentiful manner as they had done the missionaries.

As Māne Manne had already distinguished himself as a very useful man, besides bringing several hogs, fruit, &c. the captain, to recompense him in part, made him a handsome present, leaving it to himself to enumerate the articles which he most needed. To do this he was at no loss, having great presence of mind on such occasions; therefore he ran up a long list of things which he wanted for a small schooner which he was building at Eimēo. Of these, such as we had to spare were given to him.

As yet we have had no reason to complain of any improper behaviour in the Otaheiteans, men or women;—neither have we lost a single article to our knowledge, though many have unavoidably been exposed.

Before the Otaheiteans departed, they were informed no work would be done the next day; and they asked if it would be made more devoted to prayer than the other days, and were told that it would.

The Sunday passed very quietly, not one canoe coming near the ship, and on shore no interruption was attempted, the natives, with the king and queen, attending, and conducting themselves in peace and great order. A discussion took place among the brethren concerning the propriety of speaking to the natives upon the important subject of

their mission, when it was agreed that the president (Mr. Jefferson) should address them, through the medium of Andrew, the Swede, as interpreter. Accordingly, at three o'clock in the afternoon, they met for the purpose, several of the natives being present, both within and without the house; and as soon as Andrew interpreted the first sentence, finding the discourse directed to them, they placed themselves in attentive postures. When they understood a little of what was said, they put very pertinent questions: amongst others, doubting whether we would bestow aught that could be esteemed a benefit equally on all. They asked, whether the message of the British God was to the *toūtous* as well as to the king and chiefs? They were answered in the affirmative. And further, Mr. Jefferson, pointing to his brethren, told them that they were the messengers of the only true God; and that though all men had offended Him, He was, notwithstanding, a merciful God; conferring, on those who believed His word, great blessings in this life, and after death taking them to a state of eternal happiness. Otoo was present; but, according to human judgment, his stubborn, unteachable nature, seems to be the last that any impression can be made upon. We retired to rest, thankful for the occurrences of the day, and for the promising prospects before us through the providence of God.

13th.—Wind easterly, and pleasant weather. The crew employed in hoisting up goods, and sending various articles on shore on account of the mission; two of the brethren from each party dividing a large chest of books.

The natives had perfectly understood that the prohibition was but for yesterday, for early in the morning several canoes were alongside; and in one of them, with our constant friend *Männe Manne*, came several chiefs and their wives. But the principal person to be introduced at this time was the father of *Pomärre*, *Otēw*, formerly *Whäppai*, who is a very venerable-looking man, aged about 70; his head covered with gray hairs, and his chin with a remarkably white beard. His name had once been

Otoo, but, on the birth of his son, in compliance with the general custom, he changed it to Otēw. As usual, he presented the captain with a piece of cloth and a pig, receiving in return, and on account of his rank, two axes, four pair of scissors, and four knives, two looking-glasses, and two old shirts, which was all he asked for; and it appears that their request always includes the utmost bounds of their expectations; so that to add aught more is quite superfluous and unnecessary. When breakfast was ready, most of our visitors went upon deck, seemingly through a sense of good manners, and a fear of offending, which we may suppose them to have learnt from former visitors, who, for their own sake, might have taught them thus much; for it certainly would be very uncomfortable to have them crowding at meals continually. But Māne Manne had no scruples, and, as if conscious of a right, placed himself next his tayo at table; and being exceedingly fond of tea and our bread and butter, played rather an Epicurean part. In the forenoon, Otoo and the queen set off to beg leave of the captain to send them their presents; to which ceremonials an answer was made in the affirmative; and in consequence thereof, we had them presently alongside. The king's consisted of thirteen live hogs, and three ready dressed; the queen's was one dressed, six alive, and a bale of cloth; themselves followed in a large double canoe, accompanied by Otoo's younger brother, now prince of Tiarabōo. They would not come on board, but expressed a wish for a great gun to be fired; and to gratify them, two were cast loose. Māne Manne took the match, and though almost blind with age, he boldly fired them off; with which act of his own courage he was highly transported. Their stay was short, for after they had paddled twice or thrice round the ship, they returned to the shore.

About four in the afternoon, Pomārre and his wife Iddeah, having just arrived from Tiarabōo, paid their first visit at the ship. Besides his usual attendants, a number of others had out themselves in his train. When

alongside, he refused to come further till the Captain shewed himself; this being done, he immediately ascended the side, and coming on to the quarter-deck, wrapped four pieces of cloth round the captain, as his own present; then taking that off, repeated the operation with the like quantity in the name of *Iddesh*. While he was doing this, I thought joy evident in his countenance, and was glad to find in him a picture of good-nature, very different from the morose figure which represents him in some editions of Cook's voyages; and could not help thinking that his presence, which we now enjoyed, would afford pleasure to thousands in refined Europe, who have heard so much of the hospitality and favour this prince of savages has always shewn to his visitors.

The first ceremonies over, he told the captain that he would send provisions, and whatever we had occasion for while we staid at Otaheite. When seated in the cabin, he expressed his regard for the English, and called King George his friend. On this the interpreter was desired to inform him, that King George loved him, and that the eārees of Pretāne did the same; and that out of regard for him and his people, they had sent this ship with some of the best men, purposely to do them good; and then desired to know whether he was pleased that part of our number should reside on the island. He immediately answered in the affirmative. A piece of land for their use was next mentioned to him; to which, after a few words with his privy counsellor *Iddeah*, he answered, that the whole district of *Matavāi* should be given to the English, to do with it what they pleased; observing, that *Pytēāh*, the present chief of the district, was a good old man; that it would be for the benefit of our people to permit him to hold his residence near to their dwelling-house; and that he, according to orders which should be given him, would enforce obedience from the natives, and oblige them to bring whatever the English wanted of the produce of the district.

These most important matters to us being settled, as

far as they could be for the present, the chief thought it was time to inquire after entertainments; and first, sky-rockets, next the violin and dancing, and lastly the bag-pipe, which he humorously described by putting a bundle of cloth under his arm, and twisting his body like a Highland piper. When we told them that we had none of these, they seemed rather dejected; therefore, to revive them, a few tunes were played upon the German flute by Mr. Bowell and one of the seamen, though it plainly appeared that more lively music would have pleased them better.

At the house, all was peace and quietness with the natives; and nothing is noticed in the missionary journal, except a few expressions of dissatisfaction concerning the brethren leaving them to go to the Friendly Islands. To-day received, as presents, twenty-two live hogs, and five ready dressed.

14th.—This morning Männe Manne and several others came on board, all behaving respectfully to Pomärre. The captain, in order to cultivate his friendship, made him a present of a single-cased watch, with which he was very much pleased; observing, that none before ever made him a present of the kind. As we knew him quite ignorant how to manage a watch, Peter (the Swede) was directed to wind it up for him every day. Thermometer 76°. Pomärre, his young wife Iddeah, and the old priest, breakfasted and dined with us. The tea just suited their taste; and at dinner, the two chiefs drank of the wine eagerly. The captain, shewing some unwillingness to indulge Männe Manne to a greater degree, he answered to the following purport:—That as he was going on shore to sacrifice a man to the Eätooa, he took it to raise his courage. Expressing our abhorrence of so cruel a design, he became silent; and his friend Peter desired him never to mention anything of the kind to us.

By a letter from Mr. Jefferson (the president), it appears that the apprehensions of those on shore, both for their persons and property, are much increased; also their

suspensions of the professed friendship of the natives, who, they hear, have formed a design of rushing upon them, and taking all away; in consequence of which, they urge the necessity of the whole body settling at this place. But for such suspicions there does not appear the shadow of fear; nothing can be more peaceful, kind, and submissive, than the natives, assisting them readily in all their preparations. Pomârre and Iddeah, in the afternoon, visited the house, and viewed the improvements made, with wonder and delight. They partook of a dish of tea with us. One of his attendants poured the tea from the cup to the saucer, and held it to his mouth: this is the way at every meal, his dignity not permitting him to feed himself. When he had finished, he requested the saucer might be kept for his future use, and that no woman might touch it. We were surprised to see so stout a man, perhaps the largest in the whole island, fed like a cuckoo.

15th.—Moderate breezes, and pleasant weather. Employed on board hoisting up goods, and landing them on account of the mission. Received ten butts of water, by swimming them off. Thermometer 76°.

On shore, the brethren busied in making a saw-pit, and fitting up the apartments. Among the remarks of this day, they say—"Several Otaheiteans visited us as usual continuing to bring hogs, fruit, &c. Pomârre and his attendants were with us at family worship; after which, the president informed him of the nature of our mission, to teach them our God and Saviour, to learn them to read the speaking book of wisdom, and to instruct them in all useful arts; which he applauded, as he had already done at the ship, and said it was 'my ty, my ty,' *very good*; and added, that he would send his sons for instruction."

He came not near the ship to-day, but returned his watch very much damaged; which we suppose to be the reason why he absented himself. No doubt, a hatchet would now have been esteemed a present of greater

worth, though the glitter of a watch pleased him more at first.

By another letter from the president, it appears that the brethren are still more afraid of the natives than before; and this in consequence of being told by the Swedes that an attack upon them is intended shortly to be made; they therefore request an addition of arms and ammunition, and further urge the apparent necessity of the whole body remaining at Otaheite. The captain wrote a few lines in answer, which brought Mr. Jefferson on board; when, in a conference with the brethren intended for the Friendly Isles and Marquesas, he laid before them the grounds of their fears, and requested they would join them. To this they said they could not give a direct reply, but desired to have till the following day to consider the matter. This seems a mere bugbear and artifice of the Swedes.

16th. — The brethren on board having debated the subject of yesterday, and concluding the above-mentioned fears groundless, and by no means cause sufficient for them to confine the whole effort of the Society to one island, and thereby disappoint the hopes of many of its valuable members at home, they therefore returned their ultimate answer in the negative.

This being the day appointed by Pomārre for ceding in form the district of Matavāi to the English, the captain landed upon Point Venus; was there received by the chief, and conducted near to the missionary house. Most of the brethren from the ship, and all on shore, were present at this ceremony. Peter, the Swede, took as usual the office of interpreter. "The scene," says Mr. Bowell, "was laid before the door of the missionary house, at some distance from which, a rope was stretched to keep off the crowd. Pomārre, Iddeah, Otoo, his wife, and brothers, went also without the rope. Mānne Manne, who alone acted the part of conveyancer, remained within, with the captain and brethren. He then desired Peter to tell the captain all that he should say; and he began by prefacing

his oration with 'tōwā, tōwā,' hear! in order to attract general attention; he then went on enumerating all the eatooas of Otaheite, Eimēo, and the Society Isles; next, the districts and chiefs in regular order; and lastly, the ships and their commanders, from Wallis, Bougainville, and Cook, down to the Duff and her captain; concluding with the formal surrender of the district of Matavāi: observing, that we might take what houses, trees, fruit, hogs, &c., we thought proper. This strange speech was delivered very deliberately by the old priest, who, while he spoke, sat in an odd posture, half bent upon his heels, holding with one hand the rope, and frequently scratching his head and rubbing his eyes with the other. These peculiarities were caught by his mimicking countrymen, who afterwards turned them into humorous pantomime."

A conversation now took place between the captain and Māne Manne, concerning the going to war with his enemies. Māne Manne importuned the captain to assist him against Ulietēa, of which he had been king, but was driven from it several years ago. Being told that we had no orders to fight, except in our own defence, and that other ships might come with different instructions, and who might have no objections to join him in such enterprises; he replied, that he might be dead before that happened. "Well then," says the captain, "your son may act in your place, and be reinstated in your kingdom." To this he answered smartly, "I would rather see it done with my own eyes." The brethren observing his reluctance to a positive denial upon this point, Mr. Cover said, that they would assist to finish the vessel he was building; and when they had learned the language, would go to Ulietēa, and talk to the people on the subject. This for the present satisfied him, and the business ended; Pomārre, Otoo, and the other chiefs, shaking hands with the captain and brethren. Thus a door seems opening for the Gospel at Ulietēa, whither some of the brethren purpose to go as soon as they have the language.

17th. — Wind easterly. with moderate and pleasant

weather. Set our rigging, and rafted alongside fifteen butts of water, which completed our stock, and we proposed to sail in a day or two. Several articles were sent on shore to enable the brethren to go on with their work, with a quantity of nails, &c. for trade during our absence; also tea, cheese, and what else we could spare of that nature.

None of the chiefs came near us to-day, and but few canoes. The young king and Pomarre paid a visit at the house; when Mr. Jefferson took occasion to speak to him concerning the education of his children, representing it as a matter of the greatest importance, both to them and to the people of Otaheite, and that he would be highly blamable to neglect the opportunity which their coming afforded. The chief's mind seemed impressed with the truth of what he said, and he immediately spoke to Otoo; who returned a very unfavourable answer: "He did not want to learn English." "I have a very bad opinion of Otoo," says Mr. Jefferson. And certainly appearances are much against him; however, we may reasonably hope that the example of our people, and the exhibition of arts which must appear wonderful in their eyes, may in time excite in his mind a thirst after knowledge. They expressed high delight on the garden engine playing, and casting water on the thatch of the house. Thermometer $76\frac{1}{2}^{\circ}$.

18th.—Wind from N.E. to E.S.E., moderate and pleasant weather. Employed clearing the ship for sea. In the afternoon, Pomarre and Iddeah came on board, accompanied by Männe Manne, and Peter to interpret. A present of cloth was made the captain; and by a large chest which they had brought with them in the canoe, we could see what they expected; but feigning not to understand, as they handed it up the side, the captain inquired of the chief what he meant to do with it. He seemed greatly perplexed how to answer this question, till at last he said that he only wanted the lock repaired. He was then directed to take it on shore to the blacksmith; but this em-

barrassed him more than before ; and seeing no other way to free himself, he said, with a smile, that it was intended to hold the present which the captain might be pleased to make to him and Iddeah ; and requested it should be put into the cabin, to prevent his people from seeing what he received. When seated below, he was asked what he would like to have ; but seeming at a loss what to name, the old priest, whose wits are always ready, helped him out : and first axes, ahourōo, ahourōo, that is twice ten, or ten for himself and ten for Iddeah ; then for five shirts, eight looking glasses, six pair of scissors, six nails, and five combs : besides these, were added to his part, one cast-iron pot, one razor, and a blanket. The whole was put into the chest, and secured by the lock, which was very good. He then acknowledged himself contented ; but going afterwards betwixt decks, where the brethren had several things lying loose, he craved for something of all that he saw ; but as they knew how well he had fared in the cabin, they gratified him with very little. I have been thus particular, because the incidents of this day do, in a measure, characterize the chief.

The brethren intended for the Friendly Isles, considering that none of the ordained ministers were to accompany them, chose from their number Mr. Seth Kelso to be their pastor, and urged to those on shore the propriety of ordaining him and John Harris previous to their departure. This they very readily consented to, and next day, being Sunday, was appointed for that purpose. Thermometer 76°.

19th.—The same orders being issued as last Sabbath, but two or three canoes were off the bay ; and seeing that we took no notice of them, they soon returned to the shore. To-day, at the missionary house, Seth Kelso and John Harris, were ordained ministers to the places of their respective destinations.

The transactions of this day being singular, a more full report cannot but give satisfaction, and tend to encourage greatly our hopes as to the ultimate object of our mission.

It having been made known that we intended to address the natives this morning, numbers of them assembled early round our dwelling; among them was Pomârre and his sister. He had been inquiring a day or two before concerning our speaking to them, and said he had been dreaming about a book which should be sent him from the Eatooa.

At ten o'clock we called the natives together, under the cover of some shady trees near our house; and a long form being placed, Pomârre was requested to seat himself on it with the brethren, the rest of the natives standing or sitting in a circle round us. Mr. Cover then addressed them from the words of St. John, "God so loved the world, that He gave his only begotten Son, that they who believe in him should not perish but have everlasting life,"—the Swede interpreting sentence by sentence as he spoke. The Otaheiteans were silently and solemnly attentive. After service, Pomârre took Brother Cover by the hand, and pronounced the word of approbation, "My ty, my ty." Being asked, if he had understood what was said? he replied, "There were no such things before in Otaheite; and they were not learned at once, but he would wait the coming of the Eatooa (God.)" Desiring to know if he might be permitted to attend again, he was told, yes. Being conducted into the house, he and his wife dined with us, and departed.

About three o'clock, the ordination solemnity of the brethren Kelso and Harris took place; they were set apart for their work by the imposition of hands of our ordained brethren. Brother Cover preached the ordination sermon, and delivered the charge; Brother Jefferson made the inquiry of the candidates respecting their call and objects; and Brothers Lewis and Eyre prayed at the commencement and end of the service. The communion closed the solemnity, which was to all a most refreshing and comfortable ordinance; and for the first time the bread-fruit of Otaheite was used as the symbol of the broken body of our Lord, and received in commemoration of His dying love.

Männe Manne was present during the whole service, and very attentive, particularly during the administration of the Lord's Supper; he placed himself in the circle with the brethren, and when they passed him, he shifted his situation farther on, in hopes of partaking with them.

20th.—Pomärre, Iddeah, and all our Saturday's guests, visited us again to-day, bringing more cloth and some fowls for sea stock. They staid dinner; the chief, fed by his headman, ate heartily, and drank a large share of a bottle of wine, evincing rather a covetous desire for it, as he would hardly allow Männe Manne to have a glass of it. On the appearance of rain they took their leave, wishing us a good voyage, and expressing a hope of our speedy return.

As Peter the Swede had offered to go with us to the Friendly Islands, the captain consented, thinking that he would be serviceable on some occasions as interpreter. He purposed taking with him a young woman named Tanno Männo, with whom he had for some time lived as his wife, a man the mutineers had named Tom, and a boy called Harroway. The two last Mr. Cook, who had already made proficiency in the Otaheitean language, thought might be great helps to him; on this account the captain permitted them to go with us also. The natives understood that we were now about to leave them for some months; but the captain's intention was to lie a few days at Eimëo, and, previous to setting off for the Marquesas, to touch again in Matavai bay, when we might probably learn how the natives were likely to behave during our absence. Matters being thus settled, we took with us Mr. William Puckey, by trade a carpenter, to examine Männe Manne's vessel, and see whether she was worthy their assistance to finish her. After dark in the evening, a canoe came along side from Eimëo; in her was a Swede named John, whom we had not seen before. Him his countrymen reported to be in a state of insanity, and by his discourse we thought him a little so. On his part, he complained much of the treatment which he had received from his

shipmates since they landed, and expressed a desire to return to Europe. The captain, in answer, told him, that at present he could not keep him on board; that he was on the point of sailing, and would in a few months return; in the meanwhile he might stay at the missionary house, and if he behaved well he should have a passage with us. He is a native of Stockholm, about forty years old, and seems much reduced by sickness.

On Mr. Puckey's coming on board, some conversation passed on the propriety of the brethren arming themselves on shore, and keeping watch night and day; which those on board disapproved. He replied to them very satisfactorily, that their intention in taking arms was not to injure the natives, much less to plant the gospel by human power; but merely as a means ordained of God for the protection of their persons and property during the absence of the ship.—*Voyage of the Duff.*

LANDING OF THE MISSIONARIES AT TONGATABOO.

OUR followers were all now eager to come on board; but though we were willing to grant them every prudent indulgence, yet they were too numerous to have free access; therefore about twenty only were admitted; and by placing sentries along each side of the deck, we succeeded in keeping the rest off, though very importunate to be on board. The commodities they offered for barter consisted of hogs, bread-fruit, cocoa-nuts, yams, spears, clubs (which none were without), and various articles ingeniously manufactured; but their demands were so high, that but little was purchased. Neither the Swedes nor Otaheiteans could understand what they said, more than ourselves, which not only increased the difficulty of trading with such scrupulous dealers, but embarrassed us in no small degree to know how to settle the more important business of the missionaries. After dinner, a chief, named Futtāfaihe, was introduced to the captain as a

person of great power in Tongataboo, and indeed such he appeared. He was about forty years of age, stout, and well-proportioned, of an open free countenance, noble demeanour, and a gait stately, or rather pompous; for by it alone we should have taken him for a very great man; and by the attention with which he surveyed every object, he appeared to possess an inquisitive mind. He talked a good deal in the cabin; but all we could collect from it was, that he was a great chief, and that some white men were on the island, and that he would bring them on the following day with him. After the captain had made him a present of an axe, a looking-glass, and some other articles, he took his leave; and was hardly from the ship, when two Europeans made their appearance. They came alongside without hesitation, and slipping on board with alacrity, gave us the unspeakable pleasure of hearing our own language spoken by them—a pleasure which proved at once our necessity of such instruments, and our great distance from home; for their countenances had a most unfavourable expression.

We were informed that Futtáfaihe was a great chief, and presided over all the eastern part of the island; but there was an old man, named Tibo Moomōoe, of great power, and generally esteemed as king over the island. At present, they said, he was in a bad state of health, for which reason he could not gratify his desire to come on board when the ship came to anchor, but that he intended, if possible, to pay us a visit on the morrow or day following. From their high praises of the old chief, we understood that humanity to his people, and hospitality to strangers, were predominant traits of his character. The pleasing accounts of the chiefs encouraged the captain to mention to Ambler the purpose of our visit, the talents and character of the missionaries, their intentions of service and good-will towards the natives, and to point out the certain benefits which the latter would receive, if our people were suffered to live unmolested among them; at the same time, he requested their opinion of men settling

at the place with such views. To this he replied, that the natives would certainly receive them gladly, and treat them with kindness; but respecting property, they gave no assurance of its safety. Connelly, who seemed to speak with the greatest candour, expressed the danger their lives would be in, if, encumbered with iron tools, they attempted to defend themselves from private robbers; which character might apply to every man on the island when such temptations lay in their way.

As for a house, they had no doubt but Tībo Moomōoe would give them one, and also protect their persons; but we were of opinion, that if all the ten lived with one chief, they would not be so well supplied with provisions as if they were to separate to different parts of the island. This was nearly all that passed at this time, or indeed could, till Tībo Moomōoe was acquainted therewith; for which purpose they now left us, first promising to return in the morning with his answer.

While this was passing, a large double canoe approached, in which were several chiefs, who, either with a view of obliging us, or to shew their own arbitrary power, began driving the canoes from the ship, forcing them to the shore as fast as they could paddle. Some had part of their crews on board, and could not get so quickly away, which the chiefs observing, came at a great rate under the ship's stern where the canoes lay, ran directly over one of them, and, as we thought, would have hurt the people; but by their dexterity in diving and swimming, they escaped safe. The others seemed quite indifferent to what they had done; and there being now nothing to obstruct them, nor any farther sport, they came alongside. One of them, a remarkably stout-looking man, we were informed was the admiral, or rather the navigator of their fleets, when they go on expeditions to the other islands; another of note was Fēemoa, whom we understood to be brother to him that was so attached to Captain Cook. Each of them received a present and in a short time returned to the shore, when the canoes again surrounded us to trade,

demanding for half a dozen cocoa-nuts what would purchase a hundred at Otaheite. On the approach of night they all left us very quietly.

In the evening, the captain and missionaries held a meeting, where it was agreed, that if a favourable answer was received from Moomōoe, some of the brethren should land as soon as possible to examine the place, view the natives in their habitations, and see how they were likely to behave to them: after which, they could more easily determine what property it was safe to take at first, and also the propriety of taking arms.

During the night, heavy rain and squalls of wind from the N.W.

11th.—At daylight, the large double canoe came alongside again, and in her several of the chiefs who had visited us on the preceding evening: these brought two hogs, and a few yams, I suppose in return for the presents which they had received. They introduced themselves into the cabin without much ceremony, and sat quietly while we breakfasted. Tea they refused to take, but ate some biscuit and butter with a seemingly good relish. About ten o'clock in the forenoon, Ambler and Connelly came with a present of three hogs and some yams from Moomōoe, informing us that he himself intended to follow. Accordingly the venerable chief was very soon alongside, but was long before he durst venture up the ladder, fearing he had not strength sufficient for the task: He at last, however, made the trial, but was so exhausted thereby, that he was obliged to rest himself at the gangway; thence his attendants led him to the quarter-deck ladder, where he again sat down, saying he would not go before the captain till he was shaved: and to please him in this, Mr. Harris began the operation, and finished it much to the satisfaction of this decent chief, who then saluted the captain, and entered the cabin, followed by twenty-two attendant chiefs and servants. These squatted themselves upon the floor, but the chief was placed in a chair, which he much admired, thought

he sat easy in it, and, requesting it as a present, had it immediately given him. He attentively surveyed the cabin and its furniture, expressing his admiration of all he saw, and asking a number of very pertinent questions. as, of what wood were the frames of the looking-glasses, supposing apparently the whole to be of a piece with the gilded outside; the same of differently coloured painted wood. Nor did they seem to admire the beauty of the whole, more than the neatness of every part of the workmanship. They examined minutely the jointing of the chairs and of the mahogany table, and expressed no small degree of astonishment at finding themselves so far excelled; for they cherish an idea of being superior to all their neighbours. When told that the men we had brought to live among them could teach them those arts, and also better things, they seemed quite transported. This favourable opportunity the captain improved by mentioning every circumstance that could raise in their minds an high idea of the missionaries; interrogating Moomōe as to his willingness for them to reside there, and also what provision he would make for them: to which he answered that for the present they should have a house near his own, until one more suitable could be provided; they should also have a piece of land for their use; and he would take care that neither their property nor their persons should be molested: adding, that if they pleased, they might go on shore and examine the house, when, if they did not like the situation, he would order it to be removed to any spot they preferred; for this he could have done in a few hours.

For this purpose, I went in the pinnace with Ambler and four of the missionaries, and landed about four miles to the westward of where the ship lay. The natives, as the boat approached, crowded the shore apparently to gratify their curiosity only, for they all behaved peaceably, and suffered us to pass along unmolested. From the beach we had to walk about half a mile; and when arrived at the place, we found it surrounded by a fence

of reeds six feet high, enclosing three or four acres of ground, on which stood five houses, two large and three small: the largest, intended for the missionaries, was thirty-six feet long, twenty broad; the roof fifteen feet high in the middle, and sloping to the sides till only four feet from the ground, resting upon wood pillars and open all round; the floor was raised about a foot, and covered with thick clean matting. On the inside, there hung to the cross-beams an anchor about six cwt.; they had made a shift to cut the ring out with hatchets, and shared it among the chiefs. It was of English form, and probably the same Cook lost in 1774; though Ambler informed us they had it from Annamōoka, where it was left by an American brig.

From this we passed to the other large house, which we were told by Ambler was sacred to the God of Prētane; and in this old Moomōoe sleeps when indisposed, in hopes to obtain a cure. On the floor were four large conch-shells, with which they alarm the country in times of danger; and on the rafters were placed spears, clubs, bows and arrows, to receive from their imaginary deity supernatural virtue, to render them successful against their enemies. The whole of this enclosure, we understood, was what the natives call an Abēy, of which there are several; it being their manner of laying out their dwellings, and which is properly the freehold of the chiefs who occupy them.

Our business being done, we returned to the ship, where we found the natives taking their departure for the shore. And in this interval of rest from noise and tumult, the captain and missionaries met to consult on what was now left to be done. The latter had seen the house, and approved of it; but thought the ground attached thereto too small for the purpose of gardening and agriculture. Besides this objection, another and greater was, that Moomōoe, being an old man, might soon die; in which case, especially if they were esteemed useful, a dispute might arise among the chiefs about whose property they should

be, or who should be their next protector ; and were this to happen before they had attained a knowledge of the language, they would not only be in danger of being stripped of their property, but also of losing their lives. A third objection was, that the chiefs most usually residing at Ahēfo, a place at the west end of the island, and drawing after them the greater part of the inhabitants, would in a great measure frustrate their usefulness. Therefore it was only agreed to go to this house, if they could do no better ; but first to send Ambler early in the morning to Feenou Tōogahowe, to propose their residing with him ; and if he willingly embraced the offer, they would immediately land with such part of their property only as they considered it was absolutely necessary to take.

While Moomōoe and the crowd of chiefs were in the cabin, they regaled themselves with a bowl of kava, which, though a delicious treat to them, was so disgusting to us, that we could not possibly go to dinner till they had finished, when it was near four in the afternoon.

By daybreak next morning the canoes hurried off to the ship, endeavouring which should get nearest to trade. Among our visitors of note the first was Futtāfaihe, who came early, bringing Connelly with him, to speak to the captain to place five of the missionaries with him. But, for the reasons above mentioned, they would not consent to live on this part of the island, nor to separate, if possible, till they were better acquainted with the language and people. Their promise to visit him when they were settled, gave him but little satisfaction.

At nine o'clock Ambler came off with Tōogahowe, who had already agreed with the former to take all the brethren under his protection ; also to give them a house, and the land attached to it, for their use. Tōogahowe, by Ambler's account, is the most powerful chief in the island ; is the greatest warrior, and in consequence thereof, is not only a terror to the chiefs of Tongataboo, but likewise to those of the adjacent islands, which he visited

not long ago in a hostile way, and quickly brought them under subjection. We were further informed concerning him, that on the death of a certain chief, the widow of the former, Poūlaho, residing in Eōoa, sent her servant to possess the lands which the deceased had occupied, and which now belonged by right to her; but before they arrived, Tōogahowe had seized the property, and refused to deliver it up. The widow, who had many adherents, proceeded to drive him off by force; but the attempt failed on her part, and gave Tōogahowe a pretext for seizing all her possessions, and driving her and her adherents from Tongataboo. Since that he has held his neighbours in a state of fear; in so much, that it is thought when Moomōe dies, he will be formally chosen into his place of great chief, or king of the island. He is a stout man, and may be about forty years of age; is of a sullen, morose countenance, speaks very little, but when angry bellows forth with a voice like the roaring of a lion.

As he came near to the ship, the natives readily made way for his canoe, and behaved with such great awe in his presence, as tended to confirm the account we had heard, and led us to consider him as the most proper person under whose protection we might place the brethren. Ambler, as above mentioned, had already informed him of our design; but for the satisfaction of the missionaries, the captain, in their presence, with Ambler as interpreter, again recited every particular of our intentions, and what we required of them; observing, that our sole inducement to come so far was to do them good, on which account, we did not think ourselves under the least obligation to them for permitting us to settle in their country, as was hinted the day before by Moomōe; but on the contrary, if they were unwilling to receive our people on the condition mentioned, or were not desirous of their stay, the captain's determination was to depart in a friendly manner, without landing a man. Tōogahowe seemed to understand the greater part of what was said, and made answer, that if they chose to land, they might live there

as they pleased, and that nobody should hurt them; and in the afternoon he would send a double canoe to take their things on shore. However, though the chief comprehended what was deemed sufficient for our present purpose, it would be wrong to suppose, after all our pains to make it plain, that he could have a conception of the disinterested views of the missionaries, nor yet divest himself of the idea of conferring a favour, in receiving and afterwards maintaining them.

Futtāfaihe and Mytyle, two great chiefs, came down between decks, and joined us in our devotions, and followed all our attitudes in the profoundest silence. They would fain have engaged us to go with them; but at Ambler's persuasion, and promise to teach us the language, we agreed to fix at his house.

In the afternoon the canoe came for the goods of the missionaries, and was immediately loaded. *Bowell, Buchanan, Gaulton, Harper, Shelley, Veeson, and Wilkinson*, accompanied by *B. Ambler*, embarked in it, and proceeded westward to a place called *Ahēfo*. A petty chief, named *Commabye*, was ordered by *Tōogahowe* to go with them, and see that nothing was lost. *Kelso, Cooper, and Nobs*, remained on board to prepare the rest of the things.

The next morning, finding the natives crowd about us as much as ever, and likely to be troublesome, the stern anchor was ordered on board. A passage out of this harbour by the north was a desirable object, either in case of a strong easterly wind or an attack from the natives, when, by cutting the cable, an escape might be effected; therefore the captain intended to go in search of it, and accordingly we were under weigh by nine o'clock, and with a fine breeze from the eastward, and clear weather, stretched over towards the small island of *Fastāa*, into six fathoms, broken ground; then stood towards *Attatāa*, sounding as we run along, in 12, 13, and 14 fathoms, until within two miles of the latter island, where, seeing the canoe coming with some of the brethren in her, we anchored in 12 fathoms broken ground.

About three o'clock in the afternoon she got alongside; three of the missionaries were on board of her: they said that Ahēfo was further from the ship than they at first understood it to be; and the landing with goods was very bad, by reason of a flat which runs from the beach about half a mile, and over which they were obliged to wade up to the knees; and after they got to the beach, had to go further than a mile to reach the house; difficulties which made the landing of their things so tedious, that six hours were fully employed in housing them safe. This great trouble was in some degree lessened by the natives. Their persons were not molested; and though it was dark, not a single article of their property was lost. It was near one in the morning before all was safe, and the house left to themselves. They then went to rest, resigning their persons and property into the hands of their God; and told us when they came next day, that they never slept sounder in their lives. In the morning the natives provided a breakfast for them after the manner of the country. At nine o'clock they set off for the ship, and having the wind unfavourable, were just six hours on their passage. Every thing was in readiness; therefore the canoe was immediately dispatched, leaving on board sufficient for another lading. And that they might have whatever was thought for the present necessary, Buchanan and Nobs staid on board to see that such things were got in readiness.

The cargo brought on shore was surrounded by a hundred persons, who alarmed brothers Harper and Kelso; but Mytyle ordered the chests into a house near, and dismissed the people, threatening that if any man during the night approached to steal he should be put to death. So the brethren lay down on mats in perfect security, till waked by Mytyle, at one o'clock in the morning, to partake of an entertainment which he had provided, of fish, hot yams, cocoa-nuts, &c.

Before we weighed this morning, a woman of rank paid us a visit. She was attended by many chiefs, and a vast number of females, who were all officious in their care of

the old lady, whose amazing corpulence rendered her coming on board rather difficult. After her there came four stout fellows carrying a bundle of cloth, not quite so large but two of them might have carried it with ease. This was presented in form to the captain, who gave her in return such things as fully satisfied her. The ship being under sail, we could not be quite so attentive to this great personage, as, according to their ideas of ceremony, they might expect; however, any omission of ours they found means to dispense with, by regaling themselves in the cabin over the kava bowl for about two hours, when she was told that the ship had got a considerable distance from her house: on this they hastened into the canoe, and made sail for the shore.

The respect paid to this old lady, and to many of her sex in Tongataboo, distinguishes them from the servile condition which females are subjected to in other savage states or tribes. Here they possess the highest degree of rank, and support it with a dignity and firmness equal to the men.

Futtāfaihe was on board most of the day, and was still very importunate to have some of the missionaries with him.

Towards the evening the weather became dark and unsettled, the wind also variable from the westward, which, though not desirable to us, was embraced by those who long for the night, that they may put their dark designs in execution. About midnight a canoe with four men was observed lying a-head of the ship, evidently for no good purpose, but, as we suspected, to cut the cable, that the ship might drive upon the coral reef, which at this time was only a short half mile a-stern of us: however, as we had observed them in time, we determined to drive them off without firing shot, and for that purpose the gunner and his watch mates laid a quantity of cocoa-nut husks upon the fore-castle. Presently, under cover of a squall, they dropped under our bow: without making the least noise, for fear any of them should get into the water un-

seen, and hurt the cable, a volley of the husks was poured on their heads; the sudden surprise of which caused them to leap into the water, some swimming one way and some another, whilst the canoe, totally deserted, drifted a-stern. A musket was also fired over their heads, that they might know those instruments of terror were in readiness by night as well as by day. As it was very dark, we soon lost sight of the men; but thinking the canoe would prove the circumstance to the chiefs, and lead to a discovery of the offenders, we therefore lowered the jolly-boat down, and picked her up. All the while it rained hard and blew fresh, and sometimes we could perceive the white surf breaking on the reef a-stern; so that, had they succeeded in their design, which was doubtless to cut the cable, then the ship at least must have been lost in consequence of their insatiable desire for her lading.

Being now without all the shoals, we steered towards the west end, to be nearer to the brethren; and at three in the afternoon the canoe came alongside; Shelley and Cooper were in her. They reported all was well; that themselves and those on shore were perfectly content with their situation, and had abundant reason to be thankful for the favour which they experienced from the natives. The canoe was completely loaded with the things which they had laid together as sufficient for their purposes till our return; but they afterwards thought a few boards might be of service in building a house more suitable than that which they occupied. As the canoe could not take them, the captain agreed to wait till the next day: however, as they had saws of every kind, there was no absolute necessity for the boards; and the weather being uncertain, we took an affectionate leave of the brethren, promising, notwithstanding, to wait till the following day if possible, and for that purpose made short tacks without the reefs for most of the night. The wind N.N.W. a fresh gale.—*Voyage of the Duff.*

CHAPTER III.

MISSIONS IN POLYNESIA.

" His sovereign mercy hath transformed
Their cruelty to love ;
Softened the tiger to a lamb,
The vulture to a dove."

PRESENT STATE OF THE SOUTH SEA ISLANDS.

BEFORE the introduction of Christianity, the people were held in absolute subjection by their kings and chiefs, and were frequently the objects of the most lawless caprice and oppression. No inducement was held out to labour, or to acquire wealth by honest industry, where its possession was continually insecure. Nor was civil liberty the only boon which was denied them : they were the victims of a still more degrading spiritual slavery, the dupes of arrogant and crafty priests, and the blinded devotees of a system of the most bloody, obscene, and altogether brutish idolatry. Even the shark and the lizard occupied a prominent place among their deities. With regard to reading and writing they were completely — with regard to arithmetic and the mechanical arts, they were almost totally ignorant. Content to revel amid the abundance of a munificent soil and climate, which superseded in a great measure the necessity of labour for subsistence, they cared little for anything else save indolence, amusement, dissipation, and war. Their minds were fickle and unstable, and it was as impossible, says the elder Forster, to rivet

their attention for any time, as to make quicksilver stand still ; and as Kotzebue remarks, " they seemed incapable of either mental or bodily effort." Their houses were bare sheds supported upon posts, undivided apartments, where all ate and slept amidst dirt and confusion, and which every shower of rain or gale of wind inundated with water or levelled with the ground.

As one not surprising result of this state of ignorance and heathenism, may be mentioned the condition of the female sex. These were regarded more in the light of an inferior race of beings, than as human creatures. They were not permitted to join with the men, either in the social feast or in the ceremonies of religion. Their food was dressed in separate ovens ; and no less a punishment than death awaited the unfortunate woman who presumed to pry into the mysteries of the maraes, in the celebration of which their husbands, or rather their taskmasters, were engaged. At home also they were exposed to the most cruel treatment, and were beaten and abused as if they had held no higher rank than that of slaves.

The Areois, a multitudinous band of chartered libertines and vagabonds, composed of individuals of the highest rank, both male and female, with their horrid and unnatural practices, their lascivious dances, and habits of insatiable gluttony, "*fruges consumere nati*," wandered about from place to place, and from island to island, without any fixed place of residence, and were looked upon with respect and veneration by their countrymen, upon whose limited means of subsistence they fattened without controul, the vampires and blood-suckers of the community. With such an example continually before their eyes, it is easy to imagine that the general manners of the people should be licentious ; but the extraordinary degree to which impurity prevailed among them, would hardly be believed were it not attested by every navigator by whom they were visited. There cannot, we think, be a doubt that in this respect they far outstripped every other nation of which history has preserved the records. Crimes the most

abominable were there perpetrated in open day; and no sooner had an European vessel anchored in their bays, than it was boarded by hundreds of females ready to carry on a traffic of disgusting prostitution.

Thieving also was universal, from the lowest menial to the chief, and even to the king and princesses themselves. Nothing was either too trivial or too valuable, from the smallest nail to a cable or a boat, to escape the all-grasping adroitness and avarice of these worse than fabled Harpies; and the very articles of dress were purloined or torn from the hands of their unsuspecting visitors. So consummate were all in the art of thieving, that it formed the province of a particular god, to whom they prayed, like the Roman misers to Laverna, for success, and dedicated often only a scanty proportion of their gains.

Drunkenness was another vice by which the Tahitians were pre-eminently distinguished; and before Christianity had established its influence, was one of the most dreadful and destructive scourges of society. It is sufficient to state, that, in addition to the immoderate and pernicious use of their native *ava*, rum and other ardent spirits were shipped by foreign traders in vast quantities for their shores, and shamefully forced upon them by every means, and that private stills, under the direction of the natives themselves, were common over the whole island, in order to conceive of the extent and magnitude of this fearful evil. In their seasons of unremitted intoxication, the grovelling insensibility of multitudes was only equalled by the ferocious or licentious, and alike uncontrollable passions of the rest.

But greater and more appalling crimes yet remain to be mentioned. No less than *three-fourths of their infant children were murdered at their birth*, either by their own unnatural parents, or by persons whose profession it was, for a certain hire, to perform this barbarous office. No wonder, then, that the population should have been diminished, when the great means employed by providence for the increase and multiplication of our race was thus ren-

dered worse than nugatory, and the supply of human life rendered totally insufficient to recruit the never-ceasing waste which death, in the appointed course of nature, alone necessarily occasions. But this cruel custom of infanticide was not the sole, or even the most barbarous practice of the islanders of Tahiti; nor was this the only cause of their rapid depopulation. We allude at present to their well-known custom of *human sacrifices*. This, like all their other abominations, continued to the very last, until the adoption of Christianity. The victims were numerous beyond all conception. Captain Cook relates, that he saw at one marae alone forty-nine human skulls, all apparently belonging to individuals newly killed. The manner also in which they were often put to death, stamped the act with the character of assassination of the basest kind. They were not criminals, for whose offences this immolation might have been considered as a punishment; they were not prisoners taken in war, and doomed to a fate, which, terrible though it was, they had been prepared to encounter as the ordinary consequence of defeat; but they were the innocent victims of superstition, the unoffending and confiding relative, or the unsuspecting objects of regal or priestly avarice or dislike. Another, if possible more horrible practice still, which was of common occurrence before the introduction of Christianity, was the *destruction of their sick or aged relations*, either by burying them alive amid sand, or transfixing them with their spears.

It is indeed painful to recount all their enormities; and had not the nature of the inquiry demanded it, we would willingly have shrunk from the task. But justice compels us to proceed. *Revenge and retaliation*, too, had a share in augmenting the atrocities of this uncivilized pandemonium. Enmities were remembered and perpetuated from generation to generation, and a relentless hostility frequently led to deeds of bloodshed and murder. Upon such occasions, like the islanders of New Zealand, the victor or the assassin has sometimes been seen, after beating

the body of his enemy to a pulp, and drying it in the sun, to thrust his head through a hole in the middle, and thus to wear it hanging about his neck till it rotted, and fell away in pieces. Such being the case with regard to the avenging of private quarrels, their wars, as may well be supposed, were carried on with unexampled ferocity. Their prisoners were killed in cold blood, and their lifeless carcases, in savage exultation, mangled and disfigured, while the wives and children of the vanquished were compelled to submit to the unfeeling brutality of the conquerors.*

Such was the former condition of the Tahitians and other Society Islands, in their domestic and other relations, and in their real character. But it may be supposed by some that they were kind and hospitable to strangers; the very reverse, however, of this is the case: they stole, plundered, and murdered them whenever they could do so with safety, although a feeling of dread sometimes made them act a borrowed part.

One other striking circumstance, therefore, and we have done; which, as it more immediately relates to the universal experience of European navigators, and the interests and security of traders to the South Seas, must be generally appreciated. We mean the perilous nature of our intercourse with Tahiti before the reception of Christianity in 1815. Wallis, on his first discovery of the island, was made the object of repeated and unprovoked attacks by the islanders. Mr. Ellis, in defending the missions against the attack of Kotzebue, states —

“ In Tahiti, before any missionary arrived there, the natives, eager for plunder, cut the cables of Captain Bligh's vessel, that she might drift ashore. After the missionaries obtained influence, every ship was safe, even those wrecked in the neighbouring islands, as was the case with Captain Byers, who, when the *Margaret* was cast away among the isles of the cannibals to the eastward, found an asylum in

* Cannibalism is still not unfrequent in the *Marquesas*, and other islands in the neighbourhood of the Society group, as Captains Kotzebue and Gambler both ascertained.

Tahiti. But when the missionaries, on account of the idolatrous wars, had been obliged to leave the island, the first ship that arrived (the *Venus*) was seized, the master and seamen kept prisoners, to be offered to Oro. Before the missionaries left, they had written a letter, warning the captains who might come of their danger, and had confided in a native to deliver it to the master of the first ship that might arrive. The *Venus*, however, was taken before he could deliver the letter; and the *Hibernia*, Captain Campbell, only escaped by receiving it as he was approaching the harbour. In 1813, the Tahitians, or Society islanders, seized the colonial brig *Queen Charlotte*, then among the Pearl Islands, murdered the officers, and killing or disabling the crew, took possession of the ship."

The case is the same with regard to the other islands of the South Seas. Mr. Ellis, in the same place, observes — "The death of the adventurous Magellan, in a quarrel with the Ladrone islanders; of Captain Cook, at Hawaii; the murder of Lieutenant Hargest and his astronomer, at Oahu; of M. de Langle, the companion in command of *La Perouse*, at the Navigator's Islands; the massacre of the officers and crew of the *Boyd*, at New Zealand; of the *Fair American*, at the Sandwich Islands; the seamen of the *Coquette*, at the Marquesas; the officers and crew of the *Port-au-Prince*, at Lafuga; and those of the *Elizabeth* and *Rumbler*, among the adjacent islands; and, with few exceptions, the accounts of every voyager, from the first who traversed this ocean to the last whose narrative has been given to the public, shew the dangers attending the intercourse of Europeans with the natives, and contain most tragical accounts of the loss of human life."

The destruction also of a part of the mutineers in Pitcairn's Island, although in some measure provoked, and the subsequent assassination of their husbands by the Otaheitan women, display the native revenge and ferocity of their character.

Such is a faithful and unexaggerated account of the manifold crimes and errors of that form of savage life

displayed in the condition of the Tahitians and the adjoining islanders before they embraced Christianity, amid the horror and repulsive features of which every better trait, however considerable, is swallowed up and lost. We shall not, by any reflections of our own, weaken the effect of these plain and simple facts. The picture is in itself too dark and frightful to need a gloomier colouring, and cannot for a moment be contemplated by any good or wise man without the profoundest melancholy. We turn, therefore, from these dismal remembrances of the past, to describe the comparatively bright and happy scene which Tahiti and many other islands in the same quarter of the world now present; and in doing so, our statements shall again be the result of a careful and impartial examination. Severe as we must be allowed to say, our scrutiny has been, it has ended in an irresistible and settled conviction of the complete triumph of Christianity.

The change, it is vain to attempt to deny it, has been astonishing and entire. The people are now governed with clemency, and according to equitable laws, objects neither of oppression to the powerful nor of plunder to the poor. Idolatry, with all its rites, has been for ever abolished. The maraes, where not already destroyed, are overgrown and desolate. The idols of wood and of stone have been cut down into fire-wood, or made into stools for a Christian church, or broken in pieces with the hammer; and instead of a plurality of monstrous deities, the inhabitants now recognise the being of one "only living and true God." Their devotion also is exemplary, and manifested by the regular offering up of private and family prayer, and by a conscientious and sanctified observance of the Sabbath, which ought to put their opponents to the blush; which actually astonished the Sabbath-breaking Kotzebue and his Greek chaplain, and the neglect of which has been the curse of many another land. Nor are their religious services the effect of mere blind and ignorant belief. The people are naturally cool and shrewd in judging; and this, joined to the advantages of a liberal

education, in reading, geography, writing, and arithmetic, and to the stimulus which it furnishes to farther improvement, has raised them to a degree of intelligence and information altogether surprising. Already, in Tahiti, almost all can read and many can write. The New Testament has been translated and printed, and the translation of the Old is either completed or is in progress. A grammar of the Tahitian language has also been drawn up and printed, together with the constitution and laws, and various other publications, all of which are distributed gratis, or sold to the natives. Every family has a copy of the New Testament. Their acquaintance with the doctrines and precepts of Scripture far surpasses that of many professing Christians in our own country; so much so, that it has been deemed prudent and advisable to employ native teachers and even to ordain them for the work of the ministry in other islands, in which they have been remarkably successful, as we rejoice to hear confirmed by the testimonies of both Lord Byron and Captain Beechy.

The Tahitians are now, for the most part, clothed in a clean becoming manner, after the British fashion, with certain modifications adapted to the climate, and in British manufactures. They are now active and industrious. They have been taught by the missionaries to extract an excellent oil from the cocoa-nut. Cotton, tobacco, sugar, and coffee, have for some time been cultivated; and sugar refiners, and cotton manufacturers, have been sent out by the Missionary Society at great expense. Shoemakers, carpenters, cotton-spinners, weavers, and smiths, have also been conveyed thither through the same benevolent channel. In the forging of instruments of iron, the Tahitians and Society islanders are tolerably expert. Many are very good carpenters, and even shipbuilders,* and they have improved so much in the construction of their houses, that neat, white plastered, and well designed cottages, are now everywhere seen, their former hovels being in many instances either turned into pigstyes or destroyed.

* They have now a number of well-built trading vessels.

In Tahiti there are now upwards of twenty horses, and three hundred head of cattle, which last have been introduced by the missionaries, as those left by Cook had disappeared. Many of them are in the possession of the natives. Provisions are therefore both plenty and cheap; numerous vessels touch there every year, and are supplied with good beef, at about 3d. per pound.

The women also have been restored to their proper place in society, and raised from the humiliating position of slaves and outcasts, to the endearing character of wives and companions. With regard to their morals and behaviour, they are beyond all question greatly improved, at least externally. The society of the Areois, one chief encouragement to the licentiousness of both sexes, has for a long time been extinct; and it is admitted on all hands, that the females do not come forward in that public and unblushing manner in which they formerly did, but on the contrary, behave themselves with the most perfect outward propriety. We have every reason to believe that the change is sincere, whatever Captain Beechy may assert. There may be, and there certainly are, profligates among them, as is the case in every country whose conduct may, from particular circumstances, have been more observed by certain individuals than that of the vast majority; but if we cannot say that they are better than the women of other nations, so neither can we affirm that they are worse; and it is not fair to estimate the virtue of a whole population by the dissolute characters of a few. But we refer to the passages on this subject in Ellis and Kotzebue. Kotzebue most distinctly declares, that the labours of the missionaries in this respect have been highly beneficial; and we cannot help thinking, that Captain Beechy has formed his opinion upon the subject far too precipitately and incautiously.

Instead of being, as it was denominated by Turnbull, in the beginning of the century "a receptacle of thieves," Tahiti may now be termed the land of integrity and upright dealing. Drunkenness is by no means common, and

certainly not more frequent than in our own country. Infanticide is completely at an end, and children are now preserved and cherished with the tenderest affection. Human sacrifices also ceased immediately upon the adoption of the Gospel, and the very idea is now regarded with horror. The sick, the poor, and the aged, have become the objects of the fondest and most humane attention. Revenge, too, is scarcely known. Mighty and ferocious warriors, whose daggers have often drank the blood of their enemy as they stood over his fallen body, rejoicing in an ecstasy of fiendish delight, are now to be seen, by a wonderful moral metamorphosis, transformed into noble examples of unaffected meekness, humility, and forbearance. No war has taken place throughout the kingdom of Pomarre since Christianity was introduced. On the contrary, a habitual system of reconciliation has been pursued, and on several occasions hostilities were prevented from breaking forth between the chiefs, by the interposition and mediation of the king himself. This is the more remarkable, when we reflect on the incessant and bloody warfare which there prevailed for many years before.

Finally, since the introduction of Christianity, every European vessel has been as safe in the harbour of Tahiti, or any other of the Society Islands, as it could have been in any port from which it was despatched; and while it may be laid down as an invariable rule, for the proof of which we appeal to the facts stated by Mr Ellis, that wherever the Gospel has not been disseminated, there European navigators are in almost certain danger of being plundered or assassinated at the first favourable opportunity afforded to the natives, it is no less an undoubted and important fact, that wherever Christianity has been received, there their lives and their property have uniformly, and without exception, been both alike secure. — *Presbyterian Review.*

A POLYNESIAN SABBATH.

In a walk through the village, on the afternoon of the day preceding the Sabbath, looking along the shore, we have often beheld the light canoe doubling a distant point of land, and, with its native cloth or matting sail, wafted towards the station. Others nearer the shore, with their sails lowered, have been rowed by the men; while the women and children were sitting in the stern, screened from the sun by a temporary awning. Along the coast, many were unloading their canoes, or drawing them upon the beach for security.

The shore presented a scene of activity. The crackling fire or the light column of smoke might be seen rising through the district, and the natives busily engaged in cooking their food for the Sabbath. On account of their food being dressed for the Sabbath on the Saturday, that day is called *mahana maa*, food-day. As the evening approached, multitudes were met returning from the inland streams, whither they had repaired to bathe after the occupations of the day; the men bringing home their calabashes of water for drinking or their *aanos* of water for washing the feet; while the females were carrying home bundles of the broad leaves of the hibiscus, which they had gathered, to serve instead of plates for Sabbath meals. On entering the dwellings on the Saturday evening, every thing would appear remarkably neat, orderly, and clean—their food in baskets—their calabashes filled with fresh water—their fruit gathered—and leaves plucked and carefully piled up for use—their clean garments were also laid out ready for the next day. The hours of the evening instead of being a season of greatest care and hurry, are, I believe, often seasons of preparation—“prelude to hours of holy rest.”

The sacred day was not only distinguished by a total cessation from labour, trade or barter, amusements and worldly pleasure, but no visits were made, no parties of

company entertained, no fire lighted, nor food cooked, except in cases of illness. This strict observance of the Sabbath, especially in regard to the latter points, whereby the Tahitian resembled the Jewish more perhaps than the Christian Sabbath, was not directly inculcated by the missionaries, but resulted from the desire of the natives themselves to suspend, during this day, their ordinary avocations, and also from their imitation of the conduct of the missionaries in this respect.

We have always been accustomed to have our usual beverage prepared in the morning and afternoon; but this is the only purpose for which, in ordinary seasons, a fire has ever been lighted for any of the missionary families; and when destitute of these articles, which in the earlier periods of the mission was often the case, no fire was lighted on the Sabbath; their food was invariably dressed on the preceding day, and the warmth of the climate prevented their requiring fire for any other purpose. In this proceeding they were influenced by a desire that their domestics, and every member of their families, might have an opportunity of attending public worship.

The example, thus furnished by their teachers, has led to the strict and general observance of the Sabbath by the nation at large. Their private devotions are on this, as well as other mornings, usually concluded by sunrise, and shortly afterwards, the greater part of the inhabitants assemble for their Sabbath morning prayer-meeting. Besides a service in English, the missionaries preach twice in the native language, and visit the Sabbath Schools. These services are as many as they are able to undertake: the service at the morning prayer-meeting is therefore performed by the natives. We have, however, sometimes attended, and always with satisfaction.

It is impossible to conceive of the emotions of delight produced by witnessing six or eight hundred natives assembling at this hour in their respective chapels; and, on entering, to see a native, one who was perhaps formerly a warrior or Areoi, or even an idolatrous priest, stand up

and read a psalm or hymn, which the congregation rise and sing. A portion of the Scriptures, in the native language, is then read; and the thanksgivings and petitions of the assembly are offered to Almighty God, with a degree of fervour, propriety, appropriate use of Scripture language, and chastened devotional feeling, that is truly astonishing, when it is considered that but a few years before, they were ignorant and barbarous idolaters. A second hymn is sung, another portion of Scripture read, and prayer offered by another individual—when the service closes, and the assembly retires.

Soon after eight o'clock the children repair to the Sabbath Schools; those for the boys and girls being distinct. About four hundred usually attended in Fare: they are divided into classes, under native teachers. About a quarter before nine, the congregation begins to assemble, and at nine in the morning service commences. I have often heard with pleasure, as I have passed the Sabbath Schools rather earlier perhaps than usual, the praises of the Saviour sung by between three and four hundred juvenile voices, who were thus concluding their morning exercise. The children are then conducted to the chapel, each class led by its respective teacher, the girls walking first, two abreast and hand-in-hand; clothed very generally in European dresses; wearing bonnets made with a fine species of grass, or the bark of a tree; each carrying in her hand a neat little basket, made with similar materials, and containing a catechism, hymn book, and Testament; the little boys following in the same order; more frequently, however, arrayed in the native costume, having a little finely plaited white mat, fringed at the edges, wound round their loins; another of the same kind, or a light scarf, dyed with glowing native colours, passed across their chest, and thrown loosely over their shoulders; their feet naked, and their hair often cut short, but sometimes flowing in ringlets over their open countenances; while their heads were covered with a neat little grass or straw hat, made by their mothers or their sisters.

Before the service began, they were usually led to the seats appropriated for them in the chapel; and where there have been galleries, these have been occupied by the scholars. Frequently we have been approaching the place of worship at the same time that the schools have entered it, and it has often afforded the sweetest satisfaction to behold a father or a mother, with an infant in the arms, standing under the shade of a tree that grew by the side of the road near the chapel, to see in the line of scholars, a son or daughter pass by. When the object of affection has approached, a smile of pleasure has indicated the satisfaction of the child at the notice taken by the parent, and that smile has been reciprocated by the parent, who, in silent gladness, followed to the house of God.

The morning service commences with singing, during which the congregation stand; a portion of Scripture is then read, and prayer offered, the congregation kneeling or standing. This is followed by singing a second time; a sermon is then preached, after which a short hymn is sung, prayer presented, and the benediction given, with which the service closes, between half-past ten and eleven o'clock.

Although the religious exercises are now rather longer than they were when the people first began to attend, they seldom exceed an hour and a-half on the Sabbath, and little more than an hour at other times. It has always appeared preferable, even to multiply the services, should that be necessary, than weary the attention of the people by unduly protracting them. When the congregation has dispersed, the children are conducted to the schools in the same order in which they came to the chapel, and are there dismissed by one of their teachers.

In the afternoon they assemble in the schools, and read the Scriptures, repeat hymns, or portions of the catechism, and are questioned as to their recollection of the sermon of the forenoon. We have sometimes been surprised at the readiness with which the children have recited the

text, divisions, and leading thoughts in a discourse, without having written it down at the time they heard it. Often it has been most cheering to see them thus employed; exhibiting all the native simplicity of childhood, mingled with the indications of no careless exercise of the youthful mind on the important matters of religion. It is always delightful to watch the commencement and progress of mental improvement, and the early efforts of intellect; but it was peculiarly so here. In the Sabbath Schools of the South Sea Islands, the mechanical parts of instruction (namely, learning to read and spell, &c.) are not attended to; the time is wholly occupied in the religious improvement of the pupils, and is generally of a catechetical kind.

Many of the parents attend as spectators at the Sabbath Schools, and it is not easy to conceive the sacred delight they experienced, in beholding the improvement of their children, and attending at an exercise often advantageous to their own minds. The greater part of the people, however, spend the middle of the day in their own dwellings. Formerly they were accustomed to sleep, but we believe this practice is by many discontinued.

The public service in the evening commences, in most of the stations, about a quarter before four, and is performed in the same manner as that in the forenoon. Meetings for reading the Scriptures and prayer are held at some of the native houses in the evening, and we usually read a sermon in the English language in our own families.

The attendance of the people is regular, and the attention seldom diverted. At first we perceived a great inclination to drowsiness, especially during the afternoon; at this we were not surprised, when we recollected that this was the manner in which they were accustomed to spend several hours every day, and that they were also unaccustomed to fixedness of attention, or exercise of thought on a particular subject, for any length of time. This habit, however, has, we have reason to believe, very

greatly diminished in all the islands, and more particularly where congregations are accustomed regularly to assemble. — *Polynesian Researches*.

A WORSHIPPING ASSEMBLY AT HIDO, IN THE ISLAND
OF HAWAII.

The following account is given by Mr. Stewart:—The scenes of the Sabbath have been such, that the review of them in my own mind will not be an abuse of sacred time, nor will their perusal give rise to thoughts and affections unsuited to a day of God.

At an early hour of the morning, before we had taken our breakfast on board ship, a single islander here or there, or a group of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves, fringing the bay on the east, or descending from the hills and ravine on the north, towards the chapel, and by degrees their numbers increased, till, in a short time, every path along the beach, and over the uplands, presented an almost uninterrupted procession of both sexes, and of every age, all passing to the house of God.

So few canoes were round the ship yesterday, and the landing-place had been so little thronged as our boats passed to and fro, that one might have thought the district but thinly inhabited; but now such multitudes were seen gathering from various directions, that the exclamation, "What crowds of people! what crowds of people!" were heard from the quarter-deck to the fore-castle.

Even to myself it was a sight of surprise, not at the magnitude of the population, but that the object for which they were evidently assembling should bring together so great a multitude. And as my thoughts re-echoed the words, "What crowds of people!" remembrances and affections of deep power came over me, and the silent musings of my heart were, "What a change! what a happy

change!" When at this very place, only four years ago, the known wishes and example of chiefs of high authority, the daily persuasion of teachers, added to motives of curiosity and novelty, could scarce induce a hundred of the inhabitants to give an irregular, careless, and impatient attendance on the services of the sanctuary! but now,

" Like mountain torrents pouring to the main,
From every glen a living stream came forth ;
From every hill in crowds they hastened down
To worship Him, who deigns in humblest fane,
On wildest shore, to meet th' upright in heart "

The scene, as looked on from our ship, in the stillness of the brightly-beaming Sabbath morning, was well calculated, with its associations, to prepare the mind for strong impressions on a nearer view, when the conclusion of our own public worship would allow us to go on shore. Mr. Goodrich had apprised us, that he had found it expedient to hold the services of the Sabbath, usually attended at all the other stations at nine o'clock in the morning and at four in the afternoon, both in the fore-part of the day, that all might have the benefit of two sermons, and still reach their abodes before night-fall ; for

" Numbers dwelt remote,
And first must traverse many a weary mile,
To reach the altar of the God they love."

And it was arranged that, on this occasion, the second service should be postponed till the officers should be at liberty to leave the ship. It was nearly twelve o'clock when we went on shore ; the captain and first lieutenant, the purser, surgeon, several of the midshipmen, and myself. Though the service had commenced when we landed, large numbers were seen circling the doors without, but, as we afterwards found, only from the impracticability of obtaining places within. The house is an immense structure, every part of which was filled, except a small area in front of the pulpit, where seats were reserved for us, and to which we made our way in slow and tedious procession, from the difficulty of finding a spot to place even our footsteps, without treading on the limbs of the people, seated on their feet, as closely almost as they could be stowed.

As we entered, Mr. Goodrich paused in his sermon till we should be seated. I ascended the pulpit beside him, from which I had a full view of the congregation. The suspense of attention in the people was only momentary, notwithstanding the entire novelty to them of the laced coats and other appendages of naval uniform. I can scarce describe the emotions experienced in glancing an eye over the immense number, seated so thickly on the matted floor, as to seem literally one mass of heads, covering an area of more than 9000 square feet. The sight was most striking, and soon became not only so to myself, but to some of my fellow-officers deeply affecting.

I have gazed on many worshipping assemblies, and of every variety of character, from those formed of the high and princely, with a splendour and pageantry of train befitting the magnificence of the cathedrals in which they bowed, to the humblest "two or three" who ever came together at a place "where prayer is wont to be made;" I have listened with delighted attention to some of the highest eloquence the pulpits of America and England of the present day can boast, and have watched with sympathetic excitement the effect produced by it, till all who heard were wrapt into an enthusiasm of high-toned feeling, at the sublimity of the theme presented; I have seen tears of conviction and penitence flow freely as if to the breaking of the heart, under the sterner truths of the word of God; and not unfrequently too have witnessed, as the annunciation of peace, "Be of good cheer, thy sins are forgiven thee," has fallen on the soul, smiles of hope and joy rapidly take their place; but it was left for a worshipping assembly at Hido, the most obscure corner of these distant islands, to excite the liveliest emotions ever experienced, and leave the deepest impressions of the extent and unsearchable riches of the Gospel which I have known — emotions and impressions derived simply from an ocular demonstration of the power of God on untutored man, which is without a parallel in existing events, if not in the records of history.

The depth of the impression arose from the irresistible conviction that the spirit of God was there; it could have been nothing else. With the exception of the inferior chiefs having charge of the district, and their dependants, of two or three native members of the Church, and of the mission family, scarce one of the whole multitude was in other than native dress, the maro and the kihei, the simple garments of their primitive state. In this respect, and in the attitude of sitting, the assembly was purely pagan, totally unlike those of the Society Islands, as unlike as to one at home. But the breathless silence, the eager attention, the half-suppressed sigh, the tear, the various feelings—sad, peaceful, joyous—discoverable in the faces of many, all spoke the presence of an invisible but omnipotent Power, the Power that can alone melt and renew the heart of man, even as it alone first brought it into existence.

From the thousands present, I might select many individuals whose appearance was such as to stamp these impressions indelibly on my heart. The aspect of one, at least, I can never forget, and will attempt to describe. It was a diminutive woman, shrivelled by age till little more of her figure, with an appearance of health, was left, than skin and bone. The style of her features, however, was of the regular and more pleasing character found among the islanders, with an amiable and benignant expression, which, in connexion with an entirely whitened head, exacted from the observer a look of kindness in return. Folded in a large mantle of black tapa, she was leaning, when my eyes first fell upon her, against a pillar near the pulpit, beside which she was sitting with her head inclined upwards, and her eyes fixed upon the preacher. There was not only a seriousness, but a deep pensiveness in her whole aspect, that rivetted my attention; and as Mr. Goodrich proceeded in his discourse, more than one tear made its way down her deeply wrinkled cheeks.

I had not, in my long absence, so entirely forgot the native language as not to understand much that was said

After some time, this sentence was uttered: " We are all sinners, but we have a God and Saviour who will forgive us our sins, if we ask it of him. It is our duty to pray for this to God, and he hears the prayers of all who approach him in sincerity." I happened at the moment to look again upon this object, her lips moved in the evident and almost audible repetition of the sentence. She again repeated it, as if to be certain that she heard and understood it correctly; and as she did so, a peaceful smile spread over every feature, tears gushed rapidly from her eyes, and she hid her face in the folds of her garment. Could I be deceived in the interpretation of this case? No, I could not; and if so, what is the language they speak? They plainly say that this poor woman, grown grey in the ignorance and varied degradation of heathenism, by the lamp let down from heaven sees herself to be a sinner, and is oppressed to sadness under a sense of her guilt. But she hears of pardon and salvation, freely given to all who will freely receive; hears of the glorious liberty of the Gospel, and of all the rich privileges it confers, even to high access and intimate communion with the Father of spirits; hears and believes, and sinks before her God in tears of gratitude and joy.

The simple appearance and every deportment of that obscure congregation, whom I had once known, and at no remote period, only as a set of rude, licentious, and wild pagans, did more to rivet the conviction of the divine origin of the Bible, and of the holy influences by which it is accompanied to the hearts of men, than all the arguments, and apologies, and defences of Christianity, I ever read.

Towards evening, Mr. Stribling and myself went again on shore, and remained till late, learning from our missionary friends the most gratifying intelligence, in corroboration of the opinion formed in the morning, of the state of the people. An entire moral reformation has taken place in the vicinity of this station. Though latest established, and far behind others in success and interest,

it bids fair now not to fall a whit behind the very chief-est in its moral and religious achievements. Instruction of every kind is eagerly and universally sought; and only last week, not less than ten thousand people were assembled at an examination of schools. The mansion-house is daily crowded with earnest inquirers in every way; evil customs and atrocious vices are abandoned; a strict outward conformity to good morals observed; and numbers, it is hoped and confidently believed, have yielded and are yielding themselves to all the charities and affections of genuine piety. From many an humble dwelling now,

"Is daily heard
The voice of prayer and praise to Jacob's God;
And many a heart in secret heaves the sigh
To him who hears well-pleas'd the sigh contrite."

Even in the hut of the child murderer,

"The father, with his offspring dear,
Now bends the knee to God, and humbly asks,
That he would bless them with a parent's love—
With heavenly manna feed their hungry souls,
And on their hearts, as Hermon's dew descend."

Stewart's Visit to the South Seas.

COMMUNION SABBATH IN THE SOUTH SEAS.

ON Saturday evening (says Mr. Stewart) I attended a meeting for religious conversation and prayer. It was held in a large school-house near the residences of the principal chiefs, and was composed of persons of every rank and condition among the people. There were circumstances in the mere approach to the spot sufficient to impart seriousness and solemnity to the mind, ever accustomed to higher thoughts than those of the things of this world are worthy. No light prattle or giddy laugh, no unbecoming levity in look or manner among the members assembling, betrayed the careless mind, or a spirit little concerned in the services before it; but all appeared to be cherishing thoughts and affections suited to a place of seriousness and prayer.

On entering the humble but spacious apartment, the light of a few tin lamps, at long intervals against the posts supporting the roof, fell dimly on the countenances and figures of at least a thousand persons, waiting in profound silence the arrival of a teacher in the things of Eternity. We took our seats at a small table near a door, in the midst of them, and waited till those yet entering should find places. Among the number of them was an Albino, though a pure native, and another a blind man, of fine countenance and noble figure, with deep seriousness marked on his features, as, by the guidance of a friend whose hand he held, he was led near the table, and became seated on the mat at our feet.

There was in this incident that which at once brought into exercise those better feelings we all delight to cherish at such hours, and in such a place: and my thoughts were, as I gazed with deep interest on this afflicted islander, seeking in the darkness of the night, by the kindness of another, that light which, though invisible to the natural eye, is emphatically the "light of the world," and the "light of life." Happy, happy, art thou, though blind, if seeking light from the great Physician! happy, though afflicted, if, conscious of a darkness of soul as well as body, thy earnest cry is, "Jesus, thou son of David, have mercy upon me!"

After a hymn and prayer, and a few remarks suited to the occasion, any one who felt desirous of asking a question, or of expressing a sentiment upon the subjects for which the meeting was instituted, was requested to speak; upon which much interesting conversation between one and another, and Mr. Bingham, took place. The remarks and feelings of many, thus unfolded, were deeply touching, and fully demonstrated the efficacy of the gospel in enlightening the mind, and melting the heart of man in his most uncultivated state.

After dinner, however, Mr. Stribling and myself went on shore, for the purpose of joining in the native worship, at four o'clock. We had been apprized of the intended

administration of the Lord's Supper at that time, and anticipated with no little satisfaction the privilege of partaking of this sacred ordinance in so remote a part of the world, in the bosom of a church but lately gathered from heathenism.

On entering, we found the immense area of the building, as usual, greatly crowded; and the services just commencing by a hymn and prayer. It is not customary to have a sermon on these occasions; and, at the conclusion of another hymn after the prayer, the names of seven individuals were announced as those now to be received into the church. They had been in a state of probation for some months, and were called on to present themselves publicly, to profess their belief in the articles of the Christian faith, and take upon them the vows of the church covenant, which they did standing in front of the pulpit and communion table, surrounded by the members of the church, occupying two rows of seats on the square enclosing it.

After assenting to the articles of faith, and taking on them the obligations contained in the church covenant, they were all baptized; and then, each for himself, both male and female, subscribed his name to the roll of the church adjoining to the preceding documents, and all were proclaimed members of the church, entitled to all the privileges of the relation, and commended to the special love and care of their fellows of the household of faith.

This ceremony was succeeded by the presentation for baptism of several infants, neatly dressed like children with us at home. One of the most so, was that of the individuals whom I have mentioned; and as I looked with deep feelings on the little family group they formed before the baptismal font, I could but inwardly exclaim, in view of their past condition, "Happy parents! thus to have secured blessings of which many a long line of progenitors never conceived. Happy child! thus to have been born in a day, when no murderous hand will add you to the fear-

ful number whose earliest breathings have been sternly stifled in death ; but when, with humble prayer, you are received from the arms of parental love into the bosom of the church, and made one of the flock whose leader and whose defender is the good Shepherd, who careth for his sheep, and who carries the lambs in his bosom !”

After this, four men presented themselves as candidates to be received after a suitable period of probation. One of them was the blind man whose appearance had interested me the evening before ; and another the friend, now as then, guiding his darkened way through the crowded mass around.

A general invitation was then given to all professors of religion among the strangers present, of whom there were several, to partake in the breaking of bread and the drinking of wine, in the name of Him who said, “ This do in remembrance of me,” with the request that they should make themselves known by rising. Mr. Stribling and myself were the only persons thus answering: on which we were joined in our standing position by the whole church ; and by singing a translation, in the native language, of the appropriate and affecting hymn, “ ’Twas on that dark and doleful night,” &c., commenced the services immediately connected with the ordinance.

On entering, Mr. Stribling and myself took single chairs on one side of the area ; but several of our officers and other foreigners coming in, to make room for them we took places beside the princess ; and thus with one, whom we, Dear H——, have long regarded with the interest of an adopted child, on my right, and a friend whom I have learned sincerely to love, on my left, I joined with deep feeling in the prayer and in the praise of the little flock here gathered from the Gentiles, and partook of the symbols of the “ bread of *life*,” and of the “ water of *salvation* ;” of which, “ if a man eat, he shall live for ever,” and “ if he drink, he shall never thirst.”

It was an occasion which necessarily called from the pious mind the most devout thanksgiving unto God, for

the rich displays of his grace here made; while it elicited the most ardent prayer, that thus He "who is mighty to save," would "go forth conquering and to conquer." The most unreflecting and incredulous mind could not have looked upon the scene without admiration at the achievements of decorum and seeming piety which, at least, it must be acknowledged have been accomplished. The number of communicants was near 200, all natives, with the exception of Mr. Stribling and myself and the mission family, presenting in their deportment and whole appearance as great a degree of intelligence, devotion, and entire respectability, as any ordinary church in our country. The chiefs, by the superiority of their air and richness of attire, corresponding to the higher classes in our own communities; and the common people, differing scarce in any respect but their colour from those of the same grade at home. — *Stewart's Visit to the South Seas.*

A SABBATH IN NEW ZEALAND.

AFTER a sail of about twelve miles, the boat was made fast in a small creek, and left there, while we proceeded on foot to the end of the journey, about three miles off, the walk lying through a natural garden of wild flowers, among which a lofty variety of scented myrtle in full blossom, and the beautiful flower of the wild turnip, which grows upwards of six feet from the ground, were most conspicuous.

How strange is the contrast which such a Sabbath journey presents to the labours of the Christian minister in our own more favoured land. The twelve miles sail over the waters of the Southern Ocean, the missionary boat peacefully moored in the little creek, and left there, while the good men journey inland to the scene of their Sabbath labours. We may conceive the converse of these good men, as they bound over the calm sea, or walk together through the lovely natural garden which speaks



These came forward with outstretched hands; an "Ekero! Ekero!" from a hundred voices at once, plainly declared that we were looked upon in the light of "Friends!"—Page 97.

of the bounty and the favour of Heaven amid the scenes of savage ignorance and self-will. We may fancy the thoughts of the Christian missionary wandering back to the memory of pleasant scenes among the old Sabbaths of Christian England, and of the dear familiar circle of friends and brethren among whom they were wont to be spent. But more probably they looked forward with long-anticipations to the happy results of their generous labours, when the spiritual wilderness around them should blossom as the garden of the Lord.

About midway from the landing-place to the village where Mr. Williams had to preach, we came to a village densely peopled, but the inhabitants of which continue in the darkness of ignorance, notwithstanding the changes taking place in every direction around them.

We soon entered a populous village, remarkably clean and very neatly built, swarms of the inhabitants being in waiting to welcome us. These came forward with the outstretched hand; and "Ekerō! Ekerō!" from a hundred voices at once, plainly declared that we were looked upon in the light of "Friends!"

A congregation was speedily gathered in a small square space, formed by three neighbouring huts, a large block of wood serving the missionary to sit upon, while to the right of him, some old white-haired chiefs spread out their mats and sat cross-legged upon them; the inferior persons of the tribe, with the women and children ranging themselves in front and on his left hand, at the same time that a few individuals sat apart within the large porch of an adjoining house, and a very few were engaged at a little distance from the assembly, but within hearing, in cooking the even-tide meal. They listened with mute attention to Mr. Williams's discourse, for upwards of three quarters of an hour, when he was at length interrupted by several voices; some relating what they had been told by the followers of the false prophet; others making mention of the Scriptures which contradict his prophecies. One,

a chief, and, better still,—a Christian, stated that part of their unbelief consists in denying the possibility of ascending up into heaven, and proceeded to exemplify a part of the doctrine taught by them in this way:—taking two pieces of dried grass, one piece he set upright, and disposed the other in lesser pieces around it, so as to give to each of these the appearance of an inclined plane, and to all of them different degrees of inclination. Such being said to resemble the different ways men take to get to heaven; some walking along level ground go very fast, till they arrive at the perpendicular ascent, but no sooner attempt to climb it, than they lose their footing and fall into a pit below, analogous to hell; others are a greater or less time in reaching the turning point, but none are able to get beyond, except a few whom nothing can separate from Christ; but even these get not to heaven, and only sleep an eternal sleep; while those who believe the imposter's lies are introduced to an Elysium, the delights of which are altogether carnal, sensual, and devilish. Mr. Williams having answered the several questions put to him, and apparently satisfied the inquirers, resumed his discourse, and was listened to with quietness till the end.

Taking our leave of these interesting villagers, we walked to another and more numerous cluster of huts, at some distance off, several of the natives going along with us. Part of the way led along the bank of the river, the tranquil repose of whose waters was undisturbed by any passing breath of wind; while on its surface, smooth as the silvered glass, earth and sky met together, as it were to confront one another with looks of peculiar loveliness. A few light and graceful canoes lay floating in readiness for their owners in the clear stream, but lay so lightly there that they seemed rather to grow out of the crystal beneath them, than to be altogether foreign and distinct bodies. The sky was almost cloudless, the air serene and calm, every part of the picture in perfect keeping, and the whole scene as though inanimate nature both heard

and obeyed the command which saith, "Remember the Sabbath-day to keep it holy."

As we struck off from the side of the river, the tolling of a distant bell came tinkling across the valley, and announced the assembling of a body of natives to evening prayers at the village to which we were hastening. We had not much farther to go; but every turn of the path pleased the eye with a change of prospect, while it enabled us to perceive how dense the population is, compared with that of the Bay of Islands.

Having at last reached the expectant congregation, I was gratified to find it a large one. Upwards of three hundred persons were there, not, indeed, in a house made with hands, but in a large open space, in the centre of a wide-spread village, with the everlasting hills behind them, and the clear blue sky above, the green sward for their seat, and the homes of their fathers before and on either side of them, to remind of days gone by; and perhaps to tell of obscene rites and unclean superstitions, soon, it may be hoped, to be forgotten for ever, in the universal substitution of a reasonable faith,—a true and spiritual worship. The most profound attention, and the utmost decency, propriety, and order, prevailed throughout the whole of the service; the responses were audible, distinct, and deeply solemn; the chorus of singers clear, well timed, and harmonious. The ear of every individual seemed bent for hearing, as though to him alone the message was addressed. Just before the close of the sermon, some of the hearers submitted a few questions to the preacher, but evidently with very great deference, and, as I was afterwards assured, for the sole purpose of getting the difficulties explained which occurred to their own minds, or arose out of the subject-matter of discourse. After the sermon, a native Christian offered up an extempore prayer, the whole assembly kneeling, and the most complete silence prevailing. The benediction was then pronounced, which having received, these warm-hearted islanders flocked round their friend and me, to

greet us with the customary shake of the hand before we left them. We afterwards visited some sick, and made for the boat, parties of the natives accompanying us, till they reached successively the various by-paths leading to their own homes, before turning into which, they all approached to bid us good-by. The now familiar word, Ekerol friend, with the proffered hand, open as charity, which grasped that held out by us in our turn, spoke volumes to the heart of one whose heart was too full of thoughts, of thoughts themselves too big for utterance, to admit of his more than looking them a long and fond farewell. I have contented myself in barely relating a part of what I saw and heard at this time, for I dare not attempt any thing like a description of my emotions throughout the whole afternoon and evening. While witnessing the artless devotions of these poor half-clad savages, I felt abashed and humbled. While hearing them pray, and sing, and give thanks unto Jehovah Jesus, my Lord and my God, the heart within me fainted, and I could only murmur to my mind's ear:—Of what has been done, by the grace of God, for New Zealand, through the instrumentality of his servants the missionaries, the half had not been told me.—*Marshall's New Zealand.*

A SABBATH AT RAROTONGA.

INDEED (says Mr. Williams) the manner in which they spent their Sabbaths was deeply interesting. At sunrise they held a prayer meeting, to implore the Divine blessing on the engagements of the day. This they conducted entirely themselves. At nine o'clock the congregation assembled again, when the missionary performed divine service, just as it is conducted in England,—prayer being offered, the Sacred Scriptures read, and hymns sung in their own beautiful language; after which, a sermon is preached to them. Prior, however, to the commencement of the service, they met in classes of ten or twelve families

each, and distributed among themselves the respective portions of the sermon which each individual should bring away; one saying, "Mine shall be the text, and all that is said in immediate connection with it;" another, "I will take care of the first division;" and a third, "I will bring home the particulars under that head." Thus the sermon was apportioned before it was delivered. At our more advanced stations, where the New Testament was in the hands of our people, we invariably named passages of Scripture which were illustrative of the particulars under discussion. For instance, if the missionary was preaching upon the love of Christ, his first division might be to describe the nature and properties of the Saviour's love; and, under this head, if he referred to its greatness, after having illustrated his point, he would desire his hearers, without specifying the verse or verses, to read with attention the third chapter of Paul's Epistle to the Ephesians, where they would find some sentiments applicable to that part of the subject. Opening their Testaments, they would find the chapter referred to, and make a mark against it. A second division might be the unchangeable nature of the Saviour's love; and having concluded his observations on this, the preacher would desire the congregation to read carefully the eighth chapter of Paul's Epistle to the Romans, where they would find some passages illustrative of that particular. Again opening their Testaments, the chapter would be sought and marked. Thus we should proceed through the discourse. At a convenient time the respective classes met, and, after commencing their social service with singing and prayer, one of the most intelligent of their number began by inquiring, "With whom is the text?" and proposed a variety of questions upon it. After this he asked for the divisions of the discourse; and when one had been given, he would say, "To what portion of Scripture were we referred?" The chapter being named, was then read very carefully; and the verses thought to be applicable were selected. This we found a most efficient and excel-

lent method of proceeding, as it not only induced the people to pay great attention to the sermon, but to read the Scriptures with interest, and also to exercise their minds upon the meaning and application of what they read. This social exercise was regarded as a preparation for the more public examination, conducted by the missionary, which took place in the chapel, between the hours of one and two, when all the classes assembled; and seldom was there a sentiment or sentence of importance in the discourse which was not then repeated by one or other of the congregation.—*Williams.*



CHAPTER IV.

STATE OF EASTERN IDOLATRY, AND THE EFFECTS
OF CHRISTIAN MISSIONS.

" Light on the Hindoo shed !
On the maddening idol train,
The flame of the suttee is dire and red,
And the fakir faints with pain,
And the dying mourn on their cheerless bed
By the Ganges laved in vain."

Sigourney.

BURNING OF A HINDOO WOMAN.

UNTIL the practice was forbidden by the British government, the cruelty and selfishness of the Hindoo character inclined them to encourage, and even excite those women who had been deprived of their husbands, to acts of self-destruction. The relations thus got rid of a burden; and the priests by this means rivetted more strongly the fetters of superstition and terror on the ignorant and superstitious Hindoo. The following case occurred several years ago:—

In the neighbourhood of Calcutta, a Hindoo peasant having climbed a cocoa-nut tree, it gave way, and he was killed on the spot. The shock which this sudden accident occasioned to his poor widow, so preyed on her mind, that she speedily came to the resolution of committing herself to the flames which were to consume the remains of her deceased husband; and so fully bent was she on this, that the consideration of leaving two helpless children, yet in a state of infancy, and a third child, of which she

had just been delivered, entirely destitute of parental care, was not an incentive sufficient to induce her to relinquish her design.

She was accordingly conducted to the river side, amidst a numerous concourse of people, to meet her dreadful doom. After the usual ceremonies of bathing in the Ganges, &c., she was led to the pile; and having once or twice walked round it, she laid herself on the platform by the side of her lifeless husband, without the slightest mark of timidity on her countenance, or any other indication of dismay at her impending fate; and what was perhaps still more surprising, without any appearance of remorse or anguish at the sight of her weeping offspring, whose tears and heart-rending sighs might well be supposed to appeal with irresistible pathos to the heart of a mother. During the preparatory ceremony, the daughter of the devotee, a child between two and three years of age, was brought to the spot of immolation in the arms of a female relative. On observing its mother surrounded by the crowd, and alarmed at the number of strangers, but quite unconscious of what was passing, the child anxiously laboured to spring from the arms of its nurse, in order to get to its mother. Moved by the strength of natural feeling, its eyes earnestly fixed on its mother, it sought, by entreaties and struggles, to gain the well-known bosom, where maternal tenderness had so often soothed it to repose. The unavailing struggles, the piteous moaning of the infant on the one hand; and on the other, the dying mother, heedless of its tender calls, presented a spectacle calculated to rouse to sympathy a heart of adamant.

Having walked twice round, and mounted the pile as formerly mentioned, the poor woman seemed perfectly indifferent to her impending fate, apparently buoyed up by a firm belief in the absurdities of her religion. Only a few minutes before she was encircled with the flames, I perceived (says the person who relates the story) her countenance brightened with a smile, as if she was pre-

paring to enter the mansions of eternal happiness. Even after the torch was applied, and she was surrounded with the raging flames, not a groan could be heard, nor the slightest movement perceived. She continued firm, seeming to brave the remorseless conflagration. But suffering nature became at length too powerful for her resolution; and, after being exposed to the action of the flames for two or three minutes, she made several movements, which were so violent as perceptibly to agitate the whole mass of combustibles with which she was encircled and secured. The efforts, however, were but momentary. The flames did their office. The soul of the deluded wretch passed into eternity; and the body in a few minutes was reduced to ashes, along with that of her husband.

At Bombay a similar scene of cruelty occurred about the same time, attended with circumstances still more revolting and horrible. The following is the account given by an eye-witness:—

The victim on this occasion was the widow of a Brahmin, who died in the South Corean some days prior to the ceremony.

On approaching the fatal spot, she was preceded by two led horses, handsomely caparisoned, and attended by ten or twelve Brahmins, and about the same number of women, with music, drums, &c. Few spectators accompanied the procession, considering that the scene of action was in the immediate neighbourhood of the city, near to the old palace.

At first sight of the woman, I was possessed with the idea, in common with others, that she was more or less intoxicated; but before the various ceremonies were gone through, which on such occasions precede the act of burning, these doubts had given place to a perfect conviction that she was quite sober, and fully aware of the dreadful act which she was about to perform.

Having offered up the more harmless sacrifice of incense on a small fire, from which the pile that was to consume her body was afterwards to be lighted, and hav-

ing parted with all her golden ornaments to those in attendance, she deliberately, and without shedding a single tear, took a last leave of all that she held dear on earth, ascended the pile, and there laid herself down beside the body of her deceased husband. The entrance was then closed with dry straw, and the whole pile surrounded with the same light material, and immediately set fire to by the officiating priests.

I had placed myself directly opposite to the entrance of the pile, and could distinctly see the unfortunate victim struggling to escape. This did not pass unobserved by the Brahmins, who instantly began to knock down the canopy, which, containing nearly as much wood as the pile itself, would have effectually secured their victim in the fire, had it fallen upon her. All this while, no one except the officiating Brahmins interfered; but as the sufferer made her escape from the flames, and, on running towards the river, either fell or threw herself at the feet of Mr. T., that gentleman, assisted by Mr. S., immediately carried, or rather dragged her into the water; in doing which, the gentlemen suffered by incautiously laying hold of her burning garments.

An attempt was now made by the officiating priests to carry back their victim to the blazing pile, which was resisted by the gentlemen present; and one of their number was dispatched to acquaint the magistrate with her escape, and learn his pleasure respecting her; but before the messengers could return with an answer from the civil authority, the Brahmins had persuaded the unfortunate woman once more to approach the pile; and as she declared, on being questioned by those present, that it was her own wish to reascend the pile, they stood aloof, fearful of giving offence to the prejudices of the native population on the one hand, or to the civil authorities on the other. She declined, however, for some time, to reascend the pile; but at last three of the attending priests lifted her up in their arms, and threw her on the fire, which at this time was burning with great fury.

From this dreadful situation the miserable wretch instantly attempted, for the second time, to make her escape; but the merciless priests were at hand to prevent this, if possible, by throwing large pieces of wood at their victim, with the design of terminating her sufferings. The gentlemen present, therefore, again interfered, when she speedily made her escape a second time from the fire, and ran directly into the river, without any assistance whatever.

The unfortunate woman had no sooner entered the river, than she was followed by three of the officiating Brahmíns; who were told to desist from all further persuasion, as nothing would be permitted to be done until the arrival of the magistrate.

Not doubting their compliance with this very reasonable request, they were allowed to remain with the woman in the water; but no sooner had the Europeans turned their backs, anxiously looking out for the arrival of the civil authority to put a stop to such cruel and diabolical proceedings, than the three priests who had thrown her on the pile, attempted to drown the suffering wretch, by forcibly throwing her down, and holding her under water. From this attempt she was speedily rescued by Mr. A. and Mr. M., who supported her in the water till the arrival of the long looked-for deliverance.

The Collector himself soon followed; and to the great joy of a few of the bystanders, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor, or rather sufferer, to be carried to the hospital.

I regret to add, that the woman expired about noon on the following day, forsaken, as an outcast, by all her relations!—*Missionary Register*.

CALCUTTA.

CALCUTTA being the focus of religious intelligence for all the East, and the seat of numerous missionary opera-

tions, I was not sorry (says Mr. Malcolm, in his *Travels in the East*), that no vessel offered for my next port of destination for two months. It gave me an opportunity of visiting the charitable, literary, and religious institutions; attending the various churches, and several anniversaries; mingling with ministerial society, committees, and conferences; and gathering no small amount of information from the best sources. I shall, however, only note here such as will interest the general reader.

One of my first visits was the school of the Scottish General Assembly, founded by the Rev. Mr. Duff, and now under the care of Messrs. Mackay and Ewart. It occupies a large brick building, inclosing a quadrangular court, formerly the residence of a wealthy Baboo, and standing in the midst of the native town.* It has existed about six years, and now numbers about 634 pupils; boys, mostly under fourteen years. They are all Bengalees and Hindus, generally of the higher castes, and many of them Brahmins. Many have been in the school from the commencement. They purchase their own school-books, and receive no support from the school; but tuition is gratis. There are five ushers, besides twelve or fifteen of the more advanced scholars who act as assistant teachers. The instruction is wholly in the English language. I examined several classes in ancient and modern history, mathematics, astronomy, and Christianity, and have never met classes showing a more thorough knowledge of the books they had studied. Nearly all of the two upper classes are convinced of the truth of the Gospel, and went over the leading evidences in a manner, that, I am sure, few professors of religion in our country can do. Some six or seven pupils have given evidence of a work of grace in their heart; a few of which have made a profession of religion.

A few weeks after, I had the pleasure of attending the public annual examination of this school, held in the town-

* A new building, capable of accommodating 1000 pupils, has since been erected on Cornwallis Square.

hall, a truly noble building. I never witnessed a better examination. The pupils were often led away from the direct subject by gentlemen present, and in every case showed a good insight into the subject they had studied. Several excellent essays were read in English, wholly composed by the scholars; two of which were of special cleverness, one in favour of caste, the other against it. The former received some tokens of applause from the Europeans, for the talent it displayed; but not a native clapped. On the conclusion of that against caste, the whole mass of pupils burst out into thundering applause! This incident is worthy of note, as showing the waning influence of Brahma.

The Benevolent Institution, instituted thirty years ago by the Serampore missionaries, has continued without interruption; imparting the English language and English literature, on the Lancasterian plan, to an average of 300 pupils. Several times that number have left the school with more or less education, many of whom are now honourably employed as teachers, writers, and clerks. There are now 180 in the boys', and 30 in the girls' department. The establishment of other schools has diminished its number. It was intended entirely for the benefit of the children of nominal Christians, chiefly Catholic, who were growing up in ignorance and vice, but some Pagan youths are now admitted. The Rev. Mr. Penny has devoted himself to this service for many years, and recently his salary has been paid by Government. The boys live with their parents, and receive no support from the school.

The boarding and day schools at Chitpore, one of the northern suburbs of Calcutta, were established by the Baptist missionaries in 1839. They are under the care of the Rev. J. D. Ellis, and contained boys and girls till the latter were removed to Seebpore. The boarding-school is for the children of native Christians, and contains 45 interesting boys, none under seven years. They are entirely supported at an average expense of about four

rupees a-month, including food, clothes, books, salaries of assistant teachers, building, medicine, &c. Nine of the boys have become pious, and been received into the church, and three others are to be baptized soon.

The day-school, on separate premises, is for heathen boys, and contains 300 pupils from eight to eighteen years of age. They study the English language, and all the branches of a good high-school. They provide their own books and stationery, so that the salaries of the native ushers, amounting in the aggregate to seventy-five rupees a month, and the rent of the buildings, constitute all the expense. This school is decidedly the best I found in Calcutta, excepting, perhaps, that of the General Assembly just mentioned, to which it is not inferior. The arrangement of the school-house and grounds, the general government, the department of the pupils, and the degrees of proficiency, are most satisfactory. None have become open Christians, but most of the senior boys theoretically reject idolatry, and declare ours to be the only true faith. I was astonished at the readiness with which they went over the evidences of Christianity, from miracles, prophecy, history, internal structure, &c. I started many of the plausible objections of heathens and infidels, and found they had truly mastered both the text-books and the subject.

Bishop's College, founded by Bishop Middleton, stands a few miles below Calcutta, on the river Hoogly. The college edifice is of great size, and substantially built in the gothic style; and the professors' houses, pleasure-grounds, &c., are every way suitable. A distinguished civilian politely took me there in his carriage, and the president kindly showed us every part. The fine library, beautiful chapel, and admirable arrangements, with the high character of the instructors, seem to invite students; but there have as yet been never more than ten or twelve at a time. This is possibly owing in part to the exclusive Episcopal character of the college. The salary of the principal is £1000 per annum, and of the second teacher £700.

The Indian Female Orphan Refuge, and Central School, were founded by Mrs. Wilson (then Miss Cook) about twelve years ago. The two departments under the above names occupied the same building till the present season, when the Refuge was removed to new and more suitable premises, six miles north of the city. The increased and improved accommodations will enable this excellent lady to enhance the value of her admirable charity. Here native orphans, and other destitute or abandoned children, are received at any age, however young, and remain till marriageable, supported in all respects. A considerable number of them were redeemed from actual starvation, during the dreadful desolation of a hurricane on the Hoogly river a few years since. All are taught to read and speak English, besides the elementary studies and needlework. They are found to be acute, and generally learn to read and understand the New Testament in one year. Some six or eight are Mussulman children; the rest are Hindus, who of course lose whatever caste they may have; though this now, in Calcutta, is productive of comparatively little inconvenience to the poor. The present number in the Refuge is 108, and the whole cost per annum for each child is found to be about 25 rupees. Mrs. Wilson (now a widow) resides in the institution, and devotes herself most stedfastly to the arduous work. Possessing the unlimited confidence of the philanthropists of Calcutta, she has been able to meet the expenses of her new and extensive buildings, and is not likely to want funds for sustaining the school.

The central school has on an average 250 girls, who attend in the daytime only, and receive no support. The first impressions, on entering the vast room where they are taught, are very touching. Seated on mats, in groups of eight or ten around the sides of the room, are thirty classes; each with a native teacher in the midst. The thin cotton shawls covering not only the whole person but the head, are lent them every morning to wear in school, and kept beautifully white. In their noses or ears

hang rings of large diameter; and many of them had the little spot at the root of the nose,* indicative of the god they serve, tatoood. Some had on the arms or ankles numerous bracelets or bangles, of ivory, wood, or silver and many wore rings on the toes; all according to the immemorial usage of Bengalee women.

All were intent on their lessons; and when it was considered that these lessons comprised the blessed truths of revelation, the scene could not but affect a Christian's heart with gratitude and hope. Two pious ladies devote themselves to the management of this school, and attend all day. A native preacher conducts daily worship, and the teachers being paid one pice per day for each scholar, are thus induced, though heathen, to exert themselves to keep their classes full.

The two institutions last named show what may be done by ladies. What abundant opportunities are presented in several parts of the world for them to come forth and be co-workers in the missionary enterprise!

The Martincere, founded by a munificent legacy of General Martin, was opened March 1835, and has already 80 pupils, of which 50 are wholly supported. It is intended solely for children of Europeans, and has a principal and two professors. The building, which cost 200,000 rupees, is truly noble, and stands on the southern edge of the city, amid extensive grounds. Many more pupils can be accommodated, and there is no doubt the number will soon be full. The children are not required to be orphans, or very poor, but are admitted from that class of society which, though respectable, find it impossible to give their children a good education, and are glad to be relieved from their support.

The Leper Hospital, founded by the exertions of Dr.

* This custom of marking the forehead illustrates very forcibly the expression of Deut. xxxii 5, " *Their spot is not the spot of his children.*" Some have one spot just above the root of the nose, yellow, brown, or red, as the sect may be; some have two spots; some a perpendicular line, others two or three lines; some a horizontal line, others two or three. Thus every one carries on his front a profession of his faith, and openly announces to all men his creed.

Carey, is located on the road to Barrackpore, a little north of the city. Instead of a large building, it is an enclosed village, with neat grounds and out-houses. Any lepers may resort there, and receive maintenance in full with medical treatment as the case may require. It generally contains several hundreds; but many prefer to subsist by begging in the streets.

Besides these institutions, there are several others, such as orphan asylums, a floating chapel, &c. of a character similar to those of our own country, and which, therefore, do not need any description.

Besides the places of worship for foreigners, there are, in and around the city, various preaching bungalows and chapels for the natives. Of these, four are maintained by Episcopalians, four by Baptists, five by Independents, and one by the Church of Scotland. Some of these are daily occupied, and, in general, with encouraging attendance.

I was several times present on these occasions, in different parts of the city, and was deeply interested with the decorum and earnestness of attention shown by the auditors. As a specimen of these occasions, I will describe one which I attended with the Rev. Mr. Lacroix, a German missionary, who has acquired such a command of the Bengalee, as to be as much at home in it as in his mother tongue. He devotes himself wholly to preaching and other evangelical labours, and unites great bodily vigour to untiring energy and ardent interest in his work.

On arriving at the place, no one had assembled; but no sooner were we seated, than some passers-by began to collect, and the number gradually increased during the services to 70 or 80. Some sat down, but the greater part remained standing, and scarcely advanced beyond the door. For a while the preacher went on expounding and arguing without interruption; but at length some well-dressed persons proposed objections, and, but for the skill of the missionary, the sermon would have degenerated into a dispute. The objections showed not only acuteness, but often considerable knowledge of the Christian

scriptures. Some countenances evinced deep anxiety. Sometimes there was a general murmur of applause, when strong arguments were advanced, or satisfactory expositions given. At the close of the meeting many accepted tracts, selecting such as they had not seen before. One of the most venerable hearers, and a chief speaker, approached us as we came away, and pronounced upon us, in his own manner, but very solemnly, a cordial benediction; declaring, at the same, that what we advanced was all good; that, no doubt, Christianity was the best religion, but that too many difficulties were yet in the way to permit him and his countrymen to embrace it. I am sure no Christian could be present on these occasions without being satisfied of the importance of maintaining these efforts, and cheered to exertions for their extension.

I attended worship on several occasions at the Rev. W. H. Pearce's chapel, and was highly gratified, not only with the number present, and their deportment, but especially with the psalmody. All united with great animation in this delightful part of Christian worship. Two of their tunes I was enabled to obtain in writing. The following is a translation of one of their hymns, written by Krishna, a native preacher:—

He who yielded once his breath,
Sinner man to save from death,
Oh, my soul, forget not Him,
Forget not him.

Troubled soul, forget no more
God's best gift, thy richest store,
Christ the Lord, whose holy name
Now saves from shame.

Cease thy fruitless toil and care;
Christ will all thy burden bear;
Grace and love shall soothe the breast
That sighs for rest.

He his truth, and mercy mild,
He in death with pity smiled,
Shed his crimson love abroad,
Leads man to God

Faithful friend! on thee I call
By day, by night, my all in all.
Thy name, sweet Jesus, brings relief
And stays my grief

Another Hymn — Literal translation.

Oh, my soul! be steady, be steady, be not unsteady!
The sea of love is come!
The name of Jesus bears thee over.
Oh, my soul, there is no Saviour but Jesus.
Chorus.—Oh, my soul! see!
There is no Saviour but Jesus.

In some places, numerous individuals have openly renounced caste, and become nominal Christians, but without indicating or professing a change of heart. These form a class at once encouraging and troublesome; encouraging, because they have broken from a fatal thralldom, and placed themselves and their children in the way of religious instruction — troublesome, because while they come, in some degree, under the control of the missionary, they are not reclaimed even to a strict morality, and are naturally regarded by the heathen as exemplifying our religion.

In a few cases, the native Christians have been gathered into villages, together with others, who, for various reasons, have renounced idolatry. One of these is near Serampore, superintended by the missionaries there; another is at Luk-yan-ti-pore, thirty-five miles south of Calcutta; another at Kharee, fifteen miles farther south. The two latter are under the superintendence of the Rev. George Pearce, of Seebpore, and contain 170 families. It is but eight years since any of these people professed Christianity, and the baptized now amount to about 50. The Rev. Mr. De Monté, an East Indian, and three native preachers, have the immediate charge, Mr. Pearce visiting them once a-month. The most promising children are taken to the Seebpore and Howrah boarding-schools, where about 90 of both sexes, who of course are all nominal Christians, are now receiving a regular course of mental and moral culture. Persons who join these villages, under a nominal profession of Christianity, are received and treated as catechumens. They are required to promise obedience to certain rules respecting fornication, theft, fighting, attendance on public worship, abstaining from heathen rites, observance of the Sabbath, &c. Themselves and their children are thus brought immediately under the eye of a Christian teacher and the means of grace. None are baptized but on satisfactory evidence of conversion to God.

Besides the stations in connection with the Baptist missionaries, there are similar villages patronised by other

sects, namely, Ram Makal Choke, and Gangaree, under Mr. Piffard, of the London Missionary Society; Nurseder Choke, under Mr. Robertson; Jhan-jara, under Mr. Jones; Ban-i-pore, under Mr. Driberg; and Budg-Budg, under Mr. Sandys; the three latter in connection with the Church of England. The whole number of converts at these stations I could not learn, but am assured that it exceeds 2000. The degree of knowledge and piety must be small among converts possessing so few and recent means of spiritual improvement, exposed to so many snares, trained from infancy to every vice, and belonging, for the most part, to the lowest classes. Still there is evident superiority on the side of even the nominal Christians.—*Malcolm's Travels in Hindostan and China.*

MISSIONARY EFFORTS IN CHINA.

So far as the salvation of the bulk of Chinese *resident* in foreign countries is concerned, the missionary in some of these places need not acquire their language. They consist, in great part, of the progeny of Chinamen married to natives, whose mother tongue, therefore, is the local language. Many of them wearing the full Chinese costume, know nothing of that language. Most of them learn to speak it on common subjects, and some few are taught to read a little, but they could not be usefully addressed by a missionary in that language.

Perhaps the best plan would be, besides stationing missionaries (two or three in a place to learn the language, distribute tracts, &c.) at these various out-posts, to collect a considerable number at some eligible point, say at Malacca or Singapore, where, in classes, and under competent teachers, native and others, they might pursue their studies without the interruptions incident to the occupancy of a missionary station. Much money would be thus saved, as well as much time and much health. The ladies not keeping house could study in classes with their

husbands. Persons of experience, observation, and ability in the language, would thus be raised up, qualified to assume all the practicable stations in China or about it.

There are two entire versions of the Holy Scriptures in Chinese—Marshall's of Serampore, in 5 vols. 8vo., and Morrison and Milne's, in 21 vols. 8vo. The former was commenced about a year before Dr. Morrison arrived in China; but both were finished and printed about the same time (1823), and have been largely distributed in successive editions. Both versions are verbal and literal; so much so as to be objected to by present missionaries. Though not likely to be reprinted, they are eminently valuable, as the foundation of a new version.

A third translation is in progress by Messrs. Medhurst and Gutzlaff. The New Testament, which was revised in concert with J. R. Morrison, Esq., and the Rev. Mr. Bridgman, has been printed from blocks at Singapore, and lithographed in Batavia. It is in process of revision for a second edition. Genesis and Exodus are also in the press, the Pentateuch ready, and the rest of the Old Testament in progress. Objections have been made to the version as being too loose and paraphractical. The translators of course deny the charge, but the British and Foreign Bible Society have as yet withheld their aid. The character and attainments of the translators, and the immense advantage of having two distinct and independent versions before them, seem to authorise a confidence that it is a great improvement.

There have been printed in this language, besides the above-named editions of Scripture, about 95 different tracts, and 25 broad sheets; amounting in all to about 2000 octavo pages of reading matter.

The number of portions of Scripture and tracts already distributed amounts probably to millions, but the exact quantity cannot be ascertained.

The distribution of Scriptures and tracts from out-stations, to be brought by trading junks to the coasts of China, is not unimportant, but has, I think, been overrated.

Christians seem disposed to regard our duty to China as likely to be accomplished cheaper and easier than it really is, and to hope that Bibles and tracts, with merely a few missionaries, will do the work. We are in danger, on the other hand, of being discouraged, because greater fruits have not resulted from all the labour or expense bestowed in this way. Two facts must be borne in mind: first, that few Chinamen can read understandingly; and, secondly, that our books and tracts have been, for the most part, so imperfect in their style, as to be far less likely to make a proper impression than a tract given in the country.

The ability to pronounce the characters, or rather some two or three hundred of them out of the many thousand, is very general. Hence a man taking a tract will proudly begin to read off what he can, that is, call off the letters; but this does not prove him to understand one word of what he reads, as I have ascertained many times. He may not even understand a word when the book is correctly read to him. The written language and the spoken are in fact two different languages. After having questioned well-educated Chinese in various places, heard the opinions of judicious missionaries, and personally examined many through an interpreter, I am deliberately confident that not more than *one* Chinese man in *fifty* can read so as to understand the plainest book, and scarcely any females, except among the very highest classes.

A few instances of the difference between the written and spoken language will make this plain. In the Tay-chew dialect, the word *many* means "man;" in the written language it is *chew*. *E* means "chair;" it is written *ke*. *Leng* means "besides;" it is written *jong*. *Toah* means "large;" it is written *ty*. *Aw* means "to learn;" it is written *hack*. In the Hokëen dialect, *naw lamg* means "two men;" in writing it is *ye jeen*. *Neo lay* means "brother;" in writing it is *baw*. Hence when the Scriptures are read in Chinese worship, it is necessary to go over it in the vulgar tongue, as it was to the Jews to have a Chaldee paraphrase and interpretation.

It will be naturally asked, Why not translate the Scriptures, and print tracts in each colloquial dialect? One reason is enough—there are no characters to express the words. Strange as it seems, there is no way of writing a multitude of words used every day by every body.

The advantages of book distribution are further abridged by the imperfections of style and manner, from which few of them are free. I am assured by missionaries, by Leang Afa, and by private Chinese gentlemen, that neither Marsham's nor Morrison's Bible is fully intelligible, much less attractive. The same is the case with many of the tracts; and some of them have been found wholly unworthy of circulation. Sufficient time has not elapsed to make the books accurate, intelligible, and idiomatic. The snatching away of ship loads can have but little other effect than to prepare the people to expect efforts to propagatè Christianity, and to awaken inquiry. If these efforts are not soon made, the effects of what has been done may cease to be useful, and even become obstructive. Exertions therefore should at once be made by all Christian churches, to place men in safe and advantageous places to study the Chinese language.

It is known that the Chinese print from wooden blocks, and have possessed the art for 800 years. Some good judges still prefer this system for the printing of the Scriptures, and it certainly possesses advantages in some respects. The process is to write the words on thin paper, which is then pasted on a proper block, and the cutter removes with a chisel all but the black face of the letter. It is thus a safe and simple mode of stereotyping. Alterations are made by cutting out the error, inserting a plug of wood, and engraving again the proper words. When the size of the letter is not very small, a set of blocks will give 20,000 perfect impressions; it may then be retouched at an expense of one-fifth of the original cost, and give 5000 copies more. A small table, two or three simple brushes, and a little China or Indian ink, form all the apparatus necessary for printing from blocks. A set of

blocks for the New Testament may be cut at Singapore for about 350 dollars. The expense of each copy complete, including paper and binding, is about 50 cents.

The use of moveable metallic type was introduced by Mr. Lawson, of the Serampore mission, many years ago; and from such were Marsham's Bible and some other works printed. The great expense of cutting punches induced the Serampore printers to have the most rare letters cut on the face of blank types, so that out of 3000 letters, only 1400 were cast from matrices. The work of completing punches for the whole has been lately resumed, and they will soon be able to cast all the required letters. The size is what our printers call "English," and is greatly admired by the natives.

The labours of Mr. Dyer, now of Malacca, an accomplished Chinese scholar, have been productive of much good. M. Pauthier, at Paris, has cut punches, and cast a font about the size of that at Serampore. It is exceedingly beautiful, but somewhat strange to a Chinese eye, from the use of different punches to make the same matrix. It extends to about 9000 characters, and will no doubt prove an important aid to missionary operations.

A fair statement of the comparative advantages of block printing, lithography, and moveable type, is given in vol. iii. of the Chinese Repository. Stereotyping from wooden blocks has been done on a small scale in Boston, but is utterly out of the question. Many years must elapse before any version of Scripture, or other productions, will deserve such perpetuity. Stereotyping is never economical, except where frequent and small editions of the same work are required.

Books can be manufactured by the Chinese method, at a cost not exceeding that of metallic type, besides saving the salary of an American or European printer.

The impression very generally prevails, that almost insuperable difficulties lie in the way of the foreigner who attempts to learn Chinese. But the contrary opinion is maintained by various persons with whom I had conversa-

tion. The late superintendent of British trade, who resided many years at Canton, acquired great proficiency in the language, and has published the best general account of China now extant, says—"The rumoured difficulties attendant on the acquisition of Chinese, from the great number and variety of the characters, are the mere exaggerations of ignorance. The roots, or original characters, or what, by a species of analogy, may be called its alphabet, are only 214 in number, and might be reduced to a much smaller amount by a little dissection and analysis. To assert that there are so many thousand characters in the language, is very much the same thing as to say that there are so many thousand words in Johnson's Dictionary. Nor is a knowledge of the whole at all more necessary for every practical purpose, than it is to get all Johnson's Dictionary by heart in order to read and converse in English."

This opinion seems corroborated by several facts. In printing the entire Bible, only about 3500 characters are required. Mr. Dyer, in ascertaining the most important letters to be cast, caused a large quantity of Chinese histories, poems, and other books, to be examined, and found only 3200 characters employed. The Chinese penal code contains less than 2000 different words. The New Testament contains less than 3000. Of the 40,000 characters used in Morrison's Dictionary, more than half are entirely obsolete, and most of the remainder very uncommon.

To gather a sufficient number of words, therefore, for all the ordinary labours of the missionary, cannot be difficult. To master the language fully, so as to write critically in it, must be exceedingly difficult. Dr. Morrison, who probably proceeded farther in the acquisition of the language than any other European, always declared himself far from the goal. His advice to students is, not to undertake Chinese as though it is a *very easy* thing to acquire, nor be discouraged under an impression that the difficulty is *next to insurmountable*. Medhurst declares, that "the

formidable obstacles which have frightened English students are considerably reduced by a comparison with our own language, and vanish entirely before the patient assiduity of the determined scholar." And Dr. Marshman affirms, that "the Chinese language is little less regular in its formation, and scarcely more difficult of acquisition, than the Sanscrit, the Greek, or even the Latin."—*Malcolm's Travels in Hindostan and China.*

SABAT THE ARABIAN.

SABAT was the son of Ibrahim Sabat, of a noble family in Arabia, who trace their pedigree to Mahomed. Abdallah was his intimate friend, and also a young man of good family. They agreed to travel together, and to visit foreign countries. Both were zealous Mahomedans. Accordingly, after paying their adorations at the tomb of their prophet, they left Arabia, travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under the king of Cabul, and Sabat leaving him there, proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible belonging to an Armenian Christian, then residing at Cabul; for the Word of God is the sword of the Spirit. In Mahomedan countries it is death for a man of rank to become a Christian. Abdallah endeavoured, for a time, to conceal his conversion; but finding it no longer possible, he determined to flee to some of the Christian Churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him by the sacred tie of their

former friendship to let him escape with his life. "But, sir," said Sabat, when relating the story, "I had no pity. I caused my servants to seize him, and I delivered him up to Morad Shah, king of Bochara. He was sentenced to die, and a herald went through the city announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went, and stood near to Abdallah. He was offered his life if he would abjure Christ,—the executioner standing by with his sword in his hand. 'No,' said he, 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side, but with little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked stedfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, sir," said Sabat in his imperfect English, "he never changed—he never changed. And when he bowed his head to receive the stroke, all Bochara seemed to say, What new thing is this?"

Sabat had hoped that Abdallah would have recanted when offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking peace, but unable to find it. At last he thought he would visit India. He accordingly came to Madras. Soon after his arrival he was appointed, by the English Government, a Mufti or expounder of Mahometan law. And now the time drew near when a striking change was to take place in his own views. While he was at Visagapatam, exercising his professional duties, Providence brought in his way an Arabic New Testament. He read it with deep thought, the Koran lying before him. He compared them with patience and solicitude. And, at length, the truth of the Word fell on his mind, as he expressed it, like a flood of light. Soon after he proceeded to Madras, a journey of

three hundred miles, to seek Christian baptism; and having made a public profession of his faith, he was baptized by the Rev. Dr. Ker, in the English Church, by the name of Nathanael, in the 27th year of his age.

When his family in Arabia heard that he had followed the example of Abdallah, and become a Christian, they sent his brother to India to assassinate him. While Sabat was sitting in his own house at Visagapatam, his brother presented himself under the disguise of a faqueer or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognised his brother! The assassin would have become the victim of public justice, but Sabat interceded for him, and sent him home in peace, with letters and presents, to his mother's house in Arabia.

Sabat seemed now desirous to devote his life to the glory of God. He resigned his office, and came, by invitation, to Bengal, to assist in translating the Scriptures. There he published several works. His first was entitled, "Happy News for Arabia," in the common dialect of his country, containing an eloquent elucidation of the Gospel, and a narrative of his conversion.

It was in the end of the year 1807 that Sabat arrived at Dinapore, and joined himself to Henry Martyn, who was then labouring at that place. In him Mr. Martyn confidently trusted that he had found a Christian brother. No sooner had he arrived than he opened to Mr. Martyn the state of his mind, declaring that the constant sin which he found in his heart filled him with fear. "If the Spirit of Christ is given to believers, why," said he, "am I thus, after three years' believing? I determine every day to keep Christ crucified in sight, but soon I forget to think of him. I can rejoice when I think of God's love in Christ; but then I am like a sheep that feeds happily, whilst he looks only at the pasturage before him, but when he looks behind and sees the lion, he cannot eat." "His life," he said, "was of no value to him; the ex-

perience he had had of the instability of the world had weaned him from it; his heart was like a looking-glass, fit for nothing except to be given to the glass-maker to be moulded anew." It is not to be wondered that Mr. Martyn believed all things, and hoped all things, concerning one who uttered, with much earnestness, such sentiments as these; so that he observed to Mr. Brown, who had sent Sabat from Calcutta, that, "not to esteem him a monument of grace, and to love him, is impossible."

It is true that Martyn was often grieved by the ungovernable temper of the Arabian,—often to such a degree that he could only find relief in prayer for him. It is true, also, that the few notices we have of him in Martyn's correspondence, almost always speak with sorrow of his pride—his vanity—his wrath. Still it does not appear, that during the two years in which they laboured together in translating the Scriptures, the faithful missionary was ever shaken in the good opinion which he had at first formed of him. But "the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."

On 1st October 1809, Martyn left Cawnpore, and came with Sabat to Calcutta. On 7th January 1811, he left the shores of India, never to return. He did not live to hear of the sad apostacy of his dearly beloved and longed for Arabian.

It was in 1815 that Sabat openly apostatized from the faith which he had so long espoused, by publishing in Calcutta a virulent attack upon the Gospel, "denying the Lord that bought him." Calcutta rung with the intelligence,—the righteous sorrowed,—the unrighteous triumphed. Spiritual religion was decried. Native converts were suspected. Contempt was poured upon the blessed office of the missionary. But "the Lord hath made all things for himself; yea, even the wicked for the day of evil."

Sabat soon deserted Bengal for the settlement of Penang. He made an unsuccessful trading voyage to Ran-

goon, after which he reappeared at Penang with the wreck of his fortune. A British Officer, then a resident there, has detailed the rest of Sabat's history.

“ During his stay in this island I had the opportunity of knowing him thoroughly. I saw in him a disappointed man, uneasy and agitated in his mind. He attributed all the distress of his soul to the grief he felt for having abandoned Christianity. He desired to receive again this holy religion, as the only means of recovering the favour of God. He declared that he had not had a moment's peace since he had published his attack upon Revelation, at the instigation of Satan,—an attack which he called his ‘ bad work.’ He told me also that what had led him to this fatal step was the desire of revenging himself upon an individual to whom he thought an attack upon Christianity would be more painful than any personal injury. But he had no sooner executed this detestable project, he added, than he felt a horror of the action, and now he only valued his life that he might be able to undo the pernicious tendency of his book, which he thought would be great in Mahometan countries. He never spoke of Mr. Martyn without the most profound respect, and shed tears of grief whenever he recalled how severely he had tried the patience of that faithful servant of God. He mentioned several anecdotes to show with what extraordinary sweetness Martyn had borne his numerous provocations. ‘ He was less a man,’ he said, ‘ than an angel from heaven.’

“ His apostacy had excited much observation in the East. There appeared in the Penang Gazette an article which announced the arrival and the opinions of this famous person, but which expressed the apprehension that was generally entertained of his sincerity. Sabat had no sooner read this article than he himself wrote to the Editor. He affirmed that he did indeed profess Christianity anew, and that it was his intention to consecrate the remainder of his days to the advancement of this holy religion in the world. In conformity with these declarations, rather than

lodge with a Mahometan, he went to stay at the house of an Armenian Christian, named Johannes, a respectable merchant who had known him at the time of his baptism at Madras. While there, he every evening read and expounded the Scriptures, to the great satisfaction of his host, who was a very worthy man, but very inferior to Sabat in talents and knowledge of the Scriptures. In this last respect I imagine few men have surpassed Sabat.

“ But, in spite of these promising appearances, he continued to frequent the Mosque, where he worshipped indiscriminately with all the other Mahometans. In defence of this conduct, he cited the example of Nicodemus, who, although a disciple of Jesus, persevered in the public profession of Judaism. Sometimes he reviewed the arguments in favour of Mahometanism, as if to display his talents in defending a thesis which was manifestly untenable; but soon confessed, though with manifest repugnance, that Mahometanism only owed its success to fraud and violence, and that Mahomet himself deserved no better name than that of an impostor.

“ During his stay at Penang this island was visited by Jouhuroolalim, king of Acheen, a neighbouring state in the island of Sumatra. A number of his subjects, disgusted with their prince, had invited Hosyn, a rich merchant of Penang, who had some pretensions to the throne, to come and help them to depose Jouhuroolalim. Hosyn, advanced in years, made over his family claims to his son, who, under the name of Syfoolalim (or ‘sword of the universe,’) went to Acheen. The king, reduced to extremity, appeared at Penang, in order to procure arms and provisions. Sabat offered his services, with no other end, as he assured me, than to attempt the introduction of Christianity among the Acheenois. His imposing manners, his reputation as a man of talents, and the high esteem which Indian nations have for Arabian auxiliaries, procured him a favourable reception with the Malay king. Sabat accompanied him to Acheen, gained such an ascendancy as to manage all public affairs, and was regarded

by his adversaries as the greatest obstacle to their final triumph. But, as months rolled away, and the issue of the conflict seemed doubtful and distant, Sabat resolved to retire. Whilst occupied in effecting his retreat, he fell into the hands of Syfoolalim, who gave orders that he should be strictly imprisoned on board a vessel.

“ From this prison-house Sabat wrote several notes to Johannes and me, calling on us to observe, that it was with his own blood that he had traced the characters, his enemies refusing him the usual materials. In these notes, written some in Persian, the others in bad English, he recited his sufferings, which he wished us to consider as the consequences of his attachment to Christianity, and that he was in some sense a martyr. In addressing himself to me, Sabat hoped to obtain the intervention of Government in his favour; as, however, he was not a British subject, he was disappointed in his expectation. Without loss of time I made use of my private influence with Hosyn, to ameliorate the captivity of Sabat, if I could not procure his enlargement. All that I could obtain was a promise that his life should be held sacred, — that Hosyn would write to his son not to make any attempt against it, and that he would mitigate the sufferings of his captivity. Whether the request of the father never reached the son, or whether the latter was only embittered against Sabat by these efforts in his favour, cannot be known. But I had not the success I desired; and some time after, we learned that the days of the unfortunate captive had been violently terminated by a frightful death; he was tied up in a sack, and thrown into the sea!”—*Christian Herald*.

MAHOMED RAHEM.

A narrative appeared, some years ago, in a number of the *Asiatic Journal*, in which a remarkable instance is adduced of the effect of Mr. Martyn's visit to Shiraz.—The writer of this narrative, the substance of which we

subjoin, spent a few weeks, about twenty years ago, in Shiraz. It will be seen, from his own statement, that religion had not its full control over him; but there is an air of integrity in the narrative, which conciliates confidence in its truth. It may lead to encouraging reflections on the powerful working of the leaven of Divine Truth, now so widely scattered through the world.

Having received an invitation to dine (or rather sup) with a Persian party in the city, I went, and found a number of guests assembled. The conversation was varied—grave and gay; chiefly of the latter complexion. Poetry was often the subject; sometimes philosophy, and sometimes politics prevailed. Among the topics discussed, religion was one. There are so many sects in Persia, especially if we include the Freethinking classes, that the questions which grow out of such a discussion constitute no trifling resource for conversation. I was called upon, though with perfect good-breeding and politeness, to give an account of the tenets of our faith; and I confess that I was sometimes embarrassed by the pointed queries of my companions. Among the guests was a person who took but little part in the conversation, and who appeared to be intimate with none but the master of the house. He was a man below the middle age, of a serious countenance and mild deportment: they called him Mahomed Rahem. I thought that he frequently observed me with great attention, and watched every word I uttered, especially when the subject of religion was discussing. Once, when I expressed myself with some levity, this individual fixed his eyes upon me with such a peculiar expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. I asked privately one of the party, who told me that he had been educated for a Mollah, but had never officiated; and that he was a man of considerable learning, and much respected; but lived retired, and seldom visited even his most intimate friends. My informant added, that his only inducement to join the party had been

the expectation of meeting an Englishman ; as he was much attached to the English nation, and had studied our language and learning.

This information increased my curiosity ; which I determined to seek an opportunity of gratifying, by conversing with the object of it. A few days afterwards, I called upon Mahomed Rahem, and found him reading a volume of Cowper's Poems ! This circumstance led to an immediate discussion of the merits of English poetry, and European literature in general. I was perfectly astonished at the clear and accurate conceptions which he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed on these and congenial topics for nearly two hours ; till at length I ventured to sound his opinions on the subject of religion.

“ You are a Mollah, I am informed.”

“ No,” said he ; “ I was educated at a Madrussa (College), but I have never felt any inclination to be one of the priesthood.”

“ The exposition of your Religious Volume,” I rejoined, “ demands a pretty close application to study : before a person can be qualified to teach the doctrines of the Koran, I understand he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text, and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important functions.” As he made no remark, I continued — “ Our Scriptures are their own expositors. We are solicitous only that they should be read : and, although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translation, or the errors of copyists, yet it is our boast that the authority of our Holy Scriptures is confirmed by the perspicuity and simplicity of their style, as well as precepts.”

I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I

proceeded to panegyryze the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened, among other reflections, to suggest, that as no other concern was of so much importance to the human race as religion, and as only one Faith could be right, the subject admitted not of being regarded as indifferent, although too many did so regard it.

“Do not you esteem it so?” he asked.

“Certainly not,” I replied.

“Then your indifference at the table of our friend Meeza Reeza, when the topic of religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?”

I remembered the occasion to which he alluded; and recognised in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted inconsiderately, perhaps incautiously and imprudently: but I made the best defence I could; and disavowed, in the most solemn manner, any premeditated design to contemn the religion which I profess.

“I am heartily glad I was deceived,” he said; “for sincerity in religion is our paramount duty. What we are, we should never be ashamed of appearing to be.”

“Are you a sincere Mussulman, then?” I boldly asked.

An internal struggle seemed, for an instant, to agitate his visage; at length he answered mildly, “No.”

“You are not a sceptic or freethinker?”

“No; indeed I am not.”

“What are you then?—Be you sincere—Are you a Christian?”

“I am,” he replied.

I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomet Rahem at first with a look, which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he

could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport; but he betrayed no unmanly emotions. He told me, that I had possessed myself of a secret; which, in spite of his opinion that every one ought to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

“And whence came this happy change?” I asked.

“I will tell you that likewise,” he replied. “In the year 1223 (of the Hejira) there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our Mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year, I was then a decided enemy to the Infidels, as the Christians are termed by the followers of Mahomet; and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview, not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed (for he spoke Persian excellently), gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a tract which he had written in reply to a defence of Islamism by our chief Mollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion. I

even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me.”

Upon this, he put into my hands a copy of the New Testament in Persian. On one of the blank leaves was written—“*There is joy in heaven over one sinner that repenteth.* — HENRY MARTYN.”

Upon looking into the Memoir of Mr. Martyn, by Mr. Sargent, one of the most delightful pieces of biography in our language, we cannot perceive therein any allusion to Mahomed Rahem; unless he be one of the young men who came from the College, “full of zeal and logic,” to try him with hard questions. — *Missionary Register.*

DEGRADING INFLUENCE OF IDOLATRY.

WE found about a thousand Hindoos, of every age, assembled: they were celebrating a festival in honour of Monusa, the creator and patroness deity of snakes, and every beast creeping on its belly. Her image was carried about upon a bier by four men: she is represented sitting on a throne, holding two poisonous serpents in her hand, their tails being wound round her neck. The noise of the besotted crowd was deafening. Fain would I have addressed them on a subject more glorious than that in which they were exulting; but there was no hearing to be expected. An old man raised the attention of the multitude by singing a muntra or charm: a chorus of singers soon joined him. In the meanwhile he opened a basket, from which a snake of the most poisonous kind slowly raised its head; and, to my surprise, the animal appeared charmed by the song, so as to direct its motions

according to the melody of the singers; sometimes showing its tongue, and, with a whizzing noise, darting upon its master. Another part of the idolatrous ceremony was acted by a number of boys, holding earthen pots with flowers and leaves, upon their heads. With their eyes shut, and arms raised above the head to support the pot, they moved round in a circle, nodding with their heads, and staggering in a manner which made me think that they had been made drunk previous to the commencement of the ceremony. I pitied the poor creatures when they fell to the ground and wallowed in the mire: however, afterward, the people gave me to understand, that even this beastly act constituted a part of the religious ceremonies of this festival day. How grieved I felt for these poor people, whose very religion degrades them below the beasts of the earth! And yet the Hindoo defends his wretched idolatry; and cleaves to these things with a fondness and predilection which, to a thinking mind, is inconceivable. May the Spirit of the Lord soon shake these dead bones!

The festival of the goddess Kalee is celebrated to-day. On entering the village we were soon surrounded by people of every age, and women likewise, the sight of whom is rather rare here: they were just returning from the dance before the image of the idol. I read to them Col. iii.—*If ye then be risen with Christ, seek those things which are above.* I explained the first verses in a simple and intelligible manner; endeavouring particularly to impress on the people the importance of the Apostolic exhortation, *to seek those things which are above*; and showing, that, in their subjection to idolatry, and every kind of vice attending it, they could never obtain peace in their souls, nor find salvation in another world. For a while they all listened with great attention. At last, an old Brahmin said—“All you have now told us is good, and may be true; but you must not expect to make any impression upon us. Never shall we agree together on points of religion: we are, and will remain, Hindoos, and will

keep to the faith of our fathers, in the same way as you Christians are cleaving to yours: accordingly, your preaching to us is in vain." I answered, in conclusion: "I preach to you this gospel, in the name, and upon the command, of that God who created you and me, and who will not that any man should perish. You acknowledge that the doctrine I have delivered is good and true: if you reject it, it will be a witness against you before the judgment-seat of Him who sent it for your good, in that awful day when every man will receive according to his work." On our return home, Mr. Linke told me, that an old man, on hearing me pronounce the name of Jesus Christ, pushed his friend, who was standing by, and went away with indignation. So hateful is the very name of Jesus to them, that the very sound of it is to many a signal to go away as fast as possible. It was now night. We walked through the village. Hearing a great noise, with music, we followed the sound; and came to a house, evidently belonging to a wealthy Hindoo. In the courtyard, a motley group of men, women, and children, were assembled, who stared at the idol, which was illuminated by lamps: a chorus of young people were dancing to the boisterous sound of drums: the night was moonlight. It was suffocating to be among the throng of people, who seemed intoxicated from dance and riot. A real synagogue of Satan is such a place: here he literally receives offerings and worship from his devoted subjects. The Christian rejoices in the prospect of the glorious time approaching, when Jesus shall be adored by every nation, and in every tongue. A view of these heathen festivals, in the interior of Bengal, where idolatry, vice, and superstition are still exhibited in their strongest features, have a strong tendency to becloud such glorious prospects, and to fill the heart with sorrow and grief.—*Missionary Register.*

HINDOO CONVERSIONS.

THE following interesting particulars occur in a letter written by Mr. Ward:—

I am disposed to conclude, from the little success of our mission for the first six years, and from similar appearances in other missions, that the Christian public have been hardly willing to allow time enough for the acquisition of the requisite languages, for the characters of their missionaries to be known and appreciated, and for the seed to take root.

After we had been at Serampore for some time, I well recollect, that, in walking through the streets, Mr. Marshman and myself would say to one another, "Oh! if we had but one Hindoo brother, but one family in Serampore, into which we could enter, and converse on the things of the kingdom of God." The seventh year was then closing, and not one native appeared on the side of Christ; not one respecting whom we could indulge the least hope that he was under Christian impressions. Those who had made warm professions, had all forsaken our brethren and fled.

About this time, Mr. Thomas suggested the propriety of setting some time apart for prayer on this subject; and we began a service for prayer at seven o'clock on Tuesday morning, which has now been continued for twenty years.

This special acknowledgment of our need of divine aid, and our solicitude to obtain it, had not been long made, before we were blessed in the conversion of Krishnā. This person was a carpenter, and had a wife and several children. He had heard Mr. Thomas preach under a tree not far from his own house; but his attention had not been awakened to the message, when he fell from a tree, and dislocated his arm. Smarting with pain, he bethought himself of the white man under the cotton tree, for he recollected having heard that this person was a

surgeon. He immediately sent for Mr. Thomas, who went, and returned the arm to its position. But Mr. Thomas did not leave Krishnā till he told him of the salvation which is in Christ Jesus. Krishnā was much affected. Mr. Thomas daily renewed his visits, and daily preached on Jesus and salvation to this poor man and his family; so that, by the time the arm had recovered its strength, Krishnā was so much impressed, that he came himself for instruction, and ultimately solicited baptism. Here was the first-fruits of Bengal.

From that time to the present, the mission has been making a gradual but steady progress, while encountering many formidable difficulties, and sustaining many severe conflicts. It reckons at present the following stations: *In Bengal*, Serampore, Calcutta, Midnapore, Jessore, Chittagong, Cutwa, Moorshe, Dabad, and Dinagepore. *In the Upper Provinces*, Monghpr, Digah, Cawnpore, Allahabad, Benares, Delhi, and Rajpoot'hama. *In the Islands of the Indian Ocean*, Columbo, Batavia, and Sumatra. Divine service is conducted at these stations in the Bengalee, the Hindoos't'hane, the Hindee, the Burman, the Portuguese, the Malay, the Javanese, the Cingalee, and the English languages.

More than a thousand persons have been initiated into a Christian profession by baptism, and more than six hundred of these were formerly idolaters or Mahometans.

About fifty of these Asiatics and Heathen converts are employed in superintending stations, or assistants to the missionaries in itinerating, &c. The gifts of some of these native helpers are very respectable; they preach with great fluency, and their labours have greatly succeeded: several large societies have been gathered wholly by their means. A few have been, or are respectable authors: among these may be mentioned Pitūmbūr-sing, who wrote several pieces against idolatry, and in defence of Christianity, which, I hope, have done considerable good: they have been frequently sought for by the natives. Tara-chūnd is one of our best Christian Hindoo poets: he has

composed more than a hundred of the hymns found in our Bengalee hymn-book; and a pamphlet, placing in striking contrast Heathenism and Christianity, which I hope will be the means of diffusing much Christian light: Krishnā and others also have written excellent hymns.

The converts maintain themselves by service with the Europeans, by agriculture, weaving, and various other means. Their own industry has improved the outward circumstances of many of them, so that their temporal losses in embracing Christianity have been made up to them. Large groups of children are rising up, and the education which they are receiving will, it is hoped, render them truly respectable in society.

A number of the converted Hindoos have died happy in the faith of Christ; some of them leaving cheering testimonies of the blessedness they found in Him, in whom alone men can be blessed.

Pitūmbūr-sing, before his conversion, was a very respectable man of the writer cast. His conversion is to be attributed, under divine grace, to his reading a tract written for the Lascars, by *Samuel Pearce*, and translated into the Bengalee. I have heard him preach with such a force of reasoning, that the idolaters have been cut to the heart. To show that he did not repent that he had given up all for Christ, when he came to die, he wrote a letter to his wife, entreating her to come to Serampore, and to cast in her lot with the Christians, and not to remain united to the idolaters, among whom her soul would be lost: and, just before his death, he intimated that he then realized the benediction of the Apostle: "The grace of the Lord Jesus, the love of God, and the fellowship of the Holy Spirit."

Krishnū-prūsad, a most interesting young Bramhūn, of a very respectable family, during the three or four years which he lived after baptism, exhibited a fine proof of the blessed effects of Christianity. And though he died at a distance from Serampore, yet, by the account given of his last hours, it appears that he possessed great tranquillity and peace in his death.

Fütik received the gospel with great sincerity, and professed it with ardent zeal. In carrying the gospel to the village where he had lived, he met with the most brutal treatment; but he was not ashamed of the gospel, nor did he regret that he had borne this testimony. He was soon rewarded by seeing his mother, his sister, and her two children, all join the Christian congregation at Serampore. And when he came to die, his spirit was wonderfully supported in passing the dark valley: he called those native brethren who resided near him, to come and sing with him: and while they were singing a Bengalee hymn (Fütik joined till his voice expired in death) his spirit was liberated, borne away, as it were, on the wings of praise, and cheered in its ascent by the glorious truth contained in the chorus of this hymn, "Eternal salvation through the death of Christ."

Rūghoo, a Hindoo somewhat advanced in life when baptized, had been the devoted slave of the priests; at six different times, according to the number of scars in his back, he had swung in the air, suspended by large hooks through the integuments of his back, and continued thus suspended at each time a quarter of an hour. In one of my visits to him, just before his death, he expressed himself in the most artless manner. I asked him some questions in reference to the presence of Christ with him; when he immediately put his hand to his heart, and said, "He is here—he is here. I feel that he is here."—*Ward's Letters.*

CHAPTER V.

SUFFERINGS AND ADVENTURES OF MISSIONARIES.

" In want and weariness he ne'er complained,
But laboured that the lost sheep might be gained."

SUFFERINGS OF THE MISSIONARIES AT TONGATABOO.

THE Missionaries were left on the island (of Tongataboo) on the 6th of September 1797. They were nine in number, and were scattered in different places, three of them under the protection of the king, and the others under that of four chiefs. One of them, Veeson, soon apostatized from his Christian profession, cohabited with a heathen woman, and was dismissed from their communion. He afterwards returned to his native country, declared his repentance, and published a narrative of four years' residence at Tongataboo.

The situation of the rest was from the beginning uncomfortable, and their labours were constantly fruitless; but their personal safety does not appear to have been greatly endangered, till the breaking out of a civil war among the natives in 1799.

The king of Tongataboo, whose name was Dugonagaboo, had been murdered while asleep on the night of the 21st April, by two of his cousins, in revenge of some family quarrel. This divided the islanders into two parties, the Aheefonians, at the head of whom were Atta and Maffee, took arms to revenge the murder; while Loogalalla and

the other conspirators commanded a considerable force, and were disposed to contest the victory to the utmost.

Besides the missionaries, there were other Europeans on the island, as Beak and Burnham, who also had to endure their part of the distresses which abounded on every side.

The common people, immediately on the commencement of the war, seem to have broken through all restraints, and to have plundered friend and foe without much distinction. The missionaries sided with neither party, and positively refused to bear arms in the contest; but were obliged, from the uncertainty of affairs, sometimes to seek safety in solitude, and at others to attach themselves to one or other of the contending armies. On the 29th of April, the last interview took place between those missionaries who were afterwards preserved throughout the contest, and those who were to perish from the cruelty of the barbarians. It is thus described in their journal:—

“ We were agreeably surprised by the arrival at Aheefo, of brothers Gaulton and Harper, who having called at Moco, were accompanied from thence by brother Buchanan. Their anxiety for us had been very great. Brother Bowell they had left at home well; they had come from home alone, not being able to procure company, and in a native dress, which they thought would be safest on the road; but after proceeding about a mile, they were overtaken by two men who had been sent after them by Vaarjee; here they were met by Maffee, who professed a great deal of friendship for us all: after his departure, it was proposed to spend a short time in prayer, in which the brethren from Ardes engaged, and seemed to enjoy some degree of freedom in committing us to the care of our heavenly Father, so that our last interview seemed both profitable and pleasant.”

On the 9th of May the dwelling of Buchanan was attacked and plundered; even the books, of which the natives could make no use, were torn in pieces, and the

house itself was reduced to a wreck. The narrative of several succeeding days is exceedingly interesting, and will be given in the missionaries' own words:—

“ May the 10th, about three in the morning, we were sent for at Atta, to go and join the army of Bungye, news being brought in the night that Mulicemar had arrived at Tageow with a great force; they were resolved to meet him there, and abandon Aheefo to the canoe party, which seemed indeed the only step they could take to avoid utter ruin, it being the determination of the enemy entirely to depopulate that part of the island; which cruel purpose they seemed very capable to execute, there being only the inhabitants of three small districts shut up in a corner where it is scarce a mile from shore to shore. Without a canoe, or any possible way of escape, to oppose almost all the other inhabitants of the island, with a strong reinforcement from Harby, it did not appear any way probable that they could sustain the united attack of both parties. We accordingly fell in with Atta (who was carried in a sort of litter in the rear) about four o'clock; the march was conducted under the command of Varjee with a tolerable degree of order and regularity; and about day-break we fell in with the enemy's van. The Aheefonians, after three shouts, began the onset with great bravery, and in a short time the enemy gave way on all hands, leaving their killed and wounded to the mercy, or rather cruelty, of the victors, who at first gave no quarter. A little way from the spot where the fight began, we found one old man roasting a part of one of the dead bodies, apparently with the design to eat it; at a little distance, we found the body of Tooborwaller (who had signalized himself by his ill offices to our brethren), which afforded a scene as shocking as the former; a fellow who had severed his head and body asunder, was exhibiting them as a proof of his prowess; and even some of the women, as they passed him, dipped their hands in his blood, and licked them. The enemy made several stands, but were as often worsted, and beaten with a considerable loss; in their flight they

divided themselves into two parties, that of Duatonga taking one road, and Mulicemar another: the latter of which having gained a rising ground, maintained it some time, expecting the other party to flank the Aheefonians, which, if they at all attempted, they were not able to effect. At length, Mulicemar being killed, they were entirely routed; when several chiefs who had first engaged against them, joined the Aheefonians, and with their people were accepted by them, and afterwards engaged in their service.

Nothing could be more pleasing to the Aheefonians, than to see us on the march with them when it first began, as they were in general persuaded we had got fire-arms, and would make use of them. Accordingly, on every little advantage they obtained, we came in with Talleitoobo, and other imaginary deities, for our share of their warmest acknowledgments; even the dog which brother Kelso led in his hand, had abundance of food presented to him; but as soon as they found we took no active part in the business, we became almost as obnoxious to them as any of their adversaries, which occasioned us to leave them about eight o'clock, thinking we could scarcely find a more dangerous or improper place, although we knew not where to go; it seemed the most desirable to have proceeded to Ardes, where we expected the brethren would have been perfectly safe, but this was quite impracticable; and if we returned to Aheefo, it seemed very improbable we should escape the canoes. However, after some deliberation, we determined to return thither, and before we reached home, we found that a party had been left to keep the canoes in action, whilst the attack was made upon the army at Tageow.

On our arrival at home, we found our beds and every thing that was loose had been carried off; several persons in the place making what spoil they could; who, as soon as they heard of our coming, fled several ways: they, however, had not as yet broken into any of our chests; these we carried into a house of Atta's, where we thought

they would not be made quite so free with, and soon after Beak and Shelly went to see after the canoes. They did not go far, when they saw a party from them approaching towards us, upon which they returned, and we immediately fled to Ecleego, on the back part of the island, which seemed to afford us the best shelter we knew of for the present, being rendered inaccessible for canoes by a high reef of coral rocks, which runs all along the shore, and very little frequented from the land. Here we got into as close a retirement as we could find, and passed the greatest part of this eventful day, undiscovered by any one. In the evening, Beak and Shelley returned to the house, to see how matters were going on. Sometime after dark, Shelley returned, inquiring for Beak, who, he said, had come off to us about an hour before: he had lost his way, and was not seen by any of us for several days after. Shelley found the canoe party had made good their landing, and beaten back the party left to oppose them; but had afterwards been driven back to their canoes by the main body of the Aheefonians, who had given up the pursuit of the vanquished party, on purpose to repel them. By this it appeared we might return home without much apprehension of danger, and we accordingly returned. We, however, soon found it was no place of safety; upon which we again quitted it, and retired to the house of a neighbour, who professed a good deal of kindness, but who, as we have since been informed, entertained serious thoughts of having us all murdered in the night.

May the 11th.—After a very anxious and uneasy night, we arose about day-break, when brothers Kelso and Buchanan went to our old habitation, to see if Beak had found his way back to it; they found the house rifled and forsaken, but the boxes which they had put into Atta's place were as yet untouched. After a diligent but unsuccessful search for Beak, they returned, and we immediately went to Ecleego, and took a station in the wood near to our former one, expecting he would still be directed to us. We remained there till towards noon, when

we were surprised by a person calling out his name, as if he had been close at hand. We immediately turned out, when we saw numbers of people running on all sides of us. The person who called Beak, and led our dog in his hand, informed us that the Aheefonians were beaten, that Atta and many more of our friends were killed, and that Maffee was gone to Lollopango (a place a little further along the shore), where he desired us to meet him. We accordingly ran with them, leaving behind us a Bible, a pocket-book, with some instruments, &c., which being afterwards found by the natives, caused them many a fruitless search after more. We had not gone far when we lost our guide, and were left in uncertainty where to find Maffee, who came not near the place he mentioned.

Thus circumstanced, it appeared best for us to hold on in the same direction with the crowd, which we did for about two miles, when we came up to the party of armed men, who demanded of us our clothes. It seemed at the peril of our lives to refuse them, and as we surrendered them quietly, we escaped without further injury; though one of us, who was not so well habited as the rest, seemed in some danger on that account. Having previously expected this, we had provided ourselves with garments of the country cloth, by which means this calamity was a good deal mitigated. After proceeding a considerable way further, we found the road turned more inland, and the beach terminated in a range of craggy rocks, with a thick wood between them and the country; we thought it safest to seek a shelter among them till the present confusion subsided, as we saw that we were viewed with a very evil eye by many of our fellow-travellers.

Here we accordingly took up our abode, and enjoying leisure and opportunity to review the conduct of Providence towards us in all his late disposals, we still found abundant cause to bless the name of the Lord, who had given us so much, and had taken away so little of what was essentially necessary for our real happiness. Though stripped of every worldly good, without so much as a

garment to cover us, yet our heavenly inheritance remained inviolate and inviolable; and, if spared, our lot was cast in a climate where our actual necessities were much fewer than in many other parts of the world; though at a distance from friends, and exposed to enemies on all sides, we might yet rejoice in the gracious presence of our Heavenly Father, our best Friend, and his promised protection; though life seemed more than ever uncertain, and death impending, yet neither could separate us from the enjoyment of the former; and the latter, we had cause to hope, would hasten to the closer embraces of his love.

We could not be insensible of the loss we had sustained (whereof we esteem the word of God, and other books which we enjoyed, a great number and variety, the most considerable part), but we still had access to his throne of grace; and O what a difference had his distinguishing grace made between us and many thousands around us, who never heard of his word, nor the salvation it reveals!

In the course of the afternoon, we found in a hole of a rock a quantity of fresh water, which afforded us a most seasonable and welcome refreshment: and about sun-set, Brothers Shelly and Cooper went in search of food, of which we all stood in much need, having tasted nothing except water since the foregoing evening. In less than half an hour they returned, bringing with them a bread-fruit, and some green bananas, which they had received of a company of men they met at a little distance, who informed them of the death of all our brethren at Ardes, who, with Benjamin Burham, had been killed near their houses on the past day by the Aheefonians. The blow was severely felt by us all, and indeed (not to immediately affect our own lives) a much heavier one could not have been given to us, or to the interests of the mission; for they were young men who possessed in an eminent degree every talent necessary to render them useful in their station, and earnestly concerned to make a diligent improvement of them all for their Master's use.

Of the immediate cause or manner of this sad cata-

strophe, we can give no certain account, for the natives, seemingly determined to keep us in the dark concerning it, have told us different stories; by which, however, it would appear, that too great a confidence in the good-will of the natives had prevented them taking their flight; for Vaarjee not only called to inform them of their danger, but staid, entreating them to flee from it, till he had scarcely time to escape himself. This made the divine goodness towards us appear in a fresh light, which, while so many had been overthrown, and even some of our own small body, had plucked us from the midst of the burning.

After roasting what pittance of provision they brought us, we ate a part, reserving the rest for the morning, being very desirous of spending the Sunday undiscovered. A light shower of rain, and an expectation of more, drove us to seek a place of covert among the rocks; but the best cave we could find afforded us a very poor accommodation, being too low to admit us turning ourselves in it, and affording us little shelter from the rain, which, however soon ceased.

Sunday, May the 12th.—About day-break we arose greatly refreshed, without having caught the least cold: so far was our strength suited to our day. We found it necessary to quit our lodging-place, as the road passed close by it, and to go a little further within the rocks. In our way we found that the rain in the night had replenished the water-hole, and finding a convenient retirement a little way from it, we breakfasted on the remainder of our bread-fruit and bananas. We spent the day chiefly in conversation and prayer, holding a conference in the forenoon on Psalm cxlvi. 5, and in the afternoon on Isaiah xxvi. 4. Just as we concluded our last exercise, we were surprised by a man armed with a club and a spear, who bolted up close by us. At first he balanced the spear in his hand, and seemed inclined to throw it, but observing our number, and the dog which was with us, he appeared much confused, and at a loss what to do. We immediately spoke to him, and he pretended to have been sent by

Maffee to seek for us; and chiding us in a friendly manner for remaining there to starve, he desired us to wait till he sought some cloth, which he had left in the neighbouring wood, saying he would then return and take us to Maffee. Upon which he left us, and in a very few minutes returned, but assumed a carriage very different from what he had done at first; and desiring us again to stay, he left us a second time. However, not knowing what to think of his mysterious conduct, we did not wait his return, but left the rocks in as cautious a manner as we could, fearing he might be gone to bring a party upon us; and finding a road that led down to the sea, we descended to it, and came toward the beach. We had not proceeded many yards, when we found a child, apparently about eight or nine years old, lying dead. We proceeded about a mile on our way to Aheefo, the only part of the country that seemed open to us, though we knew not as yet whether it was in the hands of friends or enemies, when we met a company, consisting of ten or twelve persons, amongst whom was a young woman who was known to Brother Shelly. On inquiring where we were going, we informed her, and she advised us rather to return with them, who were on their way to a place called Fabeffa, where several of the wounded Aheefonians were retired, and, among others, an old neighbour of ours, named Vigahee Ooree-ooree (of whose good-will we had no reason to form any high opinion), to whom she offered to introduce us. Although some of us were very unwilling to venture themselves in his power, it seemed the only open door we had, for, in the combat with the canoes on the 11th, we had lost all our friends. Atta, with three of his brothers, and indeed most of the chiefs in the party, were killed; his son, Commawie Vaarjee, and others, wounded, and gone into different parts of the country. Not only our own house, but those of Atta, were entirely plundered, so that we had not an article of any kind left us. And an old chief named Cafoa, who was blamed by many for the death of our brethren, and afterwards showed a strong

inclination to have destroyed us all, having had a principal hand in beating off the canoes, was considered as the ruling chief for the present. We accordingly went with them to Faheffa, where we arrived about dusk, and calling at the house of another friend, we were kindly entertained by him for the night.

May the 13th.— We waited pretty early on Agahee Ooreeooree, who received us in a very kind and friendly manner. We had not been with him long, when a person who came to see him, informed us, that Beak had just passed by with Cowmawie, being on their way to a place called Howmoo. Some of us, who were very desirous of seeing them, proposed following them; he, however, detained us till next morning, during which time he entertained us with the best he could procure, and then sent two men to conduct us to the place. In our way thither, we found two men dead on the road, and met with several who insulted us very much; one young man especially boasted of his activity in killing our brethren, and destroying their place. On our arrival at Howmoo, we found that Beak and Cowmawie were gone; there were, however, a company present who treated us with great kindness and brought us safe back to Faheffa, where we passed the remainder of the day, and the following night.

May the 15th.— Notwithstanding the friendship of our host, we thought it necessary for at least a part of us to leave him, lest his kindness to us might bring him into straitened circumstances. Accordingly we signified to him our inclination for three to go to Aheefo, and two to remain with him; which he approved of, and appointed his brother and several other young men to accompany us. Upon which, Buchanan, Shelly, and Wilkinson, leaving Cooper and Kelso behind, took their departure, and soon arrived at Aheefo. They were taken first to one of their spirit-houses, as they call them, which being considered as a sanctuary from almost every calamity, was much occupied for the present by women and wounded people; among whom they found two of Atta's wives, who in-

formed them that Cowmawie and Maffelao were about two miles off, at Tallakee Harby. Brother Shelly immediately went with one of them to Cowmawie, and soon after Brothers Buchanan and Wilkinson followed with the other. On the road they were met by old Cafoa, patrolling with a party of armed men, who stopped Brother Buchanan, and seemed determined to put an end to his life; but at the instance of some of his own people, who thought it better to dispatch the brethren all together, he permitted him to pass on. They afterwards met with several who expressed great satisfaction in the prospect of their immediate death. When they came to Brother Shelly, he informed them he believed the sentence was already passed upon us all, and would in a few minutes be executed on those who were present. Cowmawie; however, was gone to make use of his influence in our favour, and it pleased the Lord once more to favour his attempts with success, which he returned to announce to us after about an hour's stay. Soon after, Brother Buchanan waited on Maffee, who received him in a very cordial manner; and in the evening, Brothers Cooper and Kelso, with Ooreeooree, came into the same neighbourhood. We now learned that the canoes had retired no further than Attataw, from whence they were expected to return every tide; so that we were likely to be again exposed to dangers similar to those we had already escaped.

Our situation here was very disagreeable, being exposed to the insults of the rabble; and the dead bodies lying about filled the air with an intolerable stench. However, we were not long detained in it; for on the 16th, Brothers Kelso and Cooper returned with our friend Ooreeooree to his house, and in the morning it was found that the fleet was gone from Attataw, without choosing to hazard another battle at this time. The same forenoon the camp broke up, when Brothers Shelly and Wilkinson returned with Cowmawie to their old residence; and brother Buchanan, with Maffee and his family, to a place called Falleedoa, at a small distance from them, where

Maffee's chief woman, Feenon, was almost immediately delivered of a daughter, which was looked upon by him as a very bad omen in their present circumstances.

May 18th. — Beak returned to us ; in his absence he had met with a variety of treatment. The night on which he left us, having lost his way, he fell in with a gang who stripped him, from whom he had much to do to escape with life ; and after passing the night among rocks, without a covering of any kind, except a piece of cocoa-nut leaf tied about his loins, in the morning he found his way to Bungye, and was soon involved in the midst of the battle, from whence he escaped with some difficulty. In his way to Howmoo he had lost Cowmawie, through a false alarm that was given them on the road, which put them all to the rout, and was afterwards picked up by entire strangers, who took him to the same place : from thence returning to Aheefo, he went immediately to Maf-fanga, a quite different part of the country, where he again fell among strangers, who treated him with great kindness ; but imagining they had formed a design of carrying him off with them to Vavaoo, he left them ; and when he had travelled about twelve miles, and was come within a very little of Aheefo, he was chased by a party, from whom he hardly escaped, after he had thrown away his garment, which hampered him in running, so that he was again naked. When within a quarter of a mile of completing his journey, he was met by another company, who furnished him with a garment ; and taking him with them, led him by a roundabout way through the country, to the very place from which he first set out. Being kindly entertained by them, he continued with them, till they, having finished their business, brought him back at this time to Aheefo, where he, with very little trouble, found us, and joined his old companions.

Vilagee Ooreeooree, having been rendered unfit for further service by three wounds he had received in the first battle, and being afraid to wait the return of Loogalalla (who it was probable had only retreated to rally his broken

forcess), went with his whole family, including Brothers Kelso and Cooper, on the 21st (May) to Maffanga, which was considered as a kind of privileged district, having taken no part in the war. Their journey thither was rendered very disagreeable by the number of dead bodies which lay in the road, and was attended with some danger, but they were happily preserved from any harm. In the course of the week they were followed by many more, which greatly reduced both the strength and spirits of the Aheefonians, and left the few that remained a very easy prey.

June 2d. — Loogalalla with most of his fleet arrived, when we soon found that the Aheefonians had in their turn been made to feel the same or greater barbarities than they had at first exercised. In the evening, Sherlock, with two of the natives, came to Beak and Brother Buchanan with a message from the Duatonga, to wait upon him immediately. Brother Buchanan having strained his foot in his journey, was not very able to comply, and Beak would not go without him; they therefore excused themselves. The house in which they were being a common receptacle for all who went and came, Sherlock thought proper to lodge with them. In the course of the evening he seemed at a loss how to render himself vile enough, boasting much of his activity in some of the most inhuman scenes that had been transacted at Aheefo, and introducing among the natives the most obscene conversation he could invent.

June 3d. — Another message of the same import was brought from Duatonga; when Macowee desired Beak and Brother Buchanan to accompany him to Fachafanooa, when they found that the other brethren had also been sent for by Loogalalla, and were preparing to wait upon him. Beak accompanied them, and they were received in the kindest manner by those chiefs, who gave them many assurances of their friendship, and who, we found, had made it part of their general orders, before their last landing, that we should not be hurt; and as soon as they

landed had sent Veelson with a party to search for us, so provident was the divine care for our safety in the midst of this commotion.

Loogalalla having conceived a strong desire for our dog, which we had left at Aheefo, and having escaped to the fields, could not be taken by his people, desired that some of us would go and bring him; and on the 4th, Beak and Shelley went according to his desire, leaving Brothers Buchanan and Wilkinson at Fackafanoona's. Soon after their departure, a strong party from the canoes landed, and marched to a neighbouring mallae, where a council was held to dispose of the Aheefonian chiefs, who were all summoned to attend. After sitting several hours, during which the poor prisoners were exposed to the continual insults of the victors, an act of indemnity was passed in favour of them all except Maffee and ten others, who received banishment to a solitary and unfrequented island, near Haiby, which yielding nothing for their subsistence, was much the same as condemning them to utter starvation. They were immediately put on board a canoe, and sent off amidst the bitterest lamentation of wives, children, and other relatives. We have since heard various accounts of their deaths, the most favourable of which was, that after taking them to such a distance from land as to render their escape to it impossible, they were all thrown overboard.

June the 5th. — Beak and Brother Shelley returned, bringing with them the dog, who had returned every evening to the house where he had left them. They had also found the boat, which we expected would have been, for the sake of her nails, either burned or entirely pulled to pieces, but had received little injury, though every thing around her was laid in ruin. They gathered up several fragments of books and other articles, which they brought with them. Cowmawie, who had been appointed by Loogalalla to succeed to the office of Atta, his father, had given Shelley a pressing invitation to return to live with him, which he determined to accept. Being furnished by

Fackafanooa with a small canoe, he set off immediately to Mooa, whither Loogalalla had sailed in the morning, taking with him the dog, and leaving Beak behind. Finding Fackafanooa desirous of having us all together, and Macowee willing to gratify him, we readily yielded to their inclination, and Beak, and Brother Buchanan, and Wilkinson, took up their residence together in a house to which he appointed us, but which, being open to all visitors, proved on many accounts a very uncomfortable habitation.

Notwithstanding the friendly professions of Fackafanooa, we could easily perceive that he was actuated by the same selfish principles as the generality of his countrymen, for the brethren both at Ardeo and Aheefo having buried a good deal of property, which had since been discovered, he gave us to understand that he expected there remained much undiscovered, especially at Mooa, where none could be found, though diligently searched for; and seemed very much disappointed when assured of his mistake.

On the 8th, he desired us to go to Ardeo, to search for some things he heard had been hid there; and ordered one Mangonoo, who had formerly been very intimate with the brethren, to accompany us with about a dozen of men. Though we were no way solicitous for the success of the business upon which we were sent, we gladly embraced this opportunity of a visit to Ardeo, as we hoped before our return to be able to render the last offices of friendship to our deceased brethren, who still lay upon the road exposed to the insults of all that passed by. We accordingly set forward on our journey, and soon found Mangonoo, who had already searched the place, and made a pretty good booty for himself.

On our arrival at Ardeo, we found it a perfect desolation; the fences were all torn in pieces, the houses either burnt or laid in ruinous heaps, and the fruits mostly destroyed. After taking a short survey of the premises, we were conducted to the place where our brethren lay,

which afforded a still more melancholy and distressing scene. We found Brother *Bowell* and *Gaulton* upon the road, very near to each other. Brother *Harper* lay in the adjoining field, about 50 yards nearer home. They were all so much disfigured, that we could not have known any of them, but for the natives, who had often seen them since their death. *Burham* was at a considerable distance from them, and being in a kind of a ditch, seemingly in such a state that he could not be moved without falling in pieces, we covered him with earth where he lay, and afterwards, with the assistance of the natives, digging a grave large enough to contain the brethren, we with some difficulty moved them into it, and thus interred them without either coffin or shroud, not having so much as a change of country cloth for our own use. After finishing this mournful business, we returned home, where we found brother *Kelso*, who informed us, that having been, with Brother *Cooper*, invited to a greater distance into the country, they had determined to accept it, and came in the afternoon to bid us farewell, when they found Brother *Shelly*, who had come from *Mooa* to get some of us to join company with him, having been ordered by *Loogalalla* to return to *Aheefo*. *Cooper*, upon this, giving up his former engagement, went with Brother *Shelly* to *Mooa*, by which Brother *Kelso* was reduced to the alternative of going to the country alone, or remaining with us; which last meeting with the approbation of *Fackafanooa*, and seeming to us all the most prudent step he could take, he took up his residence with us."

The missionaries remained on the island till the 24th of January 1810, when they were taken off by the *Betsy* privateer, commanded by Captain *Clark*. They thus describe their taking leave of the island:—

"Captain *Clark* being made acquainted with our circumstances, most kindly offered us a passage with him to *Port Jackson*, assuring us that his cabin, and whatever it contained, was at our service. The consideration of all these circumstances banished from our mind every scruple

regarding the propriety of quitting the island; for as the Lord had so wonderfully and graciously opened a way for our escape, we could not but look upon it as a plain intimation of his will for us to be gone. We accordingly accepted the generous offers made us, and immediately dispatched two natives, who had come with us, with a letter to Brother Shelly, who chose to be left at home, till we had attained to a greater certainty respecting the ships, than we could do before we left it.

The next evening, about dusk, he arrived in a small canoe provided for him by Atta, who, being informed by our messengers of the opportunity we had of escaping the danger which he thought impending over us, strongly urged him to depart, although, he said, his suffering us to do so might probably hasten his own death: it, however, did not seem likely that his detaining us would have been a means of averting it. By his own request, Shelly wrote a letter, directed to the *Duff*, or any other ship that might put in, assuring them of his friendly disposition towards us, and clearing him from all blame in our disasters, which was left with him.

On the morning of the 24th we put to sea. As we came near the north point of the island, near which our generous friend lived, he, with Ooreeoore and several of our old friends, came off with a few cocoa-nuts, as a present to the captain, to whom they presented them, with many apologies for their poverty, which prevented them from making such acknowledgments to him as they wished to have done. After a considerable stay, during which they were treated in the kindest manner by our worthy captain, they took a most affectionate leave of us all. Atta shed many tears; our feelings on the occasion cannot be easily conceived, much less expressed. The loss of time, of toil, and of public expense, were weighty considerations; but that of leaving a whole country, containing thousands of our race, among whom were the affectionate friends we had now parted from, sitting in the gross darkness of pagan superstition, bound to the service of



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the worst of tyrants by the chains of their own ignorance and prejudices, and without being able to effect anything for their emancipation, outweighed them all. It seemed, however, our duty thankfully and humbly to submit, knowing that the Lord is sovereign in all his dispensations, and 'giveth no account of his matters,' and at the same time to rejoice in hope that these benighted islands shall yet wait for his law; for which end it is not impossible that our residence among them may, in some way, though we cannot see how, be yet made subservient."—*Bloomfield.*

MISSIONARY DANGERS IN SOUTH AFRICA.

In August 1811, the members of the missionary station of Bavian's Kloof were involved in deep distress by a most affecting accident. The neighbourhood having been much infested by wolves, which committed great havoc among the cattle, a day was appointed to hunt and destroy them, agreeably to the usual practice of the country. The brethren Bonatz and Schmitt, with about thirty Hottentots, accordingly set out in the morning with loaded guns. When about an hour's ride from the settlement, they discovered and wounded a wolf, but the animal made its escape among the bushes. They pursued it for some time, but not being able to detect its hiding-place, the two missionaries resolved to return home. They had already left the Hottentots a small distance, when the latter cried that they had discovered the wolf in a thicket near at hand. Schmitt immediately rode back to their assistance, but Bonatz remained behind, as he had not his gun with him. When they were in the thicket, the dog started the animal. Those within did not see what it was; but those without exclaimed it was a tiger, and ran off, leaving the missionary and one of the Hottentots in the middle of the bushes, and perfectly at a loss by what side to escape, lest they should come directly upon it. They therefore pro-

ceeded slowly, with their guns pointed, designing to shoot the animal the moment it made its appearance. On a sudden the tiger sprung upon the Hottentot, pulled him down, and began to bite his face. The distance of the place from whence the animal made his spring to that on which the Hottentot stood, was fully twenty feet, and over bushes from six to eight feet high, so that, had it not been for the horror of the scene, it would have been very amusing to behold the enraged animal flying like a bird through the air, with open jaw and lashing tail, and screaming with the greatest violence. Schmitt, who was close at hand, prepared to shoot the tiger; but the motions of the Hottentot and the animal in rolling about, and struggling together, were so rapid, that he was afraid to fire lest he should injure him whom he wished to save. Immediately, however, the tiger let go the Hottentot and made a spring at the missionary. His gun being of no use at such close quarters, he threw it down, and in order to shield his face held up his arm, which the animal instantly seized close to the elbow with his jaws. Schmitt, however, was still able, with the same hand, to lay hold of one of the tiger's fore-feet, while with the other paw the animal continued striking his breast and tearing his clothes. Happily both fell in the struggle in such a position, that the missionary's knee rested on the pit of the tiger's stomach. He, at the same time, grasped the animal's throat with his right hand, and kept him down with all his might. His face now lay directly over the tiger, whose open mouth, from the pressure of the wind-pipe, sent forth the most hideous, hoarse, convulsive groans, while his starting eyes seemed to flash with fire. As his strength was fast failing, Schmitt called to his companions to come to his assistance; while, on the other hand, the rage and agony of the tiger supplied it with extraordinary energy. On hearing his cries, the Hottentots ran to his assistance, and one of them snatching up the loaded gun which lay on the ground, shot the tiger through the heart. His death was instantaneous.

Had the spark of life not been completely extinguished, his dying struggles might have proved fatal to some of his assailants. About three o'clock in the afternoon they arrived at Gruenekloof with the poor missionary, who though severely wounded was still alive. As the case, however, was of an extraordinary nature, his friends were much at a loss how to treat him; and before it was possible to obtain medical advice from the Cape, the inflammation had spread to an alarming extent. Every hour, indeed, he grew worse. He had seven or eight wounds from the elbow to the wrist; in some places they penetrated to the very bone; and as the teeth and claws of a tiger are shaped like those of a cat, they had of course lacerated the parts. His brethren, after several days, procured a medical man from the Cape, who bled him very freely, and kindly promised not to leave him until he was out of danger. By degrees the inflammation abated, symptoms of a favourable nature began to appear; and to the astonishment of all his friends, Schmitt at length recovered, though he did not enjoy the same degree of health as before.

The Hottentot, though severely wounded, did not suffer so much bodily pain as the missionary. It was the third instance in which he had encountered a tiger, and this time he would in all probability have lost his life had not Schmitt risked his own to save him. After the tiger had thrown the Hottentot down, the missionary might easily have made his escape, as well as his companions, but he could not bear to see the poor man lose his life, without endeavouring at least to rescue him. — *Methodist Magazine.*

INCIDENTS ON A VOYAGE IN THE SUNDERBUNDS.

THE Sunderbunds is an extensive tract of country to the south-east of Calcutta, and stretching along the coast of the Bay of Bengal. It is composed of a labyrinth of

creeks, all of which are salt, except those which communicate with the principal arm of the Ganges: these natural canals form a complete inland navigation. The passages through the Sunderbunds for large vessels, Major Rennel observes, present a grand and curious spectacle.

A navigation of more than 200 miles through a thick forest, divided into numberless islands by a multitude of channels, so various in width that a vessel has at one time her masts entangled among the branches of trees, and at another sails on a capacious river, beautifully skirted with woods, and affording in each direction a vista of several miles extent. The waters (with the exception above mentioned) are everywhere salt; and the whole extent of forest is abandoned to wild beasts; so that they are seldom visited but in cases of necessity, except by wood-cutters and salt-makers, whose "dreadful trade" is exercised at the peril of their lives; for the tigers not only appear on the margin in quest of prey, but often in the night time swim to the boats that lie at anchor in the middle of the river.

Of these dangers, the missionaries witnessed a fearful instance on the occasion of one of their visits. We quote their own lively narrative:—

"About eleven o'clock in the forenoon, we cast anchor in the Barchurra Nuddee, with an extensive forest on both sides. An hour had just elapsed, when, at about a hundred yards from us, an alligator came up out of the river to enjoy his noon-tide sleep in the rays of the sun. After remaining there about half an hour, and being apparently in a sound sleep, we observed an immense tiger emerging from the jungle, and bending his steps towards the place where the alligator lay. In size the tiger exceeded the largest which we had ever seen; and his broad round face, when turned towards us, striped with white, his fierce eyes, together with the amazing apparent strength of his limbs, made the stoutest heart on board tremble at the thought of encountering such a dreadful foe. With the most cautious pace imaginable, the tiger approached the

alligator; his raised foot remained some seconds before he replaced it on the ground; and so he proceeded till he came within the power of his leap, when exerting all his strength, and bounding from the earth, he descended immediately upon the alligator's back, and seized it by its throat. The monster of the deep, roused from its slumber, opened its tremendous jaws, and lashed its terrific tail; and while the conflict lasted, each seemed to exert its utmost strength. The tiger, however, had the advantage, for he had grasped the alligator in a part of the neck which entirely prevented him from turning his head sufficiently round to seize his antagonist; and though many severe blows were inflicted on the body of the tiger by its saw-like tail, the noble beast of the forest, when the battle was concluded, shook its brawny sides, and seemed unconscious of any pain. Having overcome the alligator, he dragged it a little farther on the shore, and sat over it exactly in the attitude of a cat over a captive mouse. He then took the creature in his mouth, and gently walked off with it into the jungles. About ten minutes afterwards, we saw the tiger emerge from the forest; and after gazing at us for a few minutes, and perhaps imagining that we were almost too far from the shore to allow him to add us to the number of his trophies of victory and blood, he slowly pursued his course in a different direction from that where he had left his prey, and we saw him no more. In less than an hour after, the alligator, who had been stunned but not killed, crept out of the jungle, and though evidently much injured, yet with some difficulty reached the river, and escaped the power of his sanguinary foe. He, however, was too much lacerated to remain long in the water, and soon again came to land; but took the precaution of exposing only a part of his body, and keeping his face toward the shore. He continued but a very short time, and again launched into the deep, repeating his visits to the beach almost every quarter of an hour while we remained. The sight was magnificent, and one

very seldom witnessed: it taught us never to go needlessly on shore in such a place.

The next day we crossed the Thakooran, and arrived at night at the Mutwal, both immense rivers, about five miles broad. During the whole of this day we did not see a single human being; nor hear a sound, except the howling of the winds through the forest trees, the splashing of the waters, and the occasional screamings of the sea-gull. At night we passed through a very narrow channel, and the boat frequently was brushed by the leaves and branches of the trees on shore: the moon was at its full, and enabled the boatmen to perceive a huge tiger stealing from behind the bushes and following the boat, waiting an opportunity of springing on board, and seizing one of us as his prey. The poor people, dreadfully alarmed, pulled with all their might; and, with the blessing of God, after some considerable time, we entered the large river, and thus escaped the danger with which we were threatened.

Having come to anchor the following evening, in a place so exceedingly wild that we imagined no human being in his right senses would attempt to put his foot on shore, we were astonished at perceiving two men running with all their might along the beach — occasionally entering the jungles for a few minutes — then emerging again, and pursuing their course with the greatest possible speed. They were armed merely with thick sticks. We were afterwards informed that they were going to present the evening sacrifice of their party; and in order to prevent being seized by a tiger, they kept constantly on the run — the habits of that animal, as they supposed, not allowing him to seize on his prey while it continues in rapid motion. There is no doubt, however, but that several of these poor infatuated creatures are in this way destroyed. The conduct of these benighted heathens furnished matter of painful reflection: to obtain the favour and protection of the god of their tribe, they consider no danger or fatigue too great; but, boldly traversing paths untrod by human

foot, except their own, every evening, with their lives in their hands, go forth to present their sacrifices, and offer up their prayers." — *Missionary Register*.

SHIPWRECK OF A MISSIONARY'S WIFE.

ON January 7th, 1832, we left Nukualofa in a large canoe belonging to the chief Tubou, to proceed to our new station at Vavou. We had waited a few days for a favourable wind; and as on the 7th the wind became more favourable, we were called up about four o'clock to prepare for sailing, and proceeded to the canoe between six and seven o'clock. It was a very affecting season: many surrounded us, weeping on account of our departure; for, from our having been at Nukualofa more than four years, the people had acquired a strong affection for us. Two smaller canoes were to have accompanied us; but on account of our being detained by the loading of our canoe, the other canoes sailed about an hour before us.

We put to sea, and for a few hours went forward with a fair and moderate wind, but with a heavy swell, which increased as the wind became stronger. This occasioned the breaking of the yard, and afterward our mast; this happened about noon. The sail was immediately taken down, and a very small one set. By the time these arrangements were made, we had lost sight of the two small canoes. As the evening came on, the sailors were anxiously looking out for land; hoping that we were near Namuka, the island at which it was proposed that we should rest during the Sabbath. Night came on, but no land appeared in sight. We were driven hither and thither till break of day, but no land appeared till about an hour after sun-rise; arriving about noon, we found it to be Hunga, one of two small uninhabited islands. We found it impracticable to land, on account of the steepness of the rocks, and the heavy swell of the sea.

After deliberating for some time as to what we should

do, it was determined to try to return to Tonga. In order to lighten the canoe, the mast and part of the yard were thrown into the sea. The wind became favourable, blowing from the north; and the canoe being lightened there was less motion. The wind continuing favourable, we made way; and before sun-set, one of the Tonga isles, called Atata, appeared in sight, which occasioned a general thanksgiving. The sailors hoped to make this island, which is only about seven miles from Nakualofa; but, as they were striving to make the island, and were within about two or three miles of it, just as the moon was gone down, about nine o'clock, the wind changed from north to east, and blew tremendously. The men immediately took down their sails; but before they could get to their paddles, the canoe was driven with great violence on the reefs, and began to break up. Joseph, one of our native teachers, came to me, and said, "Mr. Cross! be strong our minds toward God, for we are all dead!" We committed ourselves to God, and in a few seconds were washed off the canoe into the sea, and the canoe was dashed to pieces. I had my arms round my wife, nor did I let her go. The water was about six or seven feet deep. Several times we rose to the surface, and were as often overwhelmed by the surf. I continued to hold her with my right arm, while my left was employed in catching at poles and broken parts of the canoe, by which means we had an opportunity of breathing.

No word of complaint or fear escaped my dear wife's lips; but she several times said—"Lord, save us! Lord, have mercy upon us! Lord, deliver us in this our time of need!" I said—"Look to the Lord! we are both going to heaven together." A few more seconds, and she spoke no more. I still clasped her with my right arm—was perfectly collected—and expected in a few minutes more to be in heaven with her; but the Lord, contrary to my expectation, made a way for my escape.

A short time after her spirit had fled, I found myself near some boards, part of the deck of the canoe: my strength was nearly exhausted; but I still held the body

of my dear wife. One of our people then discovered me, a native of Fiji, but a member of our society at Tonga: he took me by the hand, and thus kept me to the boards as they were driven about in the water. I became very weak; but another of our people helped me on the boards. Being unable any longer to take care of the body of my wife, I desired Jonathan, the Fijiman, to make it fast to the board on which they had placed me; which was accordingly done. By this time several parts of the canoe were tied together, forming a kind of raft, and perhaps more than twenty persons seated thereon; and thus we were driven about we knew not whither.

The general expectation was, from the course of the wind, that if the boards could be kept together, we should be drifted to Hibifo, that part of Tonga where the chief Ata resides, and which is about eight miles from the place where our canoe had broken up. To our great joy we found ourselves close to a small uninhabited island, called Toketoke. We might have been drifted above or below it, but such was the goodness of God to us, we were drifted against it. It was very difficult to land, on account of the sharp rocks which hung over the sea, and the dashing of the waves; but, through the mercy of God, all who were upon the raft got safe on shore. I shall not soon forget how eagerly some of the men caught at a tree which hung over the sea: to this they tied the raft. Some climbed up, and these helped others; and thus we were saved from a watery grave. But the body of my dear wife was not to be found: it was supposed that the board to which it was made fast was separated from the others by the violence of the waves, and thus the body was drifted away. The remains were afterwards found, and interred at Tonga.—*Missionary Register.*

MRS. JUDSON'S SUFFERINGS.

IMMEDIATELY on their arrival at the scene of their labours, Mr and Mrs. Judson commenced the study of the

language, and for this purpose they hired an able and intelligent teacher. But as he did not understand English, the only mode in which they could acquire the language, was by pointing to various objects, the names of which the teacher pronounced in Burman. Amid all disadvantages, however, they made rapid progress, and were soon able to converse with the natives with tolerable freedom. Mrs. Judson gives the following interesting account of her introduction to the viceroy and his lady:—

“ To-day, for the first time, I have visited the wife of the viceroy. I was introduced to her by a French lady who has frequently visited her. When we first arrived at the government house, she was not up, consequently we had to wait some time. But the inferior wives of the viceroy diverted us much by their curiosity, in minutely examining every thing we had on, and by trying on our gloves, bonnets, &c. At last her highness made her appearance, dressed richly in the Burman fashion, with a long silver pipe in her mouth, smoking. At her appearance all the other wives took their seats at a respectful distance, and sat in a crouching posture without speaking. She received me very politely, took me by the hand, seated me upon a mat, and herself by me. She excused herself for not coming in sooner, saying she was unwell. One of the women brought her a bunch of flowers, of which she took several and ornamented my cap. She was very inquisitive whether I had a husband and children, whether I was my husband's first wife—meaning by this, whether I was the highest among them, supposing that Mr. Judson, like the Burmans, had many wives; and whether I intended tarrying long in the country.

“ When the viceroy came in, I really trembled; for I never before beheld such a savage-looking creature. His long robe, and enormous spear, not a little increased my dread. He spoke to me, however, very condescendingly, and asked me if I would drink some rum or wine. When I arose to go, her highness again took my hand, told me she was happy to see me, that I must come to see her

every day. She led me to the door; I made my *salam*, and departed. My only object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her, when perhaps it would not be possible for Mr. Judson to have an audience with the viceroy."

During the first six months of their residence in Rangoon, Mrs. Judson's health had been on the decline, and as no medical aid could be procured in the country, she repaired to Madras, where she entirely recovered, so as to be able, after only three month's absence, to return to her husband. For three years they continued to labour alone in a land of strangers, without the comfort of thinking that they were conferring any direct benefit on the natives. The preparation for their work had been not a little interrupted, in the first instance by the ill health of Mrs. Judson, and then by the death of their child. At length their hearts were refreshed by the arrival, in October 1816, of Mr. and Mrs. Hough, who had been sent to assist them in their labours, by the American Baptist Convention.

The prospects of the mission now became brighter. Mr. and Mrs. Judson had acquired the language; a grammar had been prepared; two tracts were prepared, the one containing a view of the Christian Religion, of which one thousand copies were printed; and the other a catechism, of which three thousand copies were printed. An edition of eight hundred copies of St. Matthew's Gospel, translated by Mr. Judson, was commenced. The labours of Mrs. Judson among the Burman females are thus noticed by her in a letter to a friend:—

"How interested you would be, could you meet with my little society of females on the Sabbath! Interested, I say—yes, you would be interested, if it was only from this circumstance, that these poor idolators enjoy the means of grace, and sit under the sound of the Gospel. I have generally fifteen or twenty. They are attentive while I read the Scriptures, and endeavour to teach them

about God. One of them told me the other day, that she could not think of giving up a religion which her parents, grand-parents, &c. &c. had embraced, and accepting a new one of which they had never heard. I asked her if she wished to go to hell, because her progenitors had gone there. She replied, if, with all her offerings and good works on her head (speaking in their idiom) she must go to hell, then let her go. I told her, if she went to hell after having heard of the Saviour, her very relations would contribute to torment and upbraid her, for her rejection of that Saviour of whom they had never heard, and that even she herself would regret her folly when it was too late. If I do, said she, I will then cry out to you to be my intercessor with your God, who will certainly not refuse you. Another told me that she *did* believe in Christ, and prayed to him every day. I asked her if she also believed in Gaudama, and prayed to him. She replied, she worshipped them both. I have several times had my hopes and expectations raised, by the apparent seriousness of several females, as Mr. Judson has in regard to several men: but their goodness was like the morning cloud and early dew, which soon passeth away. Four or five children have committed the catechism to memory, and often repeat it to each other."

In December 1817, Mr. Judson left Rangoon on a visit to Chittagong in Arracan, with the view of benefiting his health, and of procuring one of the native Christians residing there, who spoke the Burman language, to assist him in preaching the Gospel. He intended to be absent only three months, but the vessel being detained by contrary winds, and its course being entirely changed, a much longer period elapsed before he could again reach Rangoon. Meanwhile, Mrs. Judson's mind was much harassed, not only on account of the protracted absence of her husband, but also from an unexpected change in the conduct of the local magistracy. Her distress and perplexity are thus described:—

“ Three months of Mr. Judson's absence had nearly

expired, and we had begun to look for his return, when a native boat arrived, twelve days from Chittagong, bringing the distressing intelligence, that neither Mr. Judson nor the vessel had been heard of at that port. I should not have given so much credit to this report, as to have allowed it to harass my feelings, had it not been corroborated by communications from my friends in Bengal, which arrived just at this time. From the circumstance that the vessel had not reached the port of destination, I knew not what conclusion to draw. Hope, at times, suggested the idea that the ship's course might have been altered, that she might yet be safe; but despondency more frequently strove to *convince* me that all was lost. Thus was I, for four months, in that agonizing state of suspense, which is frequently more oppressive than the most dreaded certainty.

Two or three days after the arrival of the above intelligence, Mr. Hough received an order, couched in the most menacing language, to appear immediately at the court-house, to give an account of himself. This, so unlike any message we had ever before received from government, spread consternation and alarm among our teachers, domestics, and adherents; some of whom followed Mr. Hough at a distance, and heard the appalling words from some of the petty officers, that a royal order had arrived for the banishment of all foreign teachers. As it was late when Mr. Hough arrived at the court-house, he was merely ordered to give security for his appearance at an early hour on the approaching day, when, to use their own unfeeling language, 'If he did not tell all the truth relative to his situation in the country, they would write with his heart's blood.'

Our embarrassments at this period were greatly increased by the circumstance that the viceroy and family, who had always been our steady friends, had been recently recalled to Ava, and that the present viceroy, with whom we had but a slight acquaintance, had left his family at the capital. Mr. Hough was not sufficiently acquainted

with the language to allow his appealing in person to the viceroy; and as it is not customary for females to appear at his court in the absence of the viceroy's lady, we had nothing before us but the gloomy prospect of being obliged to submit to all these evils in the power of petty officers to inflict, when unprotected by higher authority.

The following days, Friday and Saturday, Mr. Hough was detained at the court-house, and under the necessity of answering, through an interpreter, the most trivial questions; such as, what were the names of his parents? how many suits of clothes he had? &c.; all which were written down in the most formal manner imaginable. The court would not allow his retiring for any refreshment; and this, together with several other petty grievances, convinced us that it was their object to harass and distress us as much as possible; feeling safe in the idea that circumstances were such that we could not appeal to the viceroy."

In these painful circumstances, Mrs. Hough and Mrs. Judson appealed to the viceroy, who immediately issued orders that they should receive no more molestation. About this time the cholera began to break out among the natives, and the utmost consternation prevailed in Rangoon. There was also at the same time a report of a war between England and Burmah, and the English vessels were hastening to depart. In this state of matters, Mr. Hough and his family set off for Bengal, carrying with them the press and other printing apparatus. Mrs. Judson at first thought of accompanying them, but providentially she still remained at Rangoon, and in a few days her mind was set at rest by the safe return of her husband. A few weeks after Mr. Hough's departure, his place was happily supplied by the arrival of Messrs. Colman and Wheelock from Boston. Thus reinforced, Mr. Judson began to think of building a *zayat* or place of worship, where the Burmans might have an opportunity of hearing the Gospel publicly preached. The place is thus described by Mrs. Judson:—

“ The *zayat* is situate 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,’ &c. The next, and the 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 the other *zayats* around 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 black board, 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 black boards, much in the same position and employment as the men. The black board, 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 the letters are clearly imprinted with a species of white stone, a little similar to our slate pencils. A lesson is written out on this board by an instructor; and when the scholar is perfect master of it, it is erased, and a new one written. The Burmans are truly systematic in their elementary instructions, and a scholar is not considered qualified to read without spelling, until he has a perfect knowledge of all the various combinations of letters.”

The following account of the sufferings which this most excellent and devoted female and her husband endured, is full of the deepest interest:—

“ We 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, Moug Zah, and were ushered into his apartment 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 hands, looked over about the 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 Cassays, 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 inauspicious 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 officers of state. Our situation prevented us from seeing the farther

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 MOUNG YO whispered that his Majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of the 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 rivetted our attention. He strode 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 priests ? Are you married ? Why do you dress so ? ’ These and some other similar questions were 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. MOUNG ZAH now began to read the petition.

The Emperor heard it, 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. ‘ O 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 two last sentences, which assert that there is one eternal God, who is independent of the incidents of mortality, and that besides him there is no God; and then, with an air of indifference, perhaps disdain, he dashed it to the ground! Mounz Zah stooped forward, picked it up, and handed it to us. Mounz 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, Mounz Zah interpreted his royal master's will in the following terms: — '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.' "

During the absence of Mrs. Judson, the members of the church at Rangoon had increased to eighteen, and Mrs. Judson's hands had been strengthened by the arrival of Dr. Price, as a coadjutor in the mission. No sooner, however, did the king hear that a missionary had come to the country, possessed of medical knowledge, than he instantly gave orders that he should be brought to the capital. Dr. Price accordingly obeyed the summons, and Mr. Judson also, a few days after his wife reached Rangoon, set out with her for Ava, the residence of the king. At this time, in consequence of repeated encroachments of the Burmese government on the British possessions in India, a war was proclaimed. In May 1824, an army of nearly 6000 English and native troops, under the command of Sir Archibald Campbell, arrived at Rangoon. The missionaries who had remained after the departure of Messrs. Judson and Price, were for some time in imminent danger, until the capture of the town by the British, secured for them liberty and protection.

News speedily reached Ava that Rangoon had been taken, and the court was thrown into the greatest commotion. A suspicion arose, and was quickly propagated, that the foreigners residing in the country must have been conveying to the British army secret information, and

orders were issued for the apprehension of all foreigners then in the capital. The scene which ensued is graphically delineated by Mrs. Judson, in a letter to her brother-in-law in America:—

“ On the 8th of June, just as we were preparing dinner, in rushed an officer holding a black book, with a dozen Burmans, accompanied by one who, 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 is a foreigner.’ Mr. Judson, with an imploring look, begged 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 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 Moug Ing to follow after, to make some farther 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 Mounſing ſaw no more. What a night was now before me! I retired into my 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 on 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 every thing 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 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 ordered me inſtantly to unbar the doors and come out, or they would break the houſe down. I obſtinateſy reſuſed to obey, and endeavoured to intimidate them, by threatening to complain of their conduct to the 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 a window, and promiſed to make them all a preſent in the morning if they would reſeaſe 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 Moung 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 pair 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 effort for the release of the missionaries. I begged and entreated the magistrates to allow me to go to some member of government to state my case; but he said he could not dare to consent, for fear I should make my escape. I next wrote a note to one of the king's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message—she 'did not understand it;' which was a polite refusal to interfere; though I afterwards ascertained, that she had an anxious desire to assist us, but dared not, on account of the queen. The day dragged heavily away, and another dreadful night was before me. I endeavoured to soften the feelings of the guard, by giving them tea and cigars for the night, so that they allowed me to remain inside of my room, without threatening as they did the night before. But the idea of your brother being stretched on the bare floor, in irons and confinement, haunted my mind like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted.

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. He told me it was not in his power

to release them from prison or irons, but he could make their situation more comfortable; there was his head officer, with whom I must consult relative to the means, The officer, who proved to be one of the city writers, and whose countenance, at the first glance, presented the most perfect assemblage of all the evil passions attached to human nature, took me aside, and endeavoured to convince me, that myself, as well as the prisoners, were entirely at his disposal; and that our future comfort must depend on my liberality in regard to presents, and that they must be made in a private way, and unknown to any officer in the government! 'What must I do,' said I, 'to obtain a mitigation of the present sufferings of the two teachers?' 'Pay to me,' said he, 'two hundred tickals (about a hundred dollars), two pieces of fine cloth, and two pieces of handkerchiefs.' I had taken money with me in the morning; our house being two miles from the prison, I could not easily return. This I offered to the writer, and begged he would not insist on the other articles, as they were not in my possession. He hesitated for some time, but fearing to lose sight of so much money, he concluded to take it, promising to relieve the teachers from their most painful situation.

I then 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), and gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart by those iron-hearted jailors, 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 pull 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 her 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, and 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, 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.' I returned to the house with considerable hope that the speedy release of the missionaries was at hand. But the next day, Mr. Gouger's property, to the amount of 50,000 dollars, was taken and carried to the palace. The officers, on their return, politely informed me they should visit our house on the morrow. I felt obliged for this information, and accord-

ingly made preparations to receive them, by secreting as many articles as possible, together with a considerable amount of silver, as I knew, if the war should be protracted, we should be in a state of starvation without it. But my mind was in a dreadful state of agitation, lest it should be discovered, and cause my being thrown into prison. And had it been possible to procure money from any other quarter, I should not have ventured on such a step."

The conduct of this heroic female during her husband's imprisonment is surely sufficient to impress even the most thoughtless mind with the vigour and efficacy of Christian principle and feeling. No steps were left untaken, no means untried, to promote the comfort, and, if possible, to effect the deliverance of the persecuted ambassadors of Christ. Time after time she made application to various members of the king's household; and amid all her discouragements, she still persisted in presenting petitions, in making urgent personal entreaties, and devising new schemes for the release of the prisoners. "For nearly a year and a half," says she, "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." Heart-rending indeed is the account of the sufferings which the missionaries endured; and did our space permit, we could give a plain unvarnished tale, which, nevertheless, would be enough to melt a heart of stone. One or two passages will suffice.

"Notwithstanding the order of the governor given for my admittance into prison, it was with the greatest difficulty that I could persuade the under-jailor to open the gate. I used to carry Mr. J.'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 situation but for two or three days, when one morning, having carried in 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 him

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 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 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 could 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 into 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 Amarapura. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded that the old woman had deceived me. Some of the friends of the foreigners went to the place of execution; but found them not. I then returned to the governor, to try and discover the cause of their removal, and the probability of their future fate. The old man assured me that he was ignorant of the intention of government to remove the foreigners, till that morning; that since I went out he had learned that the prisoners were to be sent to Amarapura, but for what purpose he knew not. 'I will send off a man immediately,' said he, 'to see what is to be done with them. You can do nothing some for your husband,' continued he; 'take care of yourself.' With a heavy heart I went to my room, and having no hope to excite me to exertion, I sunk down almost in despair. For several days previous I had been actively engaged in building my own little room, and making our hovel comfortable. My thoughts had been almost entirely occupied in contriving means to get into the prison. But

now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death; no preparation of your brother's food; no expectation of meeting him at the usual dinner hour; all my employment, all my occupation seemed to have ceased, and I had nothing left but the dreadful recollection that Mr. Judson was carried off, I knew not whither. It was one of the most insupportable days I ever passed. Towards night, however, I came to the determination to set off the next morning for Amarapura, and for this purpose was obliged to go to our house out of town.

Never before had I suffered so much from fear in traversing the streets of Ava. The last words of the governor, 'Take care of yourself,' made me suspect there was some design with which I was unacquainted. I saw also he was afraid to have me go into the streets, and advised me to wait till dark, when he would send me in a cart, and a man to open the gates. I took two or three trunks of the most valuable articles, together with the medicine chests, to deposit in the house of the governor; and after committing the house and premises to our faithful Moug Ing, and a Bengalee servant who had continued with us (though we were unable to pay his wages), I took leave, as I then thought probable, of our house in Ava for ever."

And a short time after this, when she had reached Oung-pen-la, where Mr. Judson was confined, she thus remarks:—

"Our dear little Maria was the greatest sufferer at this time, my illness depriving her of her usual nourishment, and neither a nurse nor a drop of milk could be procured in the village. By making presents to the jailors, I obtained leave for Mr. Judson to come out of the prison, and take the little emaciated creature around the village, to beg a little nourishment from those mothers who had young children. Her cries in the night were heart-rending, when it was impossible to supply her wants. I now began to think the very afflictions of Job had come upon me.

When in health I could bear the various trials and vicissitudes through which I was called to pass, but to be confined with sickness, and unable to assist those who were so dear to me, when in distress, was almost too much for me to bear; and had it not been for the consolations of religion, and an assured conviction that every additional trial was ordered by infinite love and mercy, I must have sunk under my accumulated sufferings. Sometimes our jailors 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 Oungpen-la, are beyond enumeration or description."

At length the approach of the English army towards the town convinced the government that some decisive steps must be taken to arrest their progress. Hitherto they had trusted to force, now they began to think of endeavouring to procure a peace. It was resolved to send to the English camp Mr. Judson, along with one or two English officers, who had been taken prisoners. Dr. Price, however, being anxious to go, Mr. Judson remained behind. The court waited with the utmost anxiety for the return of the ambassadors. In time Dr. Price arrived, bringing the terms of peace; one part of which was, the immediate surrender of the prisoners, particularly Mr. Judson, his wife and child. With considerable hesitation, the terms were agreed to, and Mr. Judson and his family set out to the British camp. Their departure is thus described in the glowing language of Mrs. Judson:—

"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 Irrawaddy, surrounded by six or eight golden boats, and accompanied by all we had on earth. The thought 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 Woongyee 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 on 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 sensation of delight, on the next morning, did I behold the mast of the steam-boat, 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 steam-boat, where I passed the remainder of the day, while your brother went down to meet the General, who, with a detachment of the army, had encamped at Yandaboo, a few miles farther 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 Ragoon, have left an impression on our minds, which can never be forgotten. We daily received the congratulations of the British officers, whose conduct towards us formed a striking contrast to 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 unto the Lord for all his benefits towards us?'

It was chiefly in consequence of the eloquent, forcible appeals of this wonderful female, that the Burmese government were persuaded to submit to the terms of peace. But such were the extreme sufferings through which she had passed, that her frame, already weakened by frequent attacks of disease, could not long survive the shock. And accordingly, during the absence of Mr. Judson on an exploring expedition with Mr. Crawford, the commissioner of the Governor-general of India, Mrs. Judson, having been attacked with a severe fever, was cut off after eighteen days illness. It would be consoling to know something of the state of her mind in her last moments, but this cannot be discovered. She died in a land of strangers, and to the few friends who surrounded her dying bed, the severity of her disease prevented her from saying much. But her life speaks volumes in favour of Christianity, as not merely impelling to all that is amiable and excellent, but to all that is heroic and magnanimous, and truly sublime, in the character and actions of the human being. — *Mrs. Judson's Memoirs*,

SUFFERINGS AND DELIVERANCES OF THE AMERICAN BAPTIST
MISSIONARIES, ON THE CAPTURE OF RANGOON.

Jan. 19th, 1824.—To-day we have received intelligence, by a boat directly from Ava, that the king has raised an army of 20,000 men, and that they marched several days since for Chittagong. Also the report was confirmed, that His Burman Majesty was very much enraged at the communications lately received from the government of Bengal. If those things are so, war will doubtless succeed. How eventful to this mission is the present period!

May 10th.—Yesterday all was quiet, and seemed likely to remain so. To-day, all is bustle and confusion: doubt, anxiety, and fear, are visible in almost every countenance. The reason of all this change is, there is a report that there are about thirty ships arrived at the mouth of Rangoon river, and the Burmans naturally infer, if this report be true, that they come with no peaceable intentions. The Europeans went to dine in the garden of Mr. Lansago: they were just seated at table, when about fifty armed men, deputed by the Yawhoon (at this time viceroy) approached, announcing the orders of the Yawhoon, viz. to seize and imprison every one who was accustomed to wear a hat.

Information of the whole was soon brought to the Mission-house. We immediately sent servants into the town to learn more particularly what had been done. They confirmed all that we had heard. We were not, however, molested for several hours; which led us to infer that they designed to make a distinction between us and the other foreigners, on account of our being Americans sustaining only the character of teachers of religion. But those hopes were without good foundation. It was in vain to look for respect to our religious character in those who were destitute even of the common feelings of humanity. Mr. Hough and myself were accustomed to wear hats, and were therefore included in the royal order. One

of the King's linguists was sent to call us: we expostulated, and asked why we were called, seeing we were teachers of religion, and had never intermeddled with political affairs. He said, that it was their custom in similar cases to examine all foreigners; that we were called only for the sake of formality; that no evil was intended against us, nor should we be detained more than two or three hours. But we had forebodings of a more severe fate: we parted with our families, under the apprehension of meeting them no more in this world.

The prison was a large brick building, consisting of four apartments; one of which was open in front, like a verandah: in this we found the Europeans previously mentioned, surrounded by several thousand Burmans. Mr. Hough spoke to the Tykeso concerning himself and me; alleging that we were Americans and teachers of religion, and that we had done nothing worthy of bonds. He said, that it was not in his power to release us, though he was well aware of the truth of Mr. Hough's assertions; but promised to represent us to the Yawhoon, on whose power depended life and death. In the meantime a blacksmith entered the prison walls, loaded with chains, hammers, &c. His appearance seemed to foretel our approaching fate. We saw our companions in affliction led forward one after another to the anvil, and from thence to the door of the inner apartment, where they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yawhoon concerning us should be more fully expressed.

All around us was hurry and confusion, and every possible preparation was making for the expected attack. The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c., which were piled together round the spot where we lay. In the course of the evening we heard that the Burmans had seized the unfortunate European who had been sent from the General with messages to the governor

of Rangoon: we could not learn his fate, but he was in all probability sent to Ava.

While we were waiting to hear the decision of the Yaw-hoon concerning us, we received a note from our wives, requesting to know whether there was any hope of our release. We gave them some encouragement, although we felt but little in our own minds. At length a Burman came in, who, after casting a scowling glance towards us, asked who we were. 'The American teachers,' answered a bystander. 'Put them with the other prisoners,' returned he; which was no sooner said than done. Still, however, we were not put in irons, and therefore yet cherished the fond hope of release. But our prospects were constantly becoming darker. Our legs were bound together with ropes; and eight or ten Burmans, armed with spears, battle-axes, and other weapons, were placed over us as a guard. An hour or two afterward, the blacksmith came in a second time, bringing a rough heavy chain: it consisted of three links, each about four inches in length, and pounded together so close as completely to prevent it from bending, any more than a straight bar of iron; the parts designed to go round the ancles were bars of iron about two-thirds of an inch thick, partially rounded, and bent together so as just to admit the ancle: this was designed for Mr. Hough and myself. He was first seated, his leg laid upon a block, the ring placed upon the ancles, and then pounded down close with heavy blows. The other ring was put upon my ancle in the same manner. Our situation afforded no convenience for lying down, and, of course, allowed us no sleep, or even rest. In the course of the night, the keys of our rooms, trunks, &c., were demanded; from which we naturally inferred an intention of pillaging our houses. They also inquired very particularly if we had any muskets or spears, and how many. We did not fear the loss of property, but trembled at the idea of our wives being exposed to the brutal insults and cruelties of unprincipled robbers. They, like ourselves, were unable to get any rest, though they were not parti-

cularly molested by the Burmans. Moungh-shaw-ba, one of the native Christians, spent the night with them, and very much encouraged them by his prayers and pious conversation. None of the other Burman Christians staid by them.

May 11th, 1824.—The night was long and tiresome, but at length the morning arrived. Mrs. Wade and Mrs. Hough sent us breakfast by the servants, accompanied by a note requesting to know the very worst of our circumstances. There was but one hope left; it was that of addressing a petition to Mr. Sarkies, an officer of considerable rank and influence among the Burmans, but a foreigner; this, therefore, we advised them to do. To this petition Mr. Sarkies answered, that he had already done all that lay in his power in our behalf; but so far was he from being able to give us any assistance, that he expected every moment to share a like fate.

The fleet very early in the morning had got under weigh, and was rapidly advancing on the town. About three or four thousand armed Burmans were collected together in front of the town, along the shore, to repel any attack which might be made by the approaching enemy. The women and children, as if foreseeing the events of the day, left the town, and fled to the jungles, carrying with them as large a portion of the property as they could take. When it was announced that the fleet was within a few miles of the town, two other Englishmen chained together, with a Greek and an American chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and strictly enjoined to keep us close; all communication with our servants and things without was cut off. One faithful old servant belonging to Captain Tench, seized an opportunity, when our door was partly open, of slipping into our room unperceived; seeing the situation of his master and of us all, he wept like a child; and not only wept, but, taking a large turban from his head, and tearing it into strips, bound them round our ancles, to prevent our chains from

galling; which we afterwards found of essential service to us.

Shortly after, orders from the Yawhoon were communicated to our guard, through the gates of the prison; viz. that the instant the shipping should open a fire upon the town, they were to massacre all the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks, and brandishing them about our heads, to shew with how much dexterity and pleasure they could execute their fatal orders. On the place which they intended the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners reigned the gloom and silence of death. The vast ocean of eternity seemed but a step before us. Mr. Hough and I threw ourselves down upon a mattress, expecting never to rise again, and calmly waited to hear the first gun that should be fired upon the town as the signal of our certain death. In the meantime, an account of our real situation, which we had used various means to conceal, reached the ears of our wives; their feelings can be better conceived than expressed. Who can tell with what agony of soul they listened to hear the first gun—the messenger which would relate a tale more sad and awful than death itself could relate!

At length the fleet arrived, and the attack commenced. The first ball thrown into the town came with a tremendous noise directly over our heads. Our guards, filled with consternation and amazement, shrunk away into one corner of the prison, where they remained perfectly quiet, until a broadside from the *Liffey*, which made the prison shake and tremble to its very foundation, so effectually frightened them, that, like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so; fearing, if the Burmans should find us deserted by the guard, they might be induced to despatch us at once, to prevent our making an escape. But they felt the force of

no arguments, saying—' The building will certainly be down upon us ; we must go.' They soon found means to break open the door ; which being done, they all went out, but took the precaution to secure the door again, by fastening it with rattans on the outside.

We were now left alone. About this time the firing ceased on both sides, and we began to cherish the fond hope of deliverance ; inferring from the circumstance just named, that the Burmans had either surrendered or fled, and that the English troops were already landing, who would shortly appear, to deliver us from our dangerous situation.

Our wives heard the firing commence, under the impression that at that moment the merciless Burmans were imbruing their hands in our blood ! They had also much reason to fear that a few moments more would bring them to the same fate. Moungh-shaw-ba still remained with them, declaring that he would do all in his power to protect them and our property ; which he did, even at the risk of his own life. He told them plainly, that the Burmans would come in search of them ; it being an invariable custom among them, when they put a man to death in our circumstances, to sacrifice also his wife, children, and all his relations, even to the sixth generation. Finding, therefore, that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture, and having taken a few clothes, a pillow, and a Bible, sought refuge within the walls of a Portuguese church, a little distance off. They begged the priest to open the doors of the church to them ; but the holy father would not suffer a place so sacred to be polluted with the unhallowed feet of Heretics ! He drove them from the church, from his own house, and even out of the verandah. They then adopted the plan of disguising themselves ; so they were obliged to go out into the streets, which were completely filled with Burmans. For this purpose they obtained clothes of the servants who attended them, which they put on over their own ; dressing their

heads in Burman style, and blacking their hands and faces. In this disguise they mixed with the multitude, and passed along undiscovered, while they frequently heard Burmans inquiring for the teachers' wives, which kept them in constant fear lest they should be known. After going some distance they came to the house of a Portuguese woman, and begged protection; but the unfeeling wretch refused it them, saying, if she gave them protection she should endanger her own life; but, being entirely exhausted with fatigue and distress of mind, they threw themselves down upon a mat, feeling that they were unable to go any further.

Here, therefore, we shall leave them for the present, and return to the prison, where all remained quiet about the space of half-an-hour; but in a moment the whole scene was changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torn from our bodies, and our arms drawn behind us with cords, so tight that it was impossible to move them. I thought mine would have been cut entirely to the bone; indeed we were treated just as they would treat criminals whom they were about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to goad us along with the points of their spears; others had hold of the cord which bound our arms; they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go; sometimes we were impelled forward, then drawn backward; and again our legs were so entangled with the chains as quite to throw us down; in short, they seemed to study methods of torturing us — but complaints were quite useless.

After making an exhibition of us through almost every street in the town, we were at length brought to the Yongdan, or place where all causes are tried and sentences passed; it was the seat of judgment, but not the seat of justice. Here sat the dispenser of life and death, sur-

rounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground; to which we submitted in the most respectful manner. On one side of us were a noisy rabble crying out altogether, 'That dan! that dan!' that is, 'Let them be put to death! let them be put to death!' Between us and the Yawhoon were two linguists, kneeling, and with tears begging for mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision, was ordered to proceed; but, just as he was lifting the knife to strike off the head of the prisoner nearest to him, Mr. Hough begged permission to make a proposal to the Yawhoon; who, having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping; in which case he would at least promise that the firing on the town should cease directly. 'But,' said the Yawhoon, 'are you sure of this? Will you positively engage to make peace?'

At this moment a broadside from the *Liffey* occasioned great alarm. The Yawhoon and other officers instantly dispersing, sought refuge under the bank of a neighbouring tank. We were now permitted once more to stand upon our feet, which, but a moment ago, we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords intolerably painful to our arms, and we were destitute of any clothes except pantaloons, urged along with spears we were obliged to keep pace with those whom fear impelled with a hasty step. Having passed through the gate of the town, they kept close under the walls, to prevent being cut down by the cannon-balls, which were falling in every direction around us; at length they bent their course toward the place of public execution, whither we supposed they intended to carry us. We passed directly by the Portuguese woman's house, where our wives had a few

moments before turned in to ask protection. They saw us as we passed; they knew that our persecutors were driving us toward the place of execution, and said to one another, 'That is the last time we shall ever behold our husbands!' They thought, till now, that we were already dead; it was, therefore, a little relief to know that we were still living. Their first impression, as they have since told us, was to follow us and share our fate; but a moment's reflection convinced them of the impropriety of such a step: it would make the parting intolerable, both to them and to us, to be murdered before their eyes. Happily for us, we did not know that they saw us until all was over.

We soon after found that they did not design to carry us to the place of execution; for, having passed by this spot, they proceeded in the direction of the Great Pagoda. Looking behind, we saw the Yawhoon and his officers following us on horseback. When they had overtaken us they alighted; and having seated themselves in a Zayat, ordered us to be placed before them a second time, but not in so degrading a posture as before; indeed their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us, and a few plantains and cheroots. After a few moments' consultation upon the proposal made by Mr. Hough, it was assented to, and his chains were taken off; he asked to have me sent with him, but this was refused.

Mr. Hough being gone, the remaining prisoners were committed to the charge of an inferior officer, with strict orders, if Mr. Hough did not succeed, to put us to death; which also was the substance of the message sent by the Yawhoon to the General by Mr. Hough, on whose success now hung all our hopes of life. The officer directed that we should be deposited in a building situated upon the base of the Great Pagoda, and be treated hospitably until Mr. Hough's return. Four of our number being quite exhausted with fatigue and pain, occasioned by the galling of their chains, were unable to go any further; which the

officer perceiving, he allowed them to remain in a building at the foot of the Pagoda.

The place in which we were now to be confined was a strong brick-building, consisting of four apartments. The first of these was occupied by large images; the second was a kind of hall; and behind this were two small dungeons, or dark gloomy apartments, apparently designed as repositories for treasure. We were first confined in the second apartment, but shortly after in one of the dungeons just mentioned. We found the place filled with Burman goods of almost every description; there were no windows, nor any thing else comfortable, and they gave us nothing to eat or drink. Mr. Hough, in his way to the shipping, met a company of troops which had just landed; he communicated his business to one of the officers, and related where and under what circumstances he had left us. They proceeded forward in search of us; but before they reached the spot we had been removed, as before related; and the Yawhoon with his attendants, being informed that a company of troops was advancing upon him, fled to the jungles. The same detachment having received some information concerning Mrs. Hough and Mrs. Wade, made search for them also; but they, having been driven out of the house of the Portuguese women, had at length taken refuge in a small bamboo-house, together with a number of other females, wives of foreigners, whose husbands were likewise prisoners. This place merely hid them from the eyes of the passing multitude, though they were in most imminent danger from cannon-balls, which were every moment falling around them; and even here they were sought by the Burmans; but a young man who stood at the door, told the inquirers that the wives of the teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till at length they heard the sound of the bugle. Assured by this that English troops must be near, they threw aside their Burman costume and ran out to meet them: their faces and hands still black

and their whole appearance that of persons in great distress. Their first words to the kind officer who took them under his protection, were—'Our husbands! Our husbands!'—'Where are your husbands?' said the officer. They could only answer, that only a little while before they saw us led by in chains, and almost naked, towards the place of execution. He immediately despatched two or three of his men to the spot, to see if our bodies could be found; not doubting but we had been put to death, they returned without any intelligence. Mrs. Wade and Mrs. Hough were then conducted into the town (it being unsafe to spend the night at the Mission-house), and placed under the protection of Mr. Sarkies, whose family was very kind, and used every possible exertion to accommodate and console them. Mr. Hough delivered his message from the Yawhoon to Sir Archibald Campbell; who said in answer—'If the Burmans shed one drop of white blood, we will lay the whole country in ruins, and give no quarter.' He returned to the place where he had left the Yawhoon, for the purpose of delivering the General's answer; but not finding him, he proceeded as far as the Great Pagoda, where he found many Burmans, of whom he inquired after the Yawhoon, and also for the prisoners; but, being unable to gain any information of either, he returned back to town, where he found our wives safely protected. It is very remarkable, that he performed this excursion without being molested by a single Burman. It was now near eight o'clock, and the firing from the shipping still continuing, gave us reason to apprehend that Mr. Hough had done little good by his message to the General. We, however, remained as quiet as possible, which was now our only hope of safety. Exhausted by hunger and the fatigues of the day, we laid our naked bodies upon the ground, in hopes of gaining a little rest; but our situation was too uncomfortable to admit of sleep. Several times during the night, our fears were greatly excited by the Burmans, for there were several hundreds around us, and it was almost

impossible to stir without making a noise with our chains, loud enough to be heard at a considerable distance.

May 12th, 1824. — Very early in the morning, a party of Burmans came, evidently with the design of putting us to death, or carrying us with them into the jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and not finding us, they fell into a great rage, if we might judge from their language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine; but finding it locked, they were about to burst it open, when some person from the outside cried that the English were coming, by which they were alarmed, and fled with great precipitancy. But a moment before, we said to ourselves — ‘It is all over with us!’ Death, or something worse, seemed inevitable; but now, the most sanguine hopes succeeded to fear. All the Burmans had fled, and the English troops were near — we even heard some of their voices distinctly. But we were very soon again plunged from the pinnacle of hope into the depths of despair. The English troops passed by, and the Burmans again took possession of the Pagoda, and we frequently heard them in the adjoining room. At length the moment of deliverance came. Another party of troops, headed by Sir Archibald himself, advanced; the Burmans seeing them at some distance, fired two guns, which they had planted upon the Pagoda: this was the first intimation that we had of their approach. These guns were no sooner discharged, than all the Burmans took to their heels; and, about ten minutes after, we had the opportunity and the unspeakable pleasure of discovering to the troops the place of our confinement. It was General Campbell, I believe, who burst open our door. We crawled out of our dungeon, naked, dirty, and almost suffocated. The General welcomed us to his protection, and ordered our chains immediately to be taken off; but they were so large and stiff that all attempts were quite ineffectual, so that we were obliged

to walk two miles into the town, still in irons. Clothes, victuals, &c. were immediately given us. The prisoners who had been confined at the foot of the Pagoda had been released, and had returned to town early in the morning. Mrs. Wade was informed that I was among the number; but how great the disappointment, when she learned that, instead of being released, no information could be given concerning me or those with me! All that they knew was that they had been separated from us the night before; and indeed Mrs. Wade had no intelligence of me until I returned to the Mission-house.

I need not attempt to describe the feelings produced by meeting again, after we had passed through so many and so great dangers; but at length we found ourselves again all together—well, and beyond the reach of the barbarous and unmerciful Burmans. For my own part I was rendered almost delirious by so sudden a transition from the deepest distress to the highest pitch of joy. In reflecting upon those scenes of danger through which we all passed, and the narrow escapes which were afforded when hope seemed entirely gone, I cannot help thinking that our deliverance was almost miraculous.

SHIPWRECK OF WESLEYAN MISSIONARIES.

On the 3d of February 1826, four Wesleyan preachers, Messrs. W. White, D. Hillier, W. Oke, and T. Jones, embarked from St. John's, Antigua, for St. Kitt's, where the District Meeting was held. On the 22d, Mr. White, his wife and three children, Mr. Hillier, Mr. Truscott, his wife and one child, Mr. Oke, and Mr. and Mrs. Jones, set sail from Basseterre, St. Kitt's, for Montserrat, for the purpose of leaving Mr. Hyde and family; and having done so, proceeded on their return to Antigua. The following account of what happened afterwards was given by Mrs. Jones.

After they left Montserrat on Monday evening, they

had to pass through a most fearful night: the wind blew very hard, and the sea was unusually rough. The day following was of a very distressing description: but, towards sunset, they were fast approaching the island of Antigua.

The captain was aware of the dangerous reefs, rocks, and sands, which lie in such fearful numbers at the mouth of St. John's Harbour, and endeavoured to avoid them. The missionaries were on deck, expressing their joy at the prospect of supping and sleeping ashore; and the children below were singing in the cabin, in imitation of their fathers and playing around their mothers. All now were without fear but Mrs. Jones, and her mind was so distracted for a time with the idea that the vessel would be lost, that she had to pray earnestly against it. However, the fear did not leave her; but these words came to her recollection, and so comforted her, that she could do nothing but repeat them to herself—

"Jesus protects: my fears, begone
What can the Rock of Ages move?"

About seven o'clock an alarm was spread suddenly through the vessel by the cry of 'Breakers a-head! Breakers a-head!' The helm was instantly put down, and the main-sail lowered: but the vessel missed stays twice—a most unusual thing with her; and before she wore round, she struck on the south end of the Weymouth, a dangerous reef to leeward of Sandy Island, which is a long bank to the south-west of St. John's Harbour. Had she been twice the length of herself, either to windward or leeward, she would have escaped altogether; for she would either have run between the reef and Sandy Island, or have had sea room enough in her due course; and yet it so occurred, that if the reef had been picked, in the judgment of the agent for Lloyd's, a worse place could not have been found.

The brethren now rushed towards the cabin to seize their wives, children, and servants; the mothers and servants snatched up the children, and rushed through the pouring flood, which was now fast filling the vessel, to the

missionaries on deck. The scene was indescribable. The vessel fell on her side, and filled directly; the sailors cut away her mast, and she righted a little; they cast out the anchor, and let out the chain cable, which caused the vessel to hang a little more securely on the rocks; while the sea beat over her in the most terrific manner. All the passengers and crew now hung upon the bulwarks and rails of the quarter-deck, up to their middle in water.

Soon after she struck, the boat washed overboard, with George Lambert a fine black seaman, in it; the mate, Mr. Newbold, jumped after it, and happily for himself reached it. They endeavoured to bring her back to the wreck, but could not, and were driven away to sea.*

In the situation just stated, the passengers remained for nearly an hour, calling on Him who alone could save them, and endeavouring to comfort themselves and one another with the prospects of a blissful eternity; when the waist of the vessel gave way, and precipitated all who were clinging to the rails of the quarter-deck into the sea, viz. Mr. and Mrs. White, with their three children, Mr. and Mrs. Truscott and child, two servants, and Mrs. Jones. Mr. Jones being next to his wife, saw her desperate situation, and made an effort to lay hold of her, in which he providentially succeeded, and drew her up so far that she got hold of the part of the wreck on which he hung, and was saved. The children, as they floated on the surface of the watery grave, cried much; but the brethren and their wives calmly met their death. They cried out to those who were on the wreck—'Farewell! the Lord bless you!' and they in return repeated the affecting 'Farewell!' and offered up the same prayer to God. 'Lord have mercy upon us!' 'God save us!' were the solemn ejaculations which now passed through the lips of the drowning brethren! In a few moments the children ceased to cry, and the voice of prayer was turned to endless praise!

The captain now exhorted all who were still on the

* They were picked up by a French sloop.

wreck, to come nearer to her head, as she was fast breaking up, and that part of her was likely to hold together longest; adding — ‘Hold on if you possibly can until the morning, and then we shall be seen from Goat-Hill battery, and be rescued.’ With this advice they were enabled to comply, though with considerable difficulty. The sea was tremendous, and the night dark. Wave followed wave in close succession, and they had frequently but just recovered their breath from the past wave, when the next took it from them again.

At length the greatly wished-for morning arrived; but, alas! it was not to be the morning of deliverance for them: they made the best signals of distress that they could, but they were not seen. They on the wreck could see people walking on shore, but no one saw them — there was so little for the naked eye to distinguish them from the reef, and the waves ran high. Vessels and boats passed at some distance during the day, and they unitedly and with one voice endeavoured to hail them; but the beating of the sea on the rocks drowned their voices, so that they could not be heard. The brethren, and sister Jones, were, however, enabled by the grace of God, notwithstanding all their disappointments, to stay their minds on God, and to instruct the deeply stricken captain and sailors how to be saved: the sailors wept and prayed, while the missionaries directed them to the Lamb of God. Poor fellows! two of them died this day on the wreck, exhausted, but *looking unto Jesus*.

Night again came on apace, and soon enveloped them in all its dreariest gloom. Seated on a piece of the wreck — up to their breasts in water — without a crumb of bread or a drop of water having passed through their lips — the sea very rough, and the waves passing over them, each wave threatening instant death! In this condition they held one another. If one ventured to sleep a little, another watched lest the waves should sweep him away. It was a night, like the last, full of horrors.

When day appeared, it was welcomed with praise to

God, that their eyes had been permitted once more to see it, and with prayer that it might be the day of rescue; at the same time, according to Mrs. Jones, their language appears to have been that of their divine Master—'Not my will, but thine, be done!' Vessels and boats again passed, but they were not seen. Some time after noon this day (Thursday), Brother Hillier said that he thought he could swim ashore, and thus, by the blessing of God, rescue himself, and be the happy instrument of saving them. The brethren Jones and Oke feared, with the captain, that he was too weak (having taken nothing) to swim three miles, the distance required; he, however, still thought that he could, and, in the spirit of prayer, he committed himself to the deep; and they, after bidding him farewell, commended him to God. He struck off well, but in about ten minutes sunk to rise no more 'till the sea shall give up her dead.' One or two of the sailors also attempted to reach the shore on pieces of the wreck, but failed. Thus the survivors passed through another day of sorrows. The bodies of some of the sufferers were seen floating to-day, and the rain fell in showers around them; but sister Jones says, eagerly as they wished it, only one slight shower fell on them; she put out her tongue and caught a few drops of rain, which refreshed her, and for which she felt grateful to God.

Night now approached once more, but with every appearance of its being the last, for the joints of the piece of wreck on which they were began to open fast, and there was the greatest probability that it would soon fall in pieces, and put an end to all their affliction. With this expectation, each was fervently engaged with God in hallowed and resigned communion. Contrary to their expectations, however, they were spared to see another day.

The sea was much calmer on Friday than it had been before; and about noon, brother Oke said that he would swim ashore. Mrs. Jones was asleep when he made the attempt, but was afterwards informed by Mr. Jones that he was drowned soon after he got into the water, being

too weak to swim far. Mrs. Jones was seated on what are called the *bitts*; her husband was beside her, with his head leaning on her shoulder, while her hand held him by the coat collar. He began to lose the use of his legs, and his wife called the captain to help her to raise them if possible out of the water; the captain made the attempt, but was too weak to come to her help. Not long afterwards, brother Jones looked at his wife, and said—'My dear, I feel a strange drowsiness! what can be the meaning of it?' She had never seen any one die, and replied—'My love, I cannot tell.' Soon after he cried out—'Come, Lord Jesus, come quickly!' and, a few minutes subsequently, exclaimed—'Glory, glory!'—and blessedly entered into it. Thus he died, with his arm leaning upon Mrs. Jones. She called to the captain, but received no answer; for he too, poor man, was dying! For a few minutes she held the remains of her dear husband to her breast, but soon a wave washed him from her unnerved arms, and he fell at her feet. For a few seconds she saw the body floating, and then fell into a state of insensibility.

In this state she remained until rescued by Mr. Kentish and Mr. Ashford, two gentlemen, who, on hearing of the wreck from an American captain, who, it is said, passed by at noon, humanely went off without delay to render all the help they could. When she was found, her face was so swelled that her head appeared almost a shapeless mass. On being touched, she came to herself, and asked what they were going to do with her? They conveyed her ashore with all possible dispatch, and at the house of Mr. Kentish she received the best of care and of medical skill. Dr. Peddie was up with her all the night—bled her two or three times, to keep off inflammation—and happily, under God, contrary to his own expectation, saved her life. He said, that if she had been upon the wreck two hours longer, nothing could have saved her. That she lives, is a great wonder; God only could have preserved her, and to Him therefore be the praise. She says, that it appears to her as if boats saw them three times; they pulled or sailed to-

wards them a considerable way, and their hopes on such occasions were strongly excited; but alas! it was joy but of short continuance, for they all either turned back or passed them unobserved. I asked her if she thought the brethren who attempted to swim ashore would have lived had they remained on the wreck, and she believes not. The captain, she says, was much stronger in appearance than Mr. Oke on Friday morning, and yet he died; and she believes that had she not drunk salt water that day, she must have died also; feeling refreshed by doing so herself, she exhorted the captain and brethren to do the same, but they declined. I asked her how the sailors died; her answer was—'O! I hope that they are saved. The captain and sailors wept much over their sins; they were deeply humbled, and earnestly asked what they should do to be saved?' and she added—'We were so taken up with the salvation of their souls, that we seemed to forget our own danger.' To the last moment of their lives, the missionaries exhorted them to look to the Lord; which they did, and there is strong ground for hope that they found mercy.—*Missionary Register.*



CHAPTER VI.

MISSIONARY EFFORTS AMONG THE INDIANS.

"To one great aim his heart and hopes were given,
To serve his God and gather souls to heaven."

Pringle.

DAVID BRAINERD.

THE Life of David Brainerd is deeply interesting, as presenting to us a peculiar and highly spiritual mind: at present we shall chiefly confine ourselves to his external career. He was born in Connecticut, New England, where his father was one of his Majesty's Counsel. Early left without parents, he was from his youth much inclined to melancholy. For six years he was under deep impressions concerning religion, but as yet all was darkness in his spirit. At nineteen he had made choice of no profession; and went to the country with the intention of becoming a farmer or planter. "The wolves would have wasted his flocks, and the floods swept away his plantations; the labourers would have had to seek their master in the depth of the woods, gazing on the beauty of the trees and flowers, or fasting till sunset. Brainerd never was fitted for the business of this world, his thoughts were too abstracted. What had he to do with buying and selling, who had so few wants, who desired so little?" At twenty he took up his residence with Mr. Fisher, pastor of the church in Hadam, having formed the resolution of devoting his days to the ministry. His life was now full of religion, such as it

was. He sought to recommend himself to Heaven by the strict performance of duties, in which the gate of life appeared so very strait, that it seemed next to impossible to enter. He strove to mortify himself by bodily austerity; but his soul found no relief. "My former good frames that I pleased myself with, all vanished. There appeared mountains before me to obstruct my hopes of mercy; and I begrudged, in my walks, the birds and beasts of their happiness. I used to put off the discovery of my heart, as what I could not bear. My sins were like swift witnesses against me. I strove to heal myself, but it could not be. Sometimes I imagined that God loved me: it was founded on mere presumption. The many disappointments, the distresses and perplexities I felt, threw me into a terrible frame of mind. Often I used to imagine my heart was not so bad; but suddenly it would break over all bounds, and burst forth on all sides, like floods of water. I scarcely dared to sleep at all, lest I should awake in that fearful world." This agonizing conflict was of long duration.

The passage we now quote indicates a most remarkable change. "I was walking again in the same solitary place, and, in a mournful state, was attempting to pray; disconsolate, as if nothing in heaven or earth could make me happy. By this time the sun was about half an hour high, as I remember; then, as I was walking in a dark thick grove, unspeakable glory seemed to open to the view of my soul. I do not mean any external brightness, or imagination of a body of light; I saw no such thing; but it was a new inward apprehension or view that I had of God, such as I never had before, nor any thing which had the least resemblance to it. I stood still, and wondered and admired: there was an excellency and a beauty, widely different from all the conceptions that ever I had of things divine. I continued in this state of joy and peace, and yet astonishment, till near dark, without any sensible abatement. I felt myself in a new world, and every thing about me appeared with a different aspect from what it was wont to do. The way of salvation opened to me with such infinite wisdom,

suitableness, and excellency, that I wondered I had not dropped my own contrivances before. Oh lovely, blessed, and excellent way!" The chains of legal bondage were now broken, and he felt the liberty of the children of God; he had sensible evidences of an acceptance with God, and rich disclosures of his love.

For some time he was a student at Yale College; and being licensed to preach at twenty-four, was engaged by the "Society for promoting Christian Knowledge." At this early age he went to preach to the Indians, at a place near Kent; and soon after was appointed to a station many miles in the interior, called Kunaumuck. Here Brainerd found a family of emigrants from the Highlands of Scotland, who had lived for two years without seeing a human face; they had erected a log hut, cleared away the surrounding trees, and cultivated some land. Brainerd gives the following graphic description in a letter to his brother. —"I live in the most lonely melancholy desert, about eighteen miles from Albany. I board with a Highlander; his wife can talk scarce any English. My diet consists mostly of hasty-pudding, boiled corn, and bread baked in the ashes. My lodging is a little heap of straw, laid upon some boards a little way from the ground; for it is a log room, without any floor, that I lodge in. My work is exceedingly hard, I live so far from my Indians. The master of the house is the only person with whom I can readily converse in these parts." It was many months before he had a hut of his own—it was small, and the work of his own hands. "Just at night, moved into my own house. I am now quite alone; no friend to communicate any of my sorrows to, or take sweet counsel together. In my weak state of health, I had no bread, nor could I get any. I am forced to go or send ten or fifteen miles for all the bread I eat; and sometimes it is mouldy and sour before I eat it, if I get any quantity. I had some Indian meal, of which I made little cakes, and fried them, and I felt contented with my circumstances, and sweetly resigned to God. I blessed him as much as if I had been a king;

yet I find, though my inward trials are great, a life of solitude gives me greater advantages to penetrate the inmost recesses of the soul." He was not free from danger even in his secluded dwelling, for the Indians among whom he laboured were few; there might be an inroad of their merciless and cruel enemies, and at midnight the wild war-whoop might pierce the missionary's ear. "As I was teaching them to sing psalm-tunes that evening, I received a letter from Colonel Stoddard, warning me to secure myself the best way I could against a sudden invasion. It came in good season, and taught me that I must not please myself with any of the comforts of life which I had been preparing."—"I had to travel, day and night, in stormy and severe weather, though very ill, and full of pain; was almost outdone by the extreme fatigue and wet, and with falling into a river; yet few that I sought were disposed to converse of heavenly things. Surely, I thought, there was more happiness to be derived from the world; my soul was for a while distracted after some object, which I thought myself most dead to. But as soon as I looked to God, the allurements vanished. May He forgive my idolatry! I love to live alone in my little cottage, where I can spend much time in prayer. During the fifteen months past, I have been enabled to bestow to charitable uses a hundred and eighty pounds." His small property he devoted to the educating of "a dear friend, who was portionless," to the holy ministry.

Brainerd was now devoted to the study of the Indian language, for which purpose he travelled every day a distance of twenty miles to receive instructions from Mr. Sergeant of Stockbridge. His way was through uninhabited woods, and the weather was often wretched. "Lost my way in a dreary country, and obliged to lie all night on the ground." At intervals he traversed the country, probably in search of a favourable soil for future labours. Albany and Kinderhook, where he went several times, were ancient Dutch settlements, encompassed with sandy plains, and covered with yellow pine: the colonists

had intermarried only with themselves, and had preserved all the primitiveness of their habits; dull, silent dwellings, with their gable ends to the street, with high-pointed roofs and little windows. In the porch by the street door were seats, where the families used to sit a good part of the day; and as their neighbours generally joined them, the domestic circles of the whole town were gathered in the open air: every passenger was expected to greet these parties. "I returned from Kinderhook; and had rather rode hard, and fatigued myself to get home, than spend the evening and night among those that have no regard for God." Yet there were a few somewhat impressed. "Spent most of the day in labour to procure something to keep my horse on during the winter." This faithful animal shared all his journeys and hardships, till he fell and broke his leg, in a desert and mountainous part of the country, where Brainerd was obliged to kill him that he might not fall a prey to the wolves; he afterwards went on foot. On his way to Stockbridge, Brainerd passed the Monument mountain, so named because it had been raised to its height from a pile of stones above the grave of an Indian chief, on which each passing Indian threw a stone. His daily journey at that time was neither safe nor agreeable, and he was always glad to return to his lowly dwelling. "Rode to my house: the air clear and calm, yet intensely cold: such was the extremity of the weather that I had nearly perished." Once he passed the night at Goshen on the Green mountains, the declivities of which were covered with pastures and flocks, and the farmers who had substantial dwellings, enjoyed some comfort. "On this elevation the snow fell heavily; the flocks were carefully gathered at evening into the fold, and the wanderer found refuge beneath the hospitable roof of the farmer, and listened to the wild blast, and thought of his cheerless home."—"Was glad to get alone in my little cottage. O what reason of thankfulness have I on account of this retirement! When I return, I give myself to meditation, prayer, and fasting: a new scene opens to me; my soul is on the wing. In those weeks that

I am obliged to be away, and often in company, there is much perplexity and barrenness; I find that I do not, and it seems I cannot lead the Christian life I wish when I am abroad. But now I remained till midnight: all was still without, my mind so serene that I grudged the few hours in sleep."

Brainerd's labours at Kinderhook were attended by little fruit, and the directors appointed him to proceed to the Delaware river. This involved the loss of the scanty instructions which he had been receiving in the Indian tongue: we find in his diary repeated complaints of want of time to prosecute this arduous task; nor could he ever preach to the Indians in their own tongue—a most serious disadvantage, which should never be forgotten in estimating the difficulties he had to struggle with. Before departing for his first station, he gathered his Indians around him, and addressed them for the last time; he then disposed of his clothes and books, which it was impossible for him to convey through the rivers and swamps. On the 8th of May he proceeded forty-five miles on his journey; and, after crossing Hudson river, travelled far through a desolate country. At last he came to a settlement of Irish. He thus wrote in his diary—"Rose early, in illness of body after my long journey, from the great fatigue and heavy rains; was very melancholy: scarcely ever saw such a gloomy morning in my life; there appeared to be no Sabbath; the children are all at play; the people careless;—I feel as if banished from all mankind." On the way to his destination he rejected the offer to become pastor in two different places—one near his native town; but "he had chosen the better part." He was also much exercised in spirit, and complained that his prospects of usefulness to the heathen appeared dark; but he was not utterly cast down; and though his spirit was often sunk in a dismal calm of languor and lifelessness, and again tempest-tost and comfortless, he found comfort in ceaseless prayers and quenchless desires. Yet his soul was visited by sweet intervals of life and peace: "After the season of weakness,

temptation, and desertion I endured last week, I thought myself to be somewhat like Samson when his locks began to grow again." With a smile on his countenance and a frame so exhausted that he could scarcely rise from the foot of the tree, he would give way to a burst of gratitude and praise: "I still continued to give myself up to God, praying incessantly with sweet fervency of spirit. My health being very weak of late, I was now considerably overcome, so that when I rose from my knees, I could scarcely stand or walk straight; my joints were loosed, and nature seemed as if it would dissolve." It is to be regretted that he had neither time nor opportunity for mastering the Indian tongue: he could translate prayers into it; and with a good interpreter continual converse might have given him facility of expression.

Leaving the Irish settlement he proceeded on, "not knowing," he says, "whither I went. It was enough to make one's heart sink going alone in this howling wilderness." When he had ridden a hundred and fifty miles, he reached a village where dwelt some of the Delaware Indians: sought an interview with the chief, and explained his message; "but he laughed at me, turned his back, and went his way." After two days he came to the river, and entered another settlement, when the chief, after consulting with some of his sages, consented to listen to him, and the audience seemed attentive. Brainerd dwelt here during the greater part of the summer—in a wigwam, compared with which his log hut at Kunaumeck was comfortable. Brainerd's sermons were delivered in the abode of the chief: as he did so, the volumes of smoke prevented the audience from seeing the preacher, who suffered much from sharp and sick headaches; and when there was a high wind, he was almost choked by the ashes and dust of the fires being blown into his eyes and mouth. "But the summer," says an elegant biographer of missionaries, to whose valuable work we have in this sketch been much indebted, "was now in its prime; the air at morning and evening was fresh and healthful, and he sometimes drew the

Indians to listen, beneath the canopy of the trees: his hearers at least amounted to forty persons. They were a sequestered colony, supported by hunting and fishing — too powerless to engage in war, and too poor and few to tempt the inroads of their enemies. Neither war, feast, bloodshed, nor ambition, here rose in arms against the gospel of peace. Unshaken in his purpose, yet sick at heart, he lived here till the autumn: and his love of solitude grew more intense on him, fostered, perhaps, by the excessive beauty and stillness of the Indian forests. The shadow of the white pine, the cedar, the cypress, and oak, was a glorious resting place, after the unspeakable filth and smoke of the wigwam. The noise of the children, 'whom their pagan mothers would take no manner of care to quiet,' no longer dinned in his ears; but were exchanged for the cry of the eagle or of the mocking bird, or the solemn sound of the wind in the forest, that resembled the distant roar of the sea. The white pine, the noblest tree in the world, was the monarch of these woods, in height two hundred and fifty feet, its stem strait and elegant, its leaves of a vivid green; the yellow pine was an exquisite contrast; as was the mournful cypress with the white spruce, a tree of extreme beauty, and sixty feet high, with spotless leaves; and the tulip-tree, which in full flower appears at a little distance as if its blossoms were of gold. Brainerd sometimes preferred a lodging in one of these trees to the floor of the wigwam. One or two relics of his little library had been saved, and were now invaluable—Allein's Alarm, and Edwards on the Affections: from the former of which he took pleasure in selecting the cases of conscience, and applying them severally to himself. The heats during the summer were very oppressive; but he was not in a land where the shadow of the rock was a cause of gratitude. The retreats in the woods, against which no feller had yet come up, were so thickly and almost imperviously shaded, that the rays of the sun, even at noon, could hardly pierce through. The passing away of day was only known by the gloom that came slowly, for the face of the skies could

not be seen. Here were apt scenes for meditation and prayer ; it is no wonder the recluse loved them ; and the savage was, perhaps, sometimes startled, when tracking some beasts of chase, to hear the tones of fervent prayer and praise that came forth from the thicket. When the rains fell, not in showers but in a deluge, his situation was pitiable : unable for days together to stir out of the wigwam, before whose door, or open gap, a blanket was placed ; but if the wind chanced to be high, this frail gateway could not exclude the wet ; and the smoke, unable to ascend, settled beneath like a fixed vapour ; even the bedding of a buffalo skin was often saturated ; and as the whole family, and in many cases two or three families, huddled together on the confined floor to rest, sleep seldom visited him."

After a journey to Newark, in order to receive ordination, he hurried back to the scene of his labours, though the seeds of decay were already in his constitution. "I seem to myself," he writes, "like a man that has all his estate embarked in one small boat, unhappily going adrift down a swift torrent. The poor owner stands on the shore and looks, and laments his loss." But he now found little chance of success on the Delaware river, and desirous of a wider field of usefulness, journeyed to Philadelphia, to engage the Governor's interest with the chief of the Six Nations, that he might obtain permission to take up his abode among the Indians of Susquehannah. His request was granted, and he spent little time in making his preparations, but set off, accompanied by his interpreter and Mr. Byram, a pious individual who resided within forty miles of his former abode, and had been his nearest neighbour. They journeyed all day, and then lodged "in the best house on the road ; after which, we went on our way, scarcely anything else to be seen but lofty mountains, deep valleys, and hideous rocks. Just at dark we kindled a fire, cut up a few bushes, and made a shelter to screen us from the frost, which was very hard. At last we came to the Susquehannah river, to an Indian village. I told the chief

my business; after some consultation they all assembled, and I preached to them; in the evening I visited them from house to house. Next day arose at four in the morning, and travelled with great steadiness till six at night; then made a fire and shelter of bark: the wolves howled around us. The following night we lost our way: it was very dark, few stars to be seen. Formerly, when exposed to cold and rain, I was ready to please myself with thoughts of enjoying a comfortable house, a warm fire, and other pleasures. Came to a lone dwelling, where was one dead and laid out; looked on the corpse; it was the youthful owner of the house, and his widow lamented for him; death had found him out in his solitude. O Death! thou art no king of terrors; thou art a kind guest: when shall I meet thee, as a man meets his friend?"

He found life in the wigwam so comfortless, that he spent twelve days in endeavouring to construct a little cabin, to afford shelter to him during the winter. Even here the peaceful man of God was in dread of hearing the cry of cruelty and blood; for in the farthest recesses of the woods he might be exposed to sudden treachery, or the Indians might have an inroad made upon them by some hostile tribe. He had now completed his hut, which had but one chamber; the winter set in, and if the roof had not been covered, a sudden fall of snow might have enveloped him during the night. His interpreter was absent at this time; he was the sole tenant of the humble cabin, and would have pursued his studies ardently, but for frequent attacks of illness. "The dwellings of the Indians were widely scattered; his own stood apart from the rest—the miserable home of pine or cedar logs, rudely hewn, with a roof of bark—could any exile be more dreary? fastened carefully at the close of day, for the hungry wolf or bear might prowl abroad. Heavily the hours dragged on towards midnight, while, with his lighted torch beside him, he beguiled the time by writing or reading, often not seeking repose till very late." Without were sounds that might have appalled the heart; the loud peal of thunder

resounding through the forest, the crash of falling trees, the hugest oaks and cedars hurled to the ground by the wild fury of the midnight tempest: the morning presenting an awful scene of devastation. But God gave Brainerd some cheering indications of success; and in spring the Indians appeared to give heed to his discourses. "The next day I preached to the people in the wilderness, upon the sunny side of a hill; a considerable assembly, consisting of many that lived not less than thirty miles asunder." Brainerd's heart was gladdened by what may almost be considered as his first conversion — an aged savage, whose hair was as white as snow, and over whose head a hundred years had passed. Other Indians also were attentive auditors, and came to his cottage in the evening, after the chase, to hear the gospel. The interpreter, whose heart was touched by the themes on which he had so often dwelt, "now amazingly assisted" Brainerd. "The man became eloquent to the ears of his countrymen, in proportion to the fervour of his own feelings; he was soon after baptized. This interpreter was a young Indian of Stockbridge, where he had been instructed in the Christian religion by Mr. Sergeant: he understood both English and Indian very well, and wrote a good hand. His services were valuable to Brainerd, who had hitherto struggled with wretched assistants.'

Brainerd now devoted some time to visiting different places in New Jersey, sowing everywhere the seed of truth. At each spot the number of his hearers gradually increased, and their attention was more sustained. "Sabbath, June 9th, I discoursed to the multitude on that sacred passage, 'Yet it pleased the Lord to bruise him.' The word was attended with a resistless power; many hundreds in that great assembly, consisting of three or four thousand, were much affected, 'so that there was a very great mourning, like to the mourning of Hadadrimmon.'" Such delightful success encouraged him anew to labour in that part of the country; and he went to reside at Cross-weeksung, near the sea. "It was late at night; all day

I had laboured with this people : my soul — my soul that had longed for this honour — was transported with joy : how I grieved to leave the place ! Earth, cover not thou my head yet a while ; though the thoughts of death are sweet, I would fain stay while this great work advances.”

“ I preached to the Indians first ; afterwards to the white people ; then to the former again : afterwards I baptized my interpreter and wife, who were the first fruits among these Indians. He now addressed the Indians with admirable fervency ; and sometimes, when I had concluded my discourse, and was returning homewards, he would tarry behind, to inculcate what I had spoken. Now a change in the manners of the people began to appear ; in the evenings, when they came to sup together, they would not taste a morsel till they had sent for me to ask a blessing on their food ; their idolatrous feasts diminished fast.”

Brainerd's labours — so delightful to him — were much increased, for each day brought new hearers and converts. At one time, he was surrounded by sixty Indians : “ The influence of the divine truths was great ; they all as one were in an agony of soul, as I discoursed on the love and compassion of God ; and the more I invited them to partake of that love, the more their distress was aggravated ; yet it was solemn and affecting, being shown by deep sighs and tears, and the softness of those hard and cruel natures. I could but perceive how their hearts were pierced with the tender invitations of the gospel, when there was not a word of terror spoken to them.”

For the purpose of more fully investigating and dealing with particular cases, Brainerd now also visited families and individuals apart. “ I was enabled,” he writes, “ to adapt my conversation to the capacities of my people (I know not how) in a plain and easy manner, beyond all that I could have done by the utmost study, and this with as much freedom as if I had been addressing those who had been instructed in Christianity all their days. If ever there was among my people an appearance of the New Jerusalem, ‘ as a bride adorned for her husband,’ there

was at this time ; and so agreeable was the entertainment, that I could scarce tell how to leave the place." He now bent his course to the shores of the Suquehannah, a distance of two hundred miles, and was kindly received by the people of a town which he had formerly visited. But on the first night he was much distressed by the performance of a licentious and noisy pagan dance in the house where he resided. The inhabitants formed three distinct tribes, neither of whom understood each other's language. As most of the people soon departed for the hunting, Brainerd left this place, and journeyed to the westward along the river. On his way he found a large party dancing round an immense fire, with ten deer prepared for immolation. "The flames arose to a prodigious height, and were reflected on the hills and woods around ; at the same time the yells might be heard two miles or more." The orgies were continued all night, during which Brainerd, having walked to and fro till body and mind were much oppressed, at length crept into a little crib made for corn, and there slept on the poles. The success of his efforts to instruct these savages on the following morning, will appear from the following passage in his journal:—"Having gathered all their conjurors, they were all engaged for several hours making the most wild distracted motions imaginable ; sometimes singing and howling, and extending their arms to the utmost stretch ; sometimes stroking their faces with their hands, then spirting water as fine as mist ; sometimes bowing their faces to the ground, wringing their faces as if in pain and anguish, twisting their faces, turning up their eyes, grunting or puffing. These frantic actions seemed to have something in them peculiarly suited to raise the devil, if he could be raised by anything odd or frightful. Some of them were much more fervent in the business than others, and seemed to chant, peep, and mutter, with a great degree of warmth and vigour. I sat about thirty feet from them, with my Bible in my hand, resolving if possible to spoil their sport, and prevent their receiving any answers from the infernal

world. But of all the sights I ever saw among them, none appeared so near akin to what is usually imagined of the powers of darkness, as the appearance of one who was a zealous restorer of what he supposed was the ancient religion of the Indians. He came in his pontifical garb, which was a coat of bear-skins, dressed with the hair on, hanging down to his toes; a pair of bear-skin stockings; and a great wooden face, painted one-half black and the other tawny, with an extravagant mouth, cut very much awry. He advanced towards me, with the instrument in his hand which he used for music in his idol-worship, which was a dry tortoise-shell, with some corn in it. As he came forward, he beat his tune and danced with all his might, but did not suffer any part of his body, not so much as his fingers, to be seen: no man would have guessed by his appearance that he was a human creature. When he came near me, I could not but shrink away from him, although it was then noon-day, his appearance and gestures were so frightful. He had a house consecrated to religious uses, with divers images cut on the several parts of it. He then treated me with uncommon courtesy, and seemed to be hearty in it. The Indians, he said, were grown very degenerate; that he wanted to find some who would join him heartily in his religion. Then his mind was so much distressed, that he got away into the woods, and lived for some months. His spirit of divination is gone from him. The manner in which he says he got the spirit of divination was this: He was admitted into the presence of a great man, who was clothed with the day of many years, yea, of everlasting continuance. This whole world, he says, was drawn upon him, so that in him the earth and all things in it, rocks, mountains, and seas, might be seen. By the side of the great man stood a shadow or spirit. The shadow was lovely, and filled all places. After this he saw that being no more; but the spirit or shadow often appeared to him in dreams and other ways."

Brainerd now joyfully returned to his own people, and baptized such as were more advanced in Christian know-

ledge and experience. He thus writes concerning them: —“ As their distresses under conviction have been great and pressing, so many of them have since appeared to rejoice with joy unspeakable; and yet their consolations do not incline them to lightness, but are attended with a solemnity and brokenness of heart, ever with a sweet sorrow. And in this respect some of them have been surprised with themselves, and have with concern observed to me, that “ when their hearts have been glad, they could not help weeping for all. Upon the whole, this is a just and rational work, the fruits thereof being visible to all. As these poor pagans stood in need of having line upon line and precept upon precept, in order to their being grounded in the principles of Christianity, so I taught from house to house almost every day for whole weeks together. And my public discourses did not then make up the one-half of my work, while there were so many constantly coming to me with that important inquiry, ‘ What must we do to be saved?’ I have now rode more than three thousand miles since the beginning of May last, and have taken pains to look out for a colleague or companion to travel with me, but have not yet found one. Yet is not my compensation unspeakable?”

His place of abode at New Jersey was exceedingly dreary, neither neighbour nor friend being within a circuit of many miles. Around was an unclaimed and unpeopled waste. By ascending a hill, or climbing to the top of one of the highest trees, scattered abodes might be discovered at various distances; a wigwam, perhaps, perched on the brow of a precipice, or the smoke of others rising out of the woods beneath. Yet great numbers flocked to his ministrations; which were on one Sabbath attended by a vast multitude. “ They gathered from all quarters, some from twenty, and even forty miles distance; so that it seemed as if God had summoned them from all quarters, for nothing else but to deliver his message to them. I could not but think the coming of many of them to this place was like Saul and his messengers coming

among the prophets. Even the chiefs among them were seized with awe.—This is strength out of weakness. After discoursing publicly, I stood amazed at the influence that seemed to descend upon the assembly, and with an astonishing energy bore down all before it, and could compare it to nothing more aptly than a mighty torrent. Almost all persons of all ages were bowed down together. The most fierce and stubborn hearts were now obliged to bow. Their concern was so great, each for himself, that none seemed to take any notice of those about them, but each prayed for themselves; and were, to their own apprehensions, as much retired as if every one had been by himself in a desert. *Each seemed to mourn apart.*”

Brainerd, with his interpreter, again departed for the Susquehannah. Being far from any habitation, he was obliged to sleep in the open woods on the bare ground. A violent storm set in from the north-east. Having no shelter from the blast, and the rain rendering the kindling of a fire impossible, Brainerd rose from his wet couch, and proceeded; but the horses were unable to carry them, having eaten of a poisonous plant, and they were compelled to proceed on foot, driving the animals before them. The exhausted travellers having at last come to a bark hut, crept into it, and remained till noon. A few days afterwards, Brainerd, still riding in the wilderness, was attacked by a burning fever, and was just able to reach the wretched hut of an Indian trader, where, without any comfort—for the place was filled only with furs and skins and spirit-kegs—he remained suffering severely for some time. “Misfortune,” says one of Brainerd’s biographers, “always hung over the journeys to this beautiful river. The way, for there were no roads, was enough to ruffle the most exemplary patience—over rocks and steeps, through swamps and dreadful and dangerous places. On the mountains which he was obliged to cross, there were few abodes; the Indians preferring the flat country and the woods. Height after height rose, where no white man’s foot had trod before; and sudden precipices often barred

the way, and then a long circuit had to be made; the deep glen and the defile, where the sun seldom fell, was perhaps a welcome place of rest, for it was sheltered from the winds. But the chief danger attendant on these passes was from the melting of the snows, that suddenly swelled the mountain stream, and flooded the wanderer's way. Pouring down the precipices into the vales and ravines, the torrents bore all before them; the rocks and shrubs were soon covered, then the trees sunk gradually. In these places the savages never reared their huts, which would have been swept away like bubbles on the stream; the safety of the sleeper was in the rushing sound with which this visitation came, that was wildly echoed among the solitudes around. A plentiful rain of a few days often caused this event. In other parts, where forest after forest rose in splendid succession up the mountain sides, the thick and tangled bushes and close underwood, miserably impeded the way. A friendly roof, in such a region, was as delightful as unexpected. 'Late at night we came suddenly to the house of a stranger, where we were kindly entertained: what a cause of thankfulness was this!'— Their night's lodging was sometimes beneath the shelter of the rock; and the dead pine-tree was kindled, and threw its glare on the hoary cliffs, and kept the wild beasts at a distance; then they lay down to rest around the burning embers. On one of these journeys he lay for three weeks on the bare ground."

Brainerd, with equally ardent devotion and zeal for the salvation of the Indians, had not the same comprehensive mind as Eliot, nor was he a man of genius. Nor had he Eliot's personal advantages: in this respect every thing was against him; "his hand could not wield the spear, the bow and arrow, or even the musket; his step was often weak and faltering, as he drew near the threshold; and his features clad in gloom, or bent to the earth." But he had burning zeal, an insatiable thirst and longing for the salvation of others; his whole soul was evidently engaged when he spoke of the things of God: his voice was low

but clear, his aspect rapt and impassioned. He had a greater number of female than of male converts, to whom his gentle bearing endeared him much. "In the evening I spoke to some of them, who wept much; and in the conference explained the story of the rich man and Lazarus. The word made powerful impressions, especially while I discoursed of the blessedness of Lazarus in Abraham's bosom. This, I could perceive, affected them much more than the rich man's misery and torments." His devotedness is testified by the following extract from his diary:—"I will say, Farewell earthly comforts and friends, the dearest of them all, the very dearest, if the Lord calls for it. Adieu! adieu! I'll spend my life to my latest moments in dens and caves of the earth, if the kingdom of Christ may be advanced."

A schoolmaster was now procured by Brainerd, to aid him in the Christian instruction of the people, whom he regularly catechised, and proposed questions to them on religious subjects. A wooden chapel, plain and unadorned, yet sufficiently strong to resist the wind and rain, was erected; and "the people, instead of a bell, were quickly called together by the sound of a conch-shell." After searching examination, the converts partook of the sacrament, which "was received with great solemnity and seriousness, and seemed to diffuse through their hearts great union and love towards each other." The duty of fasting was inculcated; also, the natives would frequently retire to secret places in the woods, and spend hours in deep devotion, their singing being audible at a distance. "Sometimes, when the service was over and my people were dismissed, though it was dark they appeared loth to leave the place that had been rendered so dear to them by the benefits enjoyed. I also felt loth to go to bed, and grieved that sleep was necessary. On one occasion, soon after I left them (the sun being then about an hour and a half high at night), they began, and continued praying all night till nearly break of day, not suspecting, till they went out and viewed the stars, and saw the morning-star a consider-

able height, that time had fled so fast." The number of the converts now amounted to one hundred and fifty. If Brainerd wished to converse with or officiate for any of the nearest ministers, he would ride a distance of thirty or fifty miles.

The following extract will give an idea of the success of Brainerd's labours : —

" On visiting the Indians at Crosweeksung a second time, Mr. Brainerd was happy to find them not only still favourably disposed towards Christianity, but a number of them under serious concern for their souls, their convictions of their sinfulness and misery having been much promoted by the labours of the Rev. William Tennant, to whom he had advised them to make application. Scarcely had he returned among them, when these impressions increased and spread in a surprising manner. In two or three days, the inquiry was general among them ' What they should do to be saved.' Such was their sensibility of heart, that a few words concerning their souls would make the tears flow in streams down their cheeks ; in their public assemblies, a dry eye was often scarcely to be seen ; it was astonishing how they were melted with the love of the Redeemer, and with the invitations of the gospel, when not a word of terror was spoken to them."

" The awakening, in short, was always most remarkable when he discoursed of the condescension and love of a dying Redeemer."—" This was strikingly displayed one day, when Mr. Brainerd, in preaching on the parable of the Great Supper, exhibited to the Indians, with uncommon fervour and freedom, the unsearchable riches of divine grace. During the sermon, a deep concern was visible among them, and afterwards, when he was speaking with such individuals as were under concern about their souls, the Spirit of God appeared to descend on the whole assembly, and, with astonishing energy, overpowered all opposition, like a mighty torrent, which with irresistible force sweeps before it whatever comes in its way. Almost the whole congregation, the old, the middle-aged, and the

young, were overwhelmed with its influence. Even the most stubborn hearts were made to bow."

"The whole assembly, indeed, appeared as it were transfixed to the heart with concern for their souls. Almost all of them were crying for mercy, either within or without the house. So overwhelmed were they with a sense of sin, so absorbed in serious reflection, that none appeared to observe another; but each prayed as freely, and, probably, in his own apprehension, as secretly, as if he had been in the midst of a desert, far removed from every human eye. Such as had been awakened for some time, it was observed, complained chiefly of the corruption of their heart; those who were newly impressed, of the wickedness of their life. It is also worthy of notice, that they who had lately obtained relief, appeared on this occasion calm and composed, rejoicing in Christ Jesus as their God and Saviour. Some of them took their weeping friends by the hand, telling them of the love of Christ, and of the comfort which is enjoyed in him; and on this ground invited them to come and give him their hearts. The whole scene, in short, presented a striking and interesting illustration of that prediction of the prophet Zechariah, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look on me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. And the land shall mourn, every family apart, and their wives apart.'

"This was not merely a transient scene, but lasted, in a greater or less degree, for a considerable time. Every sermon seemed now productive of good; some were newly awakened, some further impressed, or some comforted. No sooner did any come from remote places, than they were seized with concern about their souls. It was common for strangers, before they had remained a day, to be convinced of their sinfulness and misery, and to inquire, with the utmost solicitude, 'What they should do to be

saved.' Others, who previously had experienced only some slight emotion of their passions, were now wounded to the heart; their tears, and sighs, and groans, bore witness to the inward anguish of their souls. On the other hand, such as had obtained comfort, appeared humble, serious, and devout, endowed with remarkable tenderness of conscience, and concerned to regulate their life by the laws of Christ."

"As there was now a considerable number of the Indians, who gave satisfactory evidence of the sincerity of their conversion, Mr. Brainerd, after explaining to them the nature of baptism, administered that ordinance to twenty-five of them in one day, namely, fifteen adults and ten children, in the presence of a large congregation of white people. After the crowd of spectators had retired, he called the baptised together, and discoursed to them in particular. He warned them of the evil and danger of indifference in religion, after making so public a profession of it; he reminded them of the solemn obligations under which they had come to live devoted to God; he gave them some directions respecting their conduct in life; encouraged them to watchfulness, steadfastness, and devotion; and set before them the comfort on earth, and the glory in heaven, which await the faithful followers of the Lamb. To all of them, this was a most interesting and delightful season. The baptised Indians appeared to rejoice in the solemn dedication they had that day made of themselves to the service of God; love reigned among them, and displayed itself in the most simple unaffected manner. Several of the other Indians, when they saw and heard these things, were much affected, weeping most bitterly, and longing to be partakers of that comfort and happiness, which their Christian countrymen appeared to enjoy.

"On the following day, Mr. Brainerd, after discoursing some time to the Indians, addressed himself to those in particular who hoped they were partakers of divine grace, representing to them the happiness which Christ confers

on his people on earth, and the glory he prepares for them in heaven. Scarcely had he begun to speak in this strain, when the Christian Indians appeared to dissolve in love to the Redeemer, mingled with desire after the full enjoyment of Him, and of a state of perfect holiness of heart and life. They wept abundantly, yet joyfully. Their tears, their sobs, and sighs, were accompanied with inward peace and comfort; a circumstance which seemed to manifest that the whole was the effect of a spirit of adoption, not of that spirit of bondage under which many of them had so lately groaned. The sacred influence spread over the whole assembly, which now consisted of nearly one hundred Indians, including both old and young, almost all of whom were either animated with joy in Christ Jesus, or impressed with concern for an interest in Him."

"One day after a sermon on the New birth, by which a general and deep impression was made on the minds of the Indians, many of them followed Mr. Brainerd to his lodgings, and begged to be further instructed in the way of salvation; but he had not spoken long, when they were so affected with what he said, that the house was filled with their cries and groans. Almost all whom he apprehended to be still in an unconverted state, were seized with concern for their souls; it seemed as if none, whether old or young, would now be left. No pen can describe the interesting scene. Numbers might be seen rejoicing that God had not taken his Holy Spirit from them, and delighted to behold so many of their countrymen 'striving to enter in at the strait gate.' Others, both men and women, both old and young, might be seen dissolved in tears, some of them so overwhelmed with anguish, that they seemed like malefactors on the way to execution. The whole scene exhibited a striking emblem of the day of judgment, of heaven and hell, of infinite joy, and of inexpressible misery."

"Here it may not be improper to remark, that the concern of the Indians about their souls was not only very great, but perfectly scriptural and rational. Though some.

like the jailor, were made to tremble under a sense of their sinfulness; though others were forced to cry out from a view of their perishing condition; though many were, for a time, deprived in a great measure of their bodily strength, through the anguish of their minds; yet the awakening among them was singularly free from those disorders, corporeal and mental, which often accompany remarkable revivals of religion."

"Apprehending that a number of the Indians were now qualified to become partakers of the Lord's Supper, Mr. Brainerd, after instructing them more particularly in the nature and design of that holy ordinance, resolved to administer it to them. He accordingly appointed a day of fasting and prayer, for the purpose of humbling themselves on account of the partial withdrawment of that spiritual influence which had of late been so prevalent among them, and on account of the appearance of carelessness, vanity, and vice, among some who not long before seemed impressed with a sense of their sinfulness and misery, as well as for imploring the presence and blessing of God in the sacred service which they had in prospect. On the following Sabbath he administered the Lord's Supper to twenty-three of the Indians; and there were several absent, who would otherwise have been admitted along with them. The exercise was attended with great solemnity, with singular devotion, and with a sweet, yet powerful melting of their affections. During the administration of the sacrament, especially in the distribution of the bread, they were affected in so lively a manner, that it seemed as if 'Christ Jesus had been set forth crucified among them.' Mr. Brainerd afterwards walked from house to house to converse with the communicants; and he was happy to find that almost all of them had been refreshed 'as with new wine.' Never did he witness such an appearance of Christian love among any people: It was so remarkable, that one might justly have exclaimed, 'Behold how these Indians love one another!' Even among the primitive Christians, there could scarcely be

greater tokens of mutual affection than what appeared among these poor people. In the evening, he preached on the design of Christ's death, 'that he might redeem his people from all iniquity.' On this occasion, many of the Indians were much refreshed. So delightful was their frame of mind—so full were they of love, and peace, and joy—so ardently did they long to be delivered from the power of sin, that some of them declared they had never felt the like before. It seemed almost grievous to them to conclude the exercise; and even when it was closed, they appeared loath to leave a place which had been so endeared to them by the sacred services of that day."

In his labours among the Indians, Mr. Brainerd, as we have seen, was most unwearied, and his success on the whole was considerable. The whole number whom he collected together amounted to about a hundred and fifty, though, when he first visited that part of the country, they did not amount to ten. Of these, near ninety were baptized, about one-half of whom were adults, and near forty were communicants. It is proper, however, to observe, that he baptized no adults but such as gave satisfactory evidence of their sincere conversion to Christ. There were many others of the Indians who possessed considerable knowledge of the principles of Christianity, and manifested deep concern about their souls; but as they appeared to be merely under a conviction of their sinfulness and misery, and did not give sufficient evidence of a change of heart, he very properly deferred their baptism."

Along with a want of the systematic and regular procedure of his predecessor, he likewise suffered much from his already noticed unacquaintance with the Indian languages. The restless Indian heard him pronounce language, and looked to the interpreter for the meaning; while Brainerd laboured under the same disadvantage. "The great reason," he says, "why the Delaware language is not familiar to me before this time is, that I am obliged to ride four thousand miles a-year, and have little time left for any necessary studies. Then I have to preach and

catechise frequently; to converse privately with persons who need so much instruction as the Indians; to take care of their secular affairs; to ride abroad to procure collections for their help and benefit; to hear and decide all their petty differences: the time also that is necessarily consumed upon my journals and other writings. Often times I have not been able to gain more than two hours a-week for reading." He generally used the following method for their instruction:—he chose historical narratives of interesting circumstances from the Bible, thus securing attention; he expounded chapters of the New Testament, and then propounded questions upon the main points he had read or discoursed about, and upon the leading doctrines of Christianity, — till frequent repetition appeared to have impressed them on the memory. Brainerd's efforts were now widely known, and visitors were drawn from many quarters. "The hermit was no longer unknown to fame—its voice came to the log-hut—not a passing breath, soon raised and soon to die, but that hard-earned applause that was now allowed by all thinking men, to the person that had so truly denied himself, and wrestled through the painful night, till he prevailed, for the good of others. It is almost touching to read how he came sometimes at night to the roofs of other pastors, where many comforts and attractions invited him to stay awhile, and not yet go home to the forest. The kind words and pitying looks of the women, far different from those of the Indian wives—their minute attentions to his failing health—the sympathy of his brother ministers, to whom his coming was so welcome—the soft couch and the prepared chamber, and the circle gathered round the fire: it was hard to break from all these, and go forth again to the long and shelterless ride. And those only who have dwelt long among a people whose words are sealed, save through other lips, can tell the exquisite enjoyment of converse with a countryman, whose thoughts, hopes, and spirit, are like their own. There was compensation, however, at home; and it is doubtful if the lord of a palace ever hailed

its towers from afar with livelier emotion than Brainerd, when the lowly roof of his lodge greeted his eyes as he came slowly through the wild: *there* was the village of converts, the little chapel, the school-house, the cemetery, and behind, the fields of wheat, and the fences. His Indian companions, six in number, often went with him, as his strength decayed, and walked rapidly by his horse's side. This was necessary, for in the midst of the way he sometimes fainted in their arms, and they laid him insensible on the ground, and watched over him. It must have been an affecting sight to see the Delawares guarding their helpless charge, in whose pulses the tide of life beat faintly, and came and ebbed again; while the lips that had called *them* to life and immortality seemed closed for ever, and the wasted hand returned no pressure to their own."

It is interesting to notice Brainerd's experience at this season. "I went forth to the Indians disheartened; for I remembered the wormwood and gall of Friday last: how inconceivably bitter was the cup of trembling given me then!—more bitter than death." Again—"This evening, what peace! I could not leave off prayer, being all unwilling to lose so delightful a guest. I could not taste my necessary food, though wearied with the services; the living waters were richly given me. O that I could forever bless God for the mercy of this day, who answered me in the joy of my heart! O! pardon me if I have not been faithful." At this time he thus wrote to his nearest relative:—"I am very near the unseen world, and wait earnestly to depart, and be with Him whom I have loved. For some years it has been my abiding conviction, that it is impossible to enjoy true happiness without being entirely devoted to God. Under the influence of this conviction, I have in some measure acted. Would that I had done so yet more! I saw the excellency of holiness of life, but never in such a manner as now, when the last enemy waits for me. Oh! my brother, pursue after holiness; press towards this noble mark, and let your thirsty soul continually say, 'I shall never be satisfied till I awake in thy

likeness.' Although there has been a great deal of selfishness in my views, of which I am ashamed, and for which my soul is humbled; yet I find I have really had, for the most part, such a concern for his glory, and the advancement of his kingdom in the world, that it is a satisfaction for me to reflect upon in this hour. I shall die here, and here I shall be buried; and when you look on my grave, remember what I have said to you; think with yourself, how that man who lies there, counselled and warned me. I go to that world, whose endlessness makes it so inexpressibly sweet!"

The approaching end of his career was gladdened by the success of his labours. It was light at eventide, and religion made "rapid and fervent" progress. "It is impossible," he writes, "to give a just description of things at this season, so as to convey an adequate idea of the effects of this gracious influence. A number might be seen rejoicing that the prospects of that world without sin were open to them; others, with a heavy solicitude in their faces, like those who advanced slowly to the place of execution: on the features of many was anguish of spirit. The deep moan, and the shuddering of the frames of men, some of whom were murderers; the mercy they had denied to others was not denied to their prayers. I thought it was a lively emblem of the great day of account."—"I must say, I have looked upon it as one of the glories of this work of grace among the Indians, and a special evidence of its being from a divine influence, that there has, till now, been no appearance of such things; no visionary notions, trances, and imaginations, intermixed with those rational convictions of sin, and solid consolations, which numbers have experienced." During Brainerd's frequent journeys he must have met with many remarkable incidents; of these, however, his journal mentions few. When night overtook him in the forest, he would ascend a thick tree, and seek shelter in its branches. Once, when he had fasted for a long time, and had finished addressing a few Indians in the woods, a glimpse was caught of three

fine deer, whom the hunters immediately brought down. At times, he had an opportunity of addressing the backwoodsman in his solitary hut, to whom the long-lost sounds would be a rich privilege. One quality alone did Brainerd possess, to place him on a level with the Indians,—the capacity of enduring hunger. “I was overdone this day with heat and showers, and then a heavy thunder storm; and was filled with concern for my companions in travel, whom I had left, with much regret,—some lame, and some sick. Brought up much blood from the breaking of a vessel; and this I had done during the whole of the journey.”

During the rest of his days, he remembered that “time was short, and the fashion of this world passeth away.” He pursued his journeys without any comfort, and in spite of daily increasing weakness: “Rode forward, but no faster than my people went on foot; we had now no axe with us, and at night I had no way left but to climb into a young pine-tree, and with my knife to lop the branches, and so make a shelter from the dew; but my clothes were wringing wet all night. On the second evening after this, my people being belated, did not come to me till past ten at night; so that I had no fire to dress any victuals, to keep me warm, or to keep off the wild beasts. However, I lay down and slept before they came up.” He felt an intense desire still to do good. He was compelled to go to Boston, but consumption was now making rapid progress in his frame. The couch on which he lay was tended by the accomplished and sympathising daughter of Jonathan Edwards, who entertained for him a warm regard. Through life, Brainerd’s spirit had been most severely exercised; but as death drew near, all was peace, serenity, and joy. “My delight is to please God, and be wholly devoted to his glory; that is the heaven I long for; that is my religion and my happiness, and always was ever, since I had any true religion. The watcher is with me. Why is the chariot so long in coming? Look forth—why tarry the wheels of his chariot?” He was scarcely twenty-nine years old.

CHAPTER VII.

MISSIONARY RESEARCHES.

" He left his native home, and far away,
Across the waters sought a world unknown "

VISIT TO THE INQUISITION AT GOA.

*Goa, Convent of the Augustinians,
23d January 1808.*

ON my arrival at Goa, I was received into the house of Captain Schuyler, the British resident. The British force here is commanded by Colonel Adams, of his Majesty's 78th Regiment, with whom I was formerly well acquainted in Bengal. Next day I was introduced by these gentlemen to the Viceroy of Goa, the Count de Cabral. I intimated to his excellency my wish to sail up the river to Old Goa (where the Inquisition is), to which he politely acceded. Major Pareira, of the Portuguese establishment, who was present, and to whom I had letters of introduction from Bengal, offered to accompany me to the city, and to introduce me to the Archbishop of Goa, the Primate of the Orient.

I had communicated to Colonel Adams, and to the British resident, my purpose of inquiring into the state of the Inquisition. These gentlemen informed me that I should not be able to accomplish my design without difficulty; since every thing relating to the Inquisition was conducted in a very secret manner—the most respectable

of the lay Portuguese themselves being ignorant of its proceedings; and that, if the priests were to discover my object, their excessive jealousy and alarm would prevent their communicating with me, or satisfying my inquiries on any subject.

On receiving this intelligence, I perceived that it would be necessary to proceed with caution. I was, in fact, about to visit a republic of Priests, whose dominion had existed for nearly three centuries; whose province it was to prosecute heretics, and particularly the teachers of heresy; and from whose authority and sentence there was no appeal in India.

It happened that Lieutenant Kempthorne, commander of his Majesty's brig *Diana*, a distant connection of my own, was at this time in the harbour. On his hearing that I meant to visit Old Goa, he offered to accompany me; as did Captain Stirling of his Majesty's 89th Regiment, which is now stationed at the forts.

We proceeded up the river in the British resident's barge, accompanied by Major Pareira, who was well qualified, by a thirty years residence, to give information concerning local circumstances. From him I learned that there were upwards of 200 churches and chapels in the province of Goa, and upwards of 2000 priests.

On our arrival at the city it was past twelve o'clock: all the churches were shut, and we were told that they would not be opened till two o'clock. I mentioned to Major Pareira, that I intended to stay at Old Goa some days, and that I should be obliged to him to find me a place to sleep in. He seemed surprised at this intimation, and observed, that it would be difficult for me to obtain reception in any of the churches or convents, and that there were no private houses into which I could be admitted. I said I could sleep any where; I had two servants with me, and a travelling bed. When he perceived I was serious in my purpose, he gave directions to a civil officer to clear out a room in a building which had been long uninhabited, and which was then used as a

warehouse for goods. Matters at this time presented a very gloomy appearance ; and I had thoughts of returning with my companions from this inhospitable place. In the meantime we sat down in the room I have just mentioned, to take some refreshment, while Major Pareira went to call on some of his friends. During this interval I communicated to Lieutenant Kempthorne the object of my visit. I had in my pocket ' Dellon's Account of the Inquisition at Goa,' and I mentioned some particulars. While we were conversing on the subject, the great bell began to toll ; the same which Dellon observes always tolls before day-light, on the morning of the Auto da Fè. I did not myself ask any questions of the people concerning the Inquisition ; but Mr. Kempthorne made inquiries for me, and he soon found out that the Santa Casa, or holy office, was close to the house where we were then sitting. The gentlemen then went to the window to view the horrid mansion ; and I could see the indignation of free and enlightened men arise in the countenance of the two British officers, while they contemplated the place where formerly their own countrymen were condemned to the flames, and into which they themselves might now suddenly be thrown, without the possibility of rescue.

At two o'clock we went out to view the churches, which were now open for the afternoon service ; for there are regular daily masses ; and the bells began to assail the ear in every quarter.

The magnificence of the churches of Goa far exceeded any idea I had formed from the previous description. Goa is properly a city of churches ; and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place far excel any thing that has been attempted in modern times in any other part of the east, both in grandeur and in taste. The chapel of the palace is built after the plan of St. Peter's at Rome, and is said to be an accurate model of that paragon of architecture. The church of St. Dominic, the founder of the Inquisition, is decorated with paintings by

Italian masters: St. Francis Xavier lies enshrined in a monument of exquisite art, and his coffin is encased with silver and *precious stones*. The cathedral of Goa is worthy of one of the principal cities of Europe; and the church and convent of the Augustinians (in which I now reside) is a noble pile of building, situated on an eminence, and has a magnificent appearance from afar.

But what a contrast to all this grandeur of the churches is the worship offered within! I have been present at the service in one or other of the chapels every day since I arrived, and I seldom see a single worshipper but the ecclesiastics. Two rows of native priests, kneeling in order before the altar, clothed in coarse black garments, of sickly appearance and vacant countenance, perform here, from day to day, their laborious masses, seemingly unconscious of any other duty or obligation of life.

The day was now far spent, and my companions were about to leave me. While I was considering whether I should return with them, Major Pareira said he would first introduce me to a priest high in office, and one of the most learned men in the place. We accordingly walked to the convent of the Augustinians, where I was presented to Joseph a Doloribus, a man well advanced in life, of pale visage and penetrating eye, rather of a reverend appearance, and possessing great fluency of speech, and urbanity of manners. At first sight he presented the aspect of one of those acute and prudent men of the world—the learned and respectable Italian Jesuits,—some of whom are yet found, since the demolition of their order, reposing in tranquil obscurity in different parts of the east. After an hour's conversation in the Latin language, during which he adverted rapidly to a variety of subjects, and inquired concerning some learned men of his own church whom I had visited in my tour, he politely invited me to take up my residence with him during my stay at Old Goa. I was highly gratified by this unexpected invitation; but Lieutenant Kempthorne did not approve of leaving me in the hands of an *Inquisitor*. For judge of our surprise, when

we discovered that my learned host was one of the Inquisitors of the holy office, the second member of that august tribunal in rank, but the first and most active agent in the business of the department. Apartments were assigned me in the college adjoining the convent, next to the rooms of the Inquisitor himself; and where I have been now four days at the very fountain-head of information in regard to those subjects which I wished to investigate. I breakfast and dine with the Inquisitor almost every day, and he generally passes his evenings in my apartment. As he considers my inquiries to be chiefly of a literary nature, he is perfectly candid and communicative on all subjects.

Next day after my arrival I was introduced by my learned conductor to the Archbishop of Goa. We found him reading the Latin Letters of St. Francis Xavier. On my adverting to the long duration of the city of Goa, while other cities of Europeans in India had suffered from war or revolution, the Archbishop observed, that the preservation of Goa was owing to the prayers of St. Francis Xavier. The Inquisitor looked at me to see what I thought of this sentiment. I acknowledged that Xavier was considered by the learned among the English to have been a great man; what he wrote himself bespeaks him a man of learning, of original genius, and great fortitude of mind; but what others have written for him, tarnished his fame, by making him the inventor of fables. The Archbishop signified his assent. He afterwards conducted me to his private chapel, which is decorated with images of silver, and then into the Archbishop's library, which possesses a valuable collection of books. As I passed through our convent, in returning from the Archbishop's, I observed, among the paintings in the cloisters, a portrait of the famous Alexis de Menezes, Archbishop of Goa, who held the Synod of Diamper, near Cochin, in 1599, and burned the books of the Syrian Christians. From the inscription underneath, I learned that he was the founder of the magnificent church and convent in which I am now residing.

On the same day I received an invitation to dine with the chief Inquisitor at his house in the country. The second Inquisitor accompanied me, and we found a respectable company of priests, and a sumptuous entertainment. In the library of the chief Inquisitor I saw a register, containing the present establishment of the Inquisition at Goa, and the names of all the officers. On my asking the chief Inquisitor whether the establishment was as extensive as formerly, he said it was nearly the same. I had hitherto said little to any person concerning the Inquisition, but I had indirectly gleaned much information concerning it, not only from the Inquisitors themselves, but from certain priests whom I visited at their respective convents; particularly from a father in the Franciscan convent, who had himself repeatedly witnessed an Auto da Fè.

26th January 1808.

On Sunday, after divine service, which I attended, we looked over together the prayers and portions of Scripture for the day, which led to a discussion concerning some of the doctrines of Christianity. We then read the 3d chapter of St. John's Gospel, in the Latin vulgate. I asked the Inquisitor whether he believed in the influence of the Spirit there spoken of. He distinctly admitted it; conjointly, however, he thought, in some obscure sense, with *water*. I observed, that water was merely an emblem of the purifying effects of the spirit, and could be *but* an emblem. We next adverted to the expression of St. John in his first epistle: "This is he that came by *water* and *blood*, even Jesus Christ; not by water only, but by water and blood:"—blood to atone for sin, and water to purify the heart, justification and sanctification; both of which were expressed at the same moment on the cross. The Inquisitor was pleased with the subject. By an easy transition we passed to the importance of the Bible itself, to illuminate the priests and people. I noticed to him that, after looking through the colleges and schools, there appeared to me to be a *total eclipse* of scriptural light. He

acknowledged that religion and learning were truly in a degraded state. I had visited the theological schools, and at every place I expressed my surprise to the tutors, in presence of the pupils, at the absence of the Bible, and almost total want of reference to it. They pleaded the custom of the place, and the scarcity of copies of the book itself. Some of the younger priests came to me afterwards, desiring to know by what means they might procure copies. These inquiries for Bibles was like a ray of hope beaming on the walls of the Inquisition.

I pass an hour sometimes in the spacious library of the Augustinian Convent, and think myself suddenly transported into one of the libraries of Cambridge. There are many rare volumes, but they are chiefly theological, and almost all of the 16th century. There are few classics; and I have not seen one copy of the original Scriptures in Hebrew or Greek.

27th January 1808.

On the second morning after my arrival, I was surprised by my host, the Inquisitor, coming into my apartment clothed in *black robes* from head to foot, for the usual dress of the order is white. He said he was going to sit on the Tribunal of the Holy Office. "I presume, father, your august office does not occupy much of your time?" "Yes," answered he, "much. I sit on the Tribunal *three* or *four* days every week."

I had thought for some days of putting Dellon's book into the Inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the Inquisition at the present time. In the evening he came in as usual, to pass an hour in my apartment. After some conversation, I took the pen in my hand to write a few notes in my journal, and, as if to amuse him while I was writing, I took up Dellon's book, which was lying with some others on the table, and handing it across to him, asked him whether he had ever seen it. It was in the French language, which

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he understood well. "Relation de l'Inquisition de Goa," pronounced he, with a slow articulate voice. He had never seen it before, and began to read with eagerness. He had not proceeded far before he betrayed evident symptoms of uneasiness; he turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed, in the broad Italian accent—"Mendacium! mendacium!" I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. "Other books!" said he, and he looked with an inquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

It was on this night that a circumstance happened that caused my first alarm at Goa. My servant slept every night at my chamber door, in the long gallery which is common to all the apartments, and not far distant from the servants of the Convent. About midnight I was waked by loud shrieks and expressions of terror from some person in the gallery. In the first moment of surprise, I concluded it must be the Alguazils of the Holy Office seizing my servants to carry them to the Inquisition. But on going out, I saw my own servants standing at the door, and the person who had caused the alarm (a boy about fourteen) at a little distance, surrounded by some of the priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*, and it was a considerable time before the agitations of his body and voice subsided. Next morning, at breakfast, the Inquisitor apologised for the disturbance, and said the boy's alarm proceeded from a "*phantasma animi*," a phantasm of the imagination.

After breakfast we resumed the subject of the Inquisition. The Inquisitor admitted that Dellon's descriptions

of the dungeons, of the torture, of the mode of trial, and of Auto da Fè, were in general just; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitably of the character of the Holy Church; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called "Religious Ceremonies," together with plates of the system of torture, and burnings of the Auto da Fè. I added, that it was now generally believed in Europe, that these enormities no longer existed, and that the Inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case. He now began a grave narration, to show that the Inquisition had undergone a change in some respects, and that its terrors were mitigated.*

* The following were the passages in Mr Dellon's Narrative, to which I wished particularly to draw the attention of the Inquisitor. Mr Dellon had been thrown into the Inquisition at Goa, and confined in a dungeon ten feet square, where he remained upwards of two years, without seeing any person but the gaoler who brought him his victuals, except when he was brought to his trial. His alleged crime was, charging the Inquisition with cruelty, in a conversation he had with a priest at *Daman*, a Portuguese town in another part of India.

"During the months of November and December, I heard, every morning, the shrieks of the unfortunate victims who were undergoing the *Question*. I remembered to have heard, before I was cast into prison, that the Auto da Fè was generally celebrated on the first Sunday in Advent, because, on that day is read in the churches that part of the Gospel in which mention is made of the last judgment, and the Inquisitors pretend, by this ceremony, to exhibit a lively emblem of that awful event. I was likewise convinced that there were a great number of prisoners besides myself; the profound silence which reigned within the walls of the building having enabled me to count the number of doors which were opened at the hours of meals. However, the first and second Sundays of Advent passed by, without my hearing of any thing, and I prepared to undergo another year of melancholy captivity, when I was aroused from my despair on the 11th of January, by the noise of the guards removing the bars from the door of my prison. The *alcald* presented me with a habit which he ordered me to put on, and to make myself ready to attend him when he should come again. Thus saying, he left a lighted lamp in my dungeon. The guards returned about two o'clock in the morning, and led me out into a long gallery, where I found a number of the companions of my fate drawn up in a rank against a wall. I placed myself among the rest, and several more soon joined the melancholy band. The profound silence and stillness caused them to resemble statues, more than animated bodies of human creatures. The women, who were clothed in a similar manner, were placed in a neighbouring gal-

I had already discovered, from written or printed documents, that the Inquisition of Goa was suppressed by royal edict in the year 1775, and established again in 1779. The Franciscan father, before mentioned, witnessed the

lery, where we could not see them; but I remarked that a number of persons stood by themselves at some distance, attended by others who wore long black dresses, and who walked backwards and forwards occasionally. I did not then know who they were, but I was afterwards informed that the former were the victims who were condemned to be burned, and the others were their confessors.

After we were all ranged against the wall of this gallery, we received each a large wax taper. They then brought us a number of dresses made of yellow cloth, with the cross of St Andrew painted before and behind. This is called the *San Benito*. The relapsed heretics wear another species of robe called the *Samarrs*, the ground of which is grey. The portrait of the sufferer is painted upon it, placed upon burning torches, with flames and demons all round. Caps were then produced called *Carrochas*, made of pasteboard, pointed like sugar-loaves, all covered over with devils and flames of fire.

The great bell of the Cathedral began to ring a little before sunrise, which served as a signal to warn the people of Goa to come and behold the august ceremony of the Auto da Fè, and then they made us proceed from the gallery one by one. I remarked, as we passed into the great hall, that the Inquisitor was sitting at the door with his secretary, and that he delivered every prisoner into the hands of a particular person, who is to be guarded to the place of burning. These persons are called *Parrains* or *Godfathers*. My godfather was the commander of a ship. I went forth with him; and as soon as we were in the street, I saw that the procession was commenced by the Dominican friars, who have this honour, because St Dominic founded the Inquisition. These are followed by the prisoners, who walk one after another, each having his godfather by his side, and a lighted taper in his hand. The least guilty go foremost, and as I did not pass for one of them, there were many who took precedence of me. The women were mixed promiscuously with the men. We all walked barefoot, and the sharp stones of the streets of Goa wounded my tender feet, and caused the blood to stream; for they made us march through the chief streets of the city; and we were regarded everywhere by an innumerable crowd of people, who had assembled from all parts of India to behold the spectacle; for the Inquisition takes care to announce it long before, in the most remote parishes. At length we arrived at the church of St Francis, which was for this time destined for the celebration of the Act of Faith. On one side of the altar was the Grand Inquisitor and his counsellors; and on the other, the Viceroy of Goa, and his court. All the prisoners are seated to hear a sermon. I observed that those prisoners who wore the *horrible carrochas*, came in last in the procession. One of the Augustine monks ascended the pulpit, and preached for a quarter of an hour. The sermon being concluded, two readers went up to the pulpit, one after the other, and read the sentences of the prisoners. My joy was extreme, when I heard that my sentence was not to be burnt, but to be a galley-slave for five years. After the sentences were read, they summoned forth those miserable victims who were destined to be immolated by the Holy Inquisition. The images of the heretics who had died in prison, were brought up at the same time, their bones being contained in small chests, covered with flames and demons. An officer of the secular tribunal now came forward, and seized these unhappy people, after they had each received a *slight blow upon the breast* from the alcaid, to intimate that they were *abandoned*. They were then led away to the bank of the river, where the Viceroy and his Court were assembled, and where the faggots had been prepared the preceding day. As soon as they arrive at this place, the condemned persons are asked in what religion they choose to die; and the moment they have

annual Auto da Fè from 1770 to 1775. "It was the humanity and tender mercy of a good king," said the old father, "which abolished the Inquisition;" but immediately on his death, the power of the priests acquired the ascendant, under the Queen Dowager, and the Tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the two following: "That a greater number of witnesses should be required to convict a criminal than were heretofore necessary;" and, "That the Auto da Fè should not be held publicly as before; but that the sentences of of the Tribunal should be executed privately, within the walls of the Inquisition." In this particular, the constitution of the new Inquisition is more reprehensible than the old one; for, as the old father expresses it, "Nunc sigillum non revelat inquisitio." Formerly the friends of those unfortunate persons who were thrown into its prison, had the melancholy satisfaction of seeing them once a-year, walking in the procession of the Auto da Fè; or if they were condemned to die, they witnessed their death, and mourned for the dead. But now they have no means of learning, for years, whether they be dead or alive. The policy of this new code of concealment appears to be this, to preserve the power of the Inquisition, and at the same time to lessen the public odium of its proceedings in the presence of British dominion and civilization. I asked the father his opinion concerning the nature and frequency of punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing transacted there was declared to be "sacrum et secretum." But this he knew to be true, that there were constantly captives in the dungeons; that some of them are liberated after long confinement, but that they never speak after-

replied to this question, the executioner seizes them, and binds them to the stake, in the midst of the faggots. The day after the execution, the portraits of the dead are carried to the church of the Dominicans. The heads only are represented (which are generally very accurately drawn, for the Inquisition keep excellent limners for the purpose), surrounded by flames and demons; and underneath is the name and crime of the person who has been burned."—*Relation de l'Inquisition de Gou*, Chap. xxiv.

wards of what passed within the place. He added, that of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called "the mark of the Inquisition;" that is to say, who did not shew in the solemnity of his countenance, or in his peculiar demeanour, or his terror of the priests, that he had been in that dreadful place.

The chief argument of the Inquisitor to prove the melioration of the Inquisition, was the superior *humanity* of the Inquisitors. I remarked, that I did not doubt the humanity of the existing officers; but what availed humanity in an Inquisitor? He must pronounce sentence according to the laws of the Tribunal, which are notorious enough; and a *relapsed heretic* must be burned in the flames, or confined for life in a dungeon, whether the Inquisitor be humane or not. "But if," said I, "you would satisfy my mind completely on this subject, shew me the Inquisition." He said it was not permitted to any person to see the Inquisition. I observed, that mine might be considered as a peculiar case; that the character of the Inquisition, and the expediency of its longer continuance, had been called in question; that I had myself written on the civilization of India, and might possibly publish something more upon that subject, and that it could not be expected that I should pass over the Inquisition without notice, knowing what I did of its proceedings; at the same time, I should not wish to state a single fact without his authority, or at least his admission of its truth. I added, that he himself had been pleased to communicate with me very fully on the subject, and that in all our discussions we had been actuated, I hoped, by a good purpose. The countenance of the Inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said he would take me with him to the Inquisition the next day. I was a good deal surprised at this acquiescence of the Inquisitor, but I did not know what was in his mind.

28th January 1808.

When I left the forts to come up to the Inquisition, Colonel Adams desired me to write to him ; and he added, half way between jest and earnest, " If I do not hear from you in three days, I shall march down the 78th, and storm the Inquisition." This I promised to do ; but having been so well entertained by the Inquisitor, I forgot my promise. Accordingly, on the day before yesterday, I was surprised by a visit from Major Beaucamp, Aid-de-Camp to his Excellency the Viceroy, bearing a letter from Colonel Adams, proposing that I should return every evening and sleep at the forts, on account of the *unhealthiness* of Goa.

This morning, after breakfast, my host went to dress for the Holy Office, and soon returned in his Inquisitorial robes. He said he would go half an hour before the usual time, for the purpose of shewing me the Inquisition. I fancied that his countenance was more severe than usual ; and that his attendants were not so civil as before. The truth was, the *midnight scene* was still on my mind. The Inquisition is about a quarter of a mile distant from the convent, and we proceeded thither in our *manjeels*.* On our arrival at the place, the Inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the Inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

He led me first to the great hall of the Inquisition. We were met at the door by a number of well-dressed persons, who, I afterwards understood, were the familiars and attendants of the Holy Office. They bowed very low to the Inquisitor, and looked with surprise at me. The great hall is the place in which the prisoners are marshalled for the procession of the Auto da Fè. At the procession de-

* The Manjeel is a kind of palankeen common in Goa. It is merely a sea-cot suspended from a bamboo, which is borne on the heads of four men. Sometimes a footman runs before, having a staff in his hand, to which are attached little bells or rings, which jingle as he runs, keeping time with the motion of the bearers.

scribed by Dellon, in which he himself walked bare-foot, clothed with the painted garment, there were upwards of 150 prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes; the Inquisitor walked by my side, in silence. I thought of the fate of the multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition, and I could not help saying to him, "Would not the Holy Church wish in mercy to have those souls back again, that she might allow them still further probation?" The Inquisitor answered nothing, but beckoned to me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief Inquisitor. Having surveyed these, he brought me back to the great hall; and I thought he seemed now desirous that I should depart. "Now, father," said I, "lead me to the dungeons below; I want to see the captives." "No," said he, "that cannot be." I now began to suspect that it had been in the mind of the Inquisitor, from the beginning, to shew me only a certain part of the Inquisition, in hope of satisfying my inquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments, regarding the present state of the Inquisition, was to shew me the prisons and the captives. I should then describe only what I saw; but now the subject was left in awful obscurity.—"Lead me down," said I, "to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them. I want to see if there be any subjects of the British Government, to whom we owe protection; I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they expect to see the

light of it again. Shew me the chamber of torture ; and declare what modes of execution, or of punishment, are now practised within the walls of the Inquisition in lieu of the public Auto da Fè. If, after all that has passed, father, you resist this reasonable request, I shall be justified in believing that you are afraid of exposing the real state of the Inquisition in India."

To these observations the Inquisitor made no reply ; but seemed impatient that I should withdraw. " My good father," said I " I am about to take my leave of you, and to thank you for your hospitable attentions (it had been before understood that I should take my final leave at the door of the Inquisition, after having seen the interior), and I wish always to preserve in my mind a favourable sentiment of your kindness and candour. You cannot, you say, shew me the captives and the dungeons ; be pleased, then, merely to answer this question, for I shall believe your word: — How many prisoners are there now below, in the cells of the Inquisition?" The Inquisitor replied, " That is a question which I cannot answer." On his pronouncing these words, I retired hastily towards the door, and wished him farewell. We shook hands with as much cordiality as we could at the moment assume ; and both of us, I believe, were sorry that our parting took place with a clouded countenance.

From the Inquisition I went to the place of burning, in the *Camp Santo Lazaro*, on the river side, where the victims were brought to the stake at the Auto da Fè. It is close to the palace, that the Viceroy and his court may witness the execution ; for it has ever been the policy of the Inquisition to make these spiritual executions appear to be the executions of the state. An old priest accompanied me, who pointed out the place, and described the scene. As I passed over this melancholy plain, I thought on the difference between the pure and benign doctrine, which was first preached to India in the apostolic age, and the bloody code which, after a long night of darkness, was announced to it under the same name ! And I pondered

on the mysterious dispensation, which permitted the ministers of the Inquisition, with their racks and flames, to visit these lands before the heralds of the gospel of peace. But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the Inquisition, and I determined to go back again. The Inquisitors were now sitting on the Tribunal, and I had some excuse for returning; for I was to receive from the chief Inquisitor a letter, which he said he would give me before I left the place, for the British resident in Travancore, being an answer to a letter from that officer.

When I arrived at the Inquisition, and had ascended the outer stairs, the doorkeepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the Inquisitor. I entered the great hall, and went up directly towards the Tribunal of the Inquisition described by Dellon, in which is the lofty crucifix. I sat down on a form at the end of the great hall, and wrote some notes; and then desired one of the attendants to carry in my name to the Inquisitor. As I walked up the hall, I saw a poor woman sitting by herself, on a bench by the wall, apparently in a disconsolate state of mind. She clasped her hands as I passed, and gave a look expressive of her distress. The sight chilled my spirits. The familiars told me she was waiting there to be called up before the Tribunal of the Inquisition. While I was asking questions concerning her crime, the second Inquisitor came out in evident trepidation, and was about to complain of the intrusion, when I informed him I had come back for the letter from the chief Inquisitor. He said it should be sent after me to Goa; and he conducted me with a quick step towards the door. As we passed the poor woman, I pointed to her, and said to him with some emphasis, "Behold, father, another victim of the Holy Inquisition!" He answered nothing. When we arrived at the head of the great stair, he bowed, and I took my leave of Joseph a Doloribus without uttering a word. — *Buchanan's Christian Researches.*

A VISIT TO ST. HELENA.

IN my late voyage from India, the ship in which I sailed called at St. Helena; respecting which, I send you the following extract from my journal:—

Tuesday, 30th September 1828.—Before day-light, as I lay in bed, the cheering news of “Land in sight” greeted my ears. It was naturally a matter of anxiety to us: our water was nearly expended; our live stock scant and poor; our India potatoes and yams had been long exhausted; and we had no substitute except rice and macaroni. Our hope of refit and refreshment depended entirely on sailing direct upon the south-east part of St. Helena, a small island whose extreme length is only about nine miles, — a mere speck in the vast ocean we were navigating; and our touching at it, under providence, rested on the correctness of the chronometers, and the skill of the captain and other officers, in taking solar and lunar observations.

Had we passed it but a few miles to the west or north, and then discovered our error, it would probably have been too late; as the wind, blowing steadily and strongly from the south-east, would have rendered our return impracticable: it was delightful, therefore, to find that the land, when discovered, was directly a-head of us, to the north-west.

I did not leave my cabin till I had dressed, and made every arrangement preparatory to going ashore. When I went on deck, we were a mile or two from land, which presented an appearance singular and awful. The accounts I had read, and the views I had seen, had certainly failed to convey to my mind an adequate idea of the scene now before me — a dark rock of amazing height, rising precipitously out of the sea, roughly jagged and peaked at the sides and top, without any vegetation, except here and there a patch of moss, rendering the general barrenness more remarkable. As its appearance was uninviting, so its rugged steepness rendered it impracticable to land. This is the side by which the island is always approached,

and while I gazed on it, I could not help imagining the feelings of the great warrior, whose name had made Europe tremble, when he came in sight of the gloomy rock where he was to be imprisoned for the remainder of his days.

Signal-posts, on the high tops of a nearer and of a more distant mount, bespoke the vigilance of its possessors: we saw nothing about them to indicate that they are used at present. For about half an hour we glided round the north-east corner of the island, passing point after point, of the same grand and gloomy character. At length we came in sight of a small fort at the top of a rock rising precipitously from the level of the ocean to the height of 500 feet, as nearly as I could judge, while the back part of it assumed a conical form to three or four times that height. At this fort every ship must speak before she is allowed to approach the anchorage.

The rock on which it stands seems to be of the same abrupt character under water as above it; for we passed it fearlessly, within (I think) fifty yards distance, under full sail, and read on the fortified point above us, the words "Send a Boat." This it was not necessary to do, as several men appeared on the walls, one with a speaking trumpet, who hailed us, and inquired our name, &c. The captain answered, and we were allowed to proceed. I could then uninterruptedly enjoy the scene; and thought it one of the finest I had ever beheld: the lofty mainmast of the vessel, hung with sails, seemed nothing in height when compared with the precipice we were under, from the top of which an orange might have been thrown on our deck; or, by opening the guns, which we saw in warlike order, it would have been easy to have annihilated us in an instant. From thence we traced the road, which had been cut out of the side of the rock with immense labour, winding and descending to the left towards the valley, in the bosom of which lies James Town, the only one in the island, and the bay in which we must anchor. The town soon burst on our view, and presented a church and the governor's house as the most prominent objects; sur-

rounded by many other buildings of less magnitude, and of a neat and pleasing appearance. With the exception of a few trees of a dingy green, the valley seemed as barren as the mountain rocks on each side of it; but the eye was relieved in the back-ground, by a plantation of firs round Alarm-House, crowning and adorning a point equal in height to any within view.

As soon as we dropped anchor, we were visited by the Doctor of Health, whose duty it is to ascertain whether there is any disease on board, before any person is permitted to land, or to visit the vessel from shore. After the usual inquiries, the hoisting a white flag announced that communication with the land was permitted; and boats came alongside immediately, for the accommodation of passengers.

The morning was remarkably fine; cloudy, but without rain. We passed through the fortified gate of the town at twenty minutes before ten, while the musical band of the European regiment on the island was performing on the parade in front of the hotel, which we entered to order dinner, and to inquire for conveyances. After an hour's delay, I and three others procured a carriage, open, and with four very low wheels, drawn by two horses, and began to move quickly through the town towards the hill on the left. The ascent was made easy by a zig-zag road on the side of the mountain, guarded on the lower by a stone wall. As we ascended, the grandeur of the scenery and the danger of the road increased, till we came to a part of it which had not the defence of a wall, when the fears of the lady, who was one of the party, obliged us to walk the horses.

We several times looked back, or rather down, at the diminished houses of James Town, and at our own and other ships in the harbour, which appeared but as specks on the water, till at length both they and the line of the horizon became indistinct, and were lost in the distance and haze.

A neat little box, at the side of a hill before us, had at-

tracted our attention, when suddenly the driver stopped the horses, and telling us to look down the side of the mountain to the left, said, "There is his grave!" meaning Buonaparte's. We gazed down the steep, and in a warm nook of the valley, beautifully green, and strongly contrasting with the general barrenness, beheld the spot where were deposited the remains of the most extraordinary man of his day, overshadowed by a willow-tree, and defended by two enclosures,—the outer one for the preservation of the tree, and the grass plot round the grave. It was a deeply interesting moment. I gazed in silence, and with solemn reflection on the wondrous ways of Him who "removeth kings, and setteth up kings; who abaseth the proud, and giveth the kingdoms to whomsoever he will." The entire absence of monument or inscription seemed irresistibly to imply, that the greatness of his character rendered them unnecessary, and that these everlasting rocks and heights would ever be chiefly famous as being his tomb, as they had before been as his prison.

We were told we should visit the grave on our return, so we proceeded to the house in front of us, which had before attracted our notice, and which we learned had been the residence of General Bertrand, till a better house was prepared for him in the immediate neighbourhood of Longwood. We alighted, and welcomed the refreshment kindly offered to us by the woman of the house; for the low temperature of the mountain air had given an unusual keenness to our appetites.

To Longwood House, the former residence of Buonaparte, we now hastened. The situation is on high table land, commanding an extensive prospect, and ensuring pure air, and a bracing temperature. The approach to it is through a long avenue of trees, of peculiar appearance, having long narrow leaves of a dark green hue, and branches hung with long moss, as though but lately left by the waters of the deluge. We alighted in a court-yard, and found a party of visitors already there: with some of them I entered a stable, and admired the strength and beauty



NAPOLEON'S TOMB AT ST. HELENA.

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of some English horses kept for the purposes of the farm, to which the grounds of Longwood are now converted.

was about to retire, when the doctor of the island, who was with us, observed, "This was Buonaparte's bed-room." "Yes," said one of the grooms, "and in this corner, where the horse stands, he was laid in state." We were next taken to the house, constructed of timber in England, and sent out to be raised in St. Helena, for Buonaparte's immediate accommodation. It is now used as a barn — fodder for cattle, and implements of husbandry, now occupy the rooms where he walked, read, and conversed. The house subsequently erected for him, and which was scarcely completed when he died, is truly magnificent, and is finished in the first style; its walls and passages are forsaken and silent, and its garden neglected. An officer occupies two rooms of it occasionally; and a French family, employed in the new experiment of the production of silk in this island, lives in some of the out-buildings. From the kitchen floor were taken the three flags that serve to cover Buonaparte's grave, and to mark the place of his interment: they have not been replaced by others, and their absence gives an air of dilapidation to the place, according with the feelings of the stranger, who hears with wonder the cause of their removal. "It was a prison after all!" exclaimed one of our party, while we were admiring the house and its neighbourhood. There was nothing about the house, or the reflections it gave rise to, to induce us to remain longer, so we plucked a few flowers in the garden, and took our leave of Longwood.

Returning about a mile and a half, we came to the nook in the valley where Buonaparte is interred, and walked, by a circuitous and rather dangerous path, to take a nearer view of his grave.

It is a beautiful little spot, to which he used to retire to read, or converse with Madame Bertrand; and it was because he had said, "If I die on this island, I could wish to be buried here," that he was interred in this place rather than elsewhere.

The place is kept by an English sergeant: the walk is neat and clean, and the surrounding hedges filled with flowers. A beautiful spring gushes out hard by, from which Buonaparte was always supplied with water—we all drank of it, and pronounced it excellent. While others were making observations and inquiries, I walked round the grave, and picking up a stone for a memorial, joined the party, which now began to move off towards the carriage, which waited at some distance above us.

In descending the hills on our return, we used only one horse, and had a wheel locked. It was terrific to view the roads we had to pass; but we got down in safety. On approaching James Town, we again noticed, at the head of the valley, a mountain stream which supplies the inhabitants and shipping with water. It leaps from its bed in the mountain, down a steep of considerable height, in a clear connected stream; before it has fallen half the distance it appears scattered like rain, and seems to the eye to be lost or evaporated ere it reaches the bottom; afterwards, however, it collects in a basin called the Devil's Punch-bowl, and again assuming its form as a torrent, hastens through the valley, which it fertilizes; and passing through the town, empties itself into the sea.

At four o'clock we reached the hotel, and sat down to dinner, which to us was indeed a feast. The potatoes, cauliflowers, turnips, and other vegetables, to us who, in our passage from Madras, had been ten weeks on the salt ocean, out of the reach of such articles of food, had a more delicious flavour than any artificial dishes, and excited our thankfulness while we enjoyed them.

After having tasted the blessings of the land for near twelve hours, we entered the governor's barge, and proceeded to our vessel for the night.

On the following morning I returned to James Town, having learned that we should not sail before noon. In my walk before breakfast, I visited the Government gardens, which, from want of earth, are necessarily small; and the

stone quarry, which, of the two, seemed more in character with the nature of the island.

I saw nothing in the state of the people, either black or coloured, to indicate the existence of slavery among them, and it was with surprise I observed the following advertisement against the wall:—

“ To be Let, by Public Auction, on Monday, 29th September 1828, at ——— for one year, Two Male Slaves, one of them an excellent fisherman. Conditions to be mentioned at the time of sale.”

On inquiry, I was informed that slavery was fast diminishing in St. Helena, by influence of a regulation of Government, that all born subsequent to the year 1818 shall be free. The waiters at the inn were pointed out as an instance of the comfort and respectability of many called slaves; none of them are allowed to be sold, but they may be let or hired at the option of their owners; and if desirous of their freedom, and industrious, may purchase it by the labour of a few years. We saw coloured men of very respectable appearance who had thus liberated themselves.

The Africans, and the people of mixed race, with whom I conversed, both old and young, seemed very ignorant on the most important of all subjects. Many of them confessed their inability to read, though there are several schools on the island under the auspices of Government. Just before returning to the vessel, I was told that the schoolmaster in James Town is a respectable character, sober and religious; and in addition to his duties, holds a meeting for reading and prayer, in his own house. I regret I did not see him; and must hope, that in a population of 5000 souls, all nominally Christians, there may be found some who have a knowledge of God in Christ Jesus.

In St. Helena, Europeans seem to enjoy excellent health; their appearance presented a striking contrast to the wan countenances and feeble frames of those of us who had been long resident in India. Still it is an unlovely, though interesting place; and did not raise in my mind the least desire to reside there.—*Methodist Magazine.*

THE COPTS AT CAIRO

At Cairo, I first visited the Coptic Patriarch, to whom I had a letter of introduction. The approach to his residence is through mean and narrow streets; the houses lofty, and apparently ready to fall, and the dust suffocating. On arriving at the door of his convent, the street is so narrow, that the ass on which I rode had just room to turn round in it. You enter the Patriarch's gate by a very small wicket. These circumstances display the humble condition and the timorous spirit of the Christian church in Cairo.

In the first court there were about a dozen Coptic priests collected, who were vehemently disputing. One, who was the scribe, as I judged from his ink-stand and from his receiving fees, beckoned me to sit by him. I said I wished to see the Patriarch, for whom I had a letter.

After some delay, I was taken across a second and larger court to the Patriarch's room. Here, after the ceremony of taking coffee, I observed that on the cushions where we sat were collected many church books in Coptic and Arabic. Having presented him with an Arabic Bible and an Ethiopic Psalter, handsomely bound, which he accepted with manifest pleasure, I acquainted him with my desire of visiting Upper Egypt; and requested a letter of introduction to the different churches: this he readily promised. On my intimating a request for a list of the churches and convents in his patriarchate, I found that, for some reason or other, the request was not agreeable to him; nor could I afterwards obtain this from him, though I more than once endeavoured to prevail. Speaking of Abyssinia as part of his patriarchate, and opening the Ethiopic Psalter, he asked me if I could read it. On my replying in the negative, he said, with an air of great simplicity, "Nor can I." At this I was no surprised; yet it must seem a matter of regret that the Patriarch governing the Abyssinian church should be ignorant of their language.

On Sunday, we went to the Coptic church. Episcopacy and the patriarchal dignity are here exhibited in humble guise. The church is in the convent: the approach to it is by winding avenues, narrow and almost dark; on each side of which were seated on the ground, the sick, the poor, the halt, the maimed, and the blind, asking alms, and scarcely leaving room for our feet to pass. Escaped from this scene, we entered the church, which was well lighted up with wax tapers. There is a recess for the communion table; where a priest, standing by himself, had already begun the service, in the Coptic language. Next to this was a considerable portion, latticed off for the Patriarch, priests, and chief persons; and, behind these, the remainder of the church was occupied by a moving mass of people. The building seems to be about thirty feet square. We were squeezed into that part where the Patriarch, and the priests stood, and I could not help feeling how inevitable contagion would be in such a situation, if the plague were in Cairo. I noticed, with grief, the irreverent behaviour of the congregation: they could not at all hear the priest, nor did they seem interested. Some little boys were laughing and trifling in the presence of the Patriarch; and though one of the priests reproved them, it seemed to make but little impression on them. We were all standing, and many, as is the custom, leaning on crutches. Some blind old men near me took great pleasure when joining in the responses at one part of the service accompanied by the clangor of cymbals: this kind of performance was by no means musical. The Coptic is the only church wherein I have witnessed this custom, which accords literally with the words of the Psalmist, "Praise him with the loud cymbals!" At length the Patriarch read, from a beautiful large manuscript in Arabic, the Gospel for the day. He made several mistakes: a little boy once, and at another time an old man, standing by, corrected him: nor did the circumstance appear to excite the least surprise or confusion. The attention of the people was peculiarly fixed during this portion of the

service: it seemed to me that they understood and valued it. Here also, as in the Coptic church at Alexandria, I remarked that the old people occasionally, with a low voice, accompanied the reading of the Gospel. Who shall say that *Christ* was not present, dimly seen, perhaps, yet felt with secret reverence and affection! "Thou hast little strength, and hast kept my word."—*Memoirs of Pliny Fisk.*

VISIT TO THE SEVEN CHURCHES OF ASIA.

1st Nov.—At half-past eight left Smyrna. We took Martino to provide food and interpret for us. Had agreed before hand with Serkish, an Armenian, to furnish horses, and to go as our guide. He provides one horse for our baggage, one for Martino, and two for us. He takes a servant to assist him in the care of the horses, so that we are in all five men, with six horses. He defrays all expenses for himself, his servant, and his horses, and we pay him 37½ piastres (5 dollars) a-day. We carry a trunk, and two large sacks filled with testaments, tracts, clothes, &c.

We took a circuitous course around the east end of the Gulf of Smyrna; left Bournabat on the right, passed along the north-eastern shores of the gulf, having on our right broken mountains, apparently of granite.

About half-past twelve, stopped to dinner at a Turkish coffee-house. It was built of mud and small stones, and was about ten feet square, and ten high. The roof was of pine bushes; the ground served for a floor; the front was entirely open to the road; the furniture consisted of a sofa, pipes, and coffee-cups. The Turkish landlord sat on the sofa, with a pipe in his hand, and a sword and pistols behind him. He invited us to sit down with him, and a young Arab slave brought us sweet meats and coffee. After eating of food which we brought with us, we obtained a water-melon of the Turk, and resumed our

journey. In the course of the day passed three similar taverns. Passed in sight of a few scattered houses, and three small villages, one of which had a mosque. At half-past three reached the village Menimen. Our road all day was level, passing over a rich plain, having the sea at no great distance on our left, and a range of barren mountains on our right. Met with many camels on the road, and saw some flocks of sheep, and herds of cattle, feeding on the plains.

2d.—At seven o'clock commenced our journey. In three quarters of an hour crossed the Hermus. It is now about six or eight rods wide, and not above three feet deep, but sometimes in rainy seasons it swells into a torrent. Passed in sight of ten small villages, one of which has a minaret. At twelve, stopped at a Greek tavern. It was a small mud house, without a floor, and almost without furniture. Dined on food which we carried with us. Left twenty-four tracts for a Greek school in the vicinity, which we had not time to visit. At half-past four, saw on our left hand, near the road, the ruins of a town, which we concluded must have been the ancient Myrina. The place is near the sea shore, at the head of the gulf. Strabo speaks of Myrina as situated here, or not far distant; and some maps insert the name in this place. Many pillars of granite, eight or ten feet long, and one and a half feet thick, and some fragments of marble, were scattered on the ground. Among them was a large statue of white marble; the arms and part of the head are gone; the body is about six feet long and three thick. Once, perhaps, it was an object of worship; now it lies entirely neglected, as we trust all relics of idolatry will be at some future day. No walls remain, and there is no building on the spot.

At sunset crossed the Caicus. It is about as large as the Hermus, and is now sometimes called the Rindicus.

At six we came to an old khan, now deserted on account of the place being unhealthy. It is nine and a-half hours north from Menimen. Like other khans, it is a quadrangular building, with a large open square in the

centre. The best room we could find had been accessible to cattle, and had neither floor nor furniture; but we could hear of no better lodging place in the vicinity, and we had already been riding three hours in a heavy rain. We began to understand what Henry Martyn meant when he spoke of lodging in a stable. We found three or four Greeks about the khan, but all of them very stupid, and unable to read, and either unable or unwilling to do much for our comfort.

3d. — Resumed our journey at seven — road level and good. At nine our attention was arrested by a smoke arising from a small pond of water in a marsh meadow — we left our attendants, and went to examine it. The pond was about three rods in diameter, and the water near the centre boiled in several places. At the edge it was as hot as the hand could bear without pain. The vapour was strongly impregnated with sulphur.

Entered Haivali at seven; that is, in twenty-five hours, or about seventy-five miles from Smyrna. With some difficulty we found our way to a tavern, and after much delay and perplexity obtained the use of a small apartment; a wooden platform covered one-half of it, and this served us for chairs, table, and bed.

4th. — At an early hour Martino went to the Russian Consul with a letter given us by the Russian Consul at Smyrna, and he immediately sent his janizary to conduct us to his house. There we found a room ready for us, and every necessary comfort generously offered. Such hospitality is welcome indeed, after the fatigue of our journey.

At one o'clock the Consul accompanied us to the College. The two principal instructors are Gregory and Theophilus, to whom we had a letter from Professor Bambas. They received us very affectionately; we gave them some tracts, and proposed to distribute them among the students on Monday, to which they very readily assented. The college, in its present form, was established about twenty years ago; it had previously existed, how

ever, for a long time on a smaller scale. Benjamin, who is now in Smyrna, was for a long time at the head of it. There are now six professors, and about twenty of the older scholars assist in teaching the younger classes. The whole number of students is 300, of whom not above 100 belong to Haivali. About seventy are ecclesiastics. This circumstance is peculiarly auspicious, the Greek priests, as a body, being extremely ignorant; yet almost all the schools in the country are under their instruction. The course of study seems, from the account given us, to be almost about the same as in Scio. The library contains about 1500 volumes. The college building forms a large square (inclosing a garden which the students cultivate), and contains a library-room, a philosophical laboratory, lecture-rooms, and a great number of smaller rooms for the students. The establishment is supported by the Greek community. No pupil pays anything for his room or tuition.

5th, Sabbath.— In the afternoon went out to distribute tracts among all the priests. Every church has some small apartment adjoining it, in which the clergy live. Went to eight churches, and distributed tracts among all the priests. There are forty belonging to these eight churches; they have also at each church a small school under their care, in which the children are taught to read the church service. Heard of only one other church in town, and that a very small one. Found one of the principal priests engaged with a layman in the settlement of an account respecting oil and olives which had been sold for him. Had to wait half an hour before we could get an opportunity to speak with him about tracts. This shews how the Sabbath is observed in this country.

6th.—Went with the Consul to see Paesios, the Bishop of this district: his diocese includes Pergamos, Haivali, and the surrounding country. He is under the Archbishop of Ephesus; his title is Bishop of Elaia, an ancient town which does not now exist. We gave him a Testa-

ment and some tracts, and received from him a letter of introduction to his agent in Pergamos.

Went to the College—conversed a little while with the teachers—gave them a French and an Italian Testament, and 350 tracts for the students.

Haivali is situated on the sea-shore, opposite the island Musconisi, which lies between the town and the north part of Mitylene. The Turkish name is Haivali, the Greek name, Kidonio; both signify quinces. Why these names were given we do not know, as the place produces very few quinces; olives and oils are its principal productions. The streets are narrow and very dirty, and the houses mean—you see no elegance, and very little neatness. The Bishop, the Consul, and the Professors, united in stating the population at 20,000 souls, all Greeks. This estimate seemed to us very high.

We gave orders in the morning for our horses to be ready at 11 o'clock; but both of the horsemen were partially intoxicated, and it was almost two before we were able to set out. Departed much indebted to the Consul for his hospitality.

At half-past six reached the khan where we had dined on Friday. We had left some tracts here, and the landlord inquired about them; it seemed to him a new and wonderful thing, thea men should go about giving away books for nothing.

7th. — Left a few tracts with our landlord, to be given to such as wish for them, and are able to read. Left the khan at half-past seven. At ten we saw at a little distance on our right, the smoke of a boiling spring, and we went out to examine it. The pond of water is smaller, but the smoke is greater, the heat more intense, and the steam more strongly impregnated with sulphur, than at the one we saw on Friday, a few miles south of this. Several smaller springs of the same kind are in sight.

At two we reached Pergamos, now called Bergamo. Our road from Haivali has been generally level, the land verdant. Several flocks of cattle and sheep in sight—two

or three very small villages by the way, and a few scattered houses. We put up at a public khan. The Bishop's letter, and another from a Greek in Smyrna, introduced us to several persons whose acquaintance was of use to us.

Obtained a guide (Stathie Spagnuolo) to shew us whatever we might wish to see in the town and its vicinity. He had fifteen or twenty certificates in Italian and English, given him by travellers whom he had served as a guide.

We went first to see the ruins of an old monastery. The walls are still standing as high as a four-story house, and perhaps 150 feet long. In passing through the town, we found two ancient Greek inscriptions, which we copied. Passed an immensely large building, formerly a Christian church, now a Turkish mosque. This is *said* to be the church in which the disciples met, to whom St John wrote.

8th.—Went up to the old castle, north of the town. Vast walls are still standing, composed principally of granite, with some fine pillars of marble. The castle includes five or six acres of ground, and about half way down the hill is a wall which includes several times as much. Within the castle are large subterranean reservoirs, which used to serve for water and provisions. Most of the walls are evidently not very ancient, and are said to be the work of the Genoese. The foundations and part of the wall seem more ancient, and are said, perhaps with truth, to be the work of the ancient Greeks. Noticed several Corinthian capitals, and copied one Greek inscription.

The castle furnishes a good view of the city. North and west of it are verdant mountainous pastures; south and east, a fertile plain. Nine or ten minarets speak the power of the false prophet.

Returned from the castle, and went to the site of an ancient theatre, west of the town. It is a semicircular cavity in the side of a hill. The semicircle measures about 600 feet. Massy walls of granite are yet standing.

Went next to the amphitheatre. It is a deep circular valley, formerly, no doubt, filled with rows of seats, rising one above another, to enable the spectators to wit-

ness the fighting of beasts, or the destruction of men, on the arena at the bottom of it.

Passed by what is said to be the tomb of Antipas, near the old monastery.—(Rev. ii. 13.) We next visited a building which is called the Temple of Esculapius. It is a lofty vaulted dome, the inside about forty feet in diameter; the granite wall about eight feet thick. We remember to have seen it somewhere stated, that Esculapius once practised physic in Pergamos; that the inhabitants erected a temple to him, and offered sacrifices, and adored him as a god.

There is in Pergamos one synagogue, one Greek, and one Armenian church. At the Greek church we found a school of twenty boys taught by a priest. Gave one tract to each boy, and several to the master; which were received, as our tracts usually are, with many expressions of gratitude. The master then went with us to visit the other priests. We shewed them, in the Romanic Testament, the address to the church in Pergamos, which one of them read. We then gave them a Testament and a number of tracts.

The population of Pergamos is said to be about 15,000; viz. 1500 Greeks, about 250 Armenians, 100 Jews, and the rest Turks. The streets are wider and cleaner than any we have before seen in Asia. As we were about to leave town, a man, to whom we had a letter from Smyrna, brought us three fowls for our journey, and a letter of introduction to Immanuel, a friend of his, three hours on our way to Thyatira.

At half-past one we left Pergamos; at three we crossed the Caicus, and pursued our way along the southern bank through a fertile plain several miles wide, with verdant hills on the north and south, and several small villages at the foot of them. At half-past nine we crossed the river again, and stopped for the night at the house of Immanuel. He is a Greek. His house stands on the river's bank, with a mill in one end of it. He soon told us, that our letter of introduction stated that we were ministers of the Gospel, much interested for the Greeks, and carried

about books for distribution among them; adding, that they had lately built a church in this neighbourhood; and it would be "*a great charity* if we would leave a few books here." We ascertained that five out of ten or twelve men about the mill are able to read, and gave them tracts; we also gave a number to Immanuel, for the priests and others.

9th.—Pursued our course along the same plain. In four hours passed through a considerable village called Soma. The inhabitants are principally Turks;—about seventy families are Greeks. In five hours and a half from Soma we reached Kircagasch, and stopped for dinner. This town is situated at the foot of a high mountain of limestone, called on the maps Temnus, on the south side of the plain. It is said to contain 10,000 inhabitants, viz. 8000 Turks, 1000 Greeks, and 1000 Armenians. There are eleven mosques, and one Greek and one Armenian church. Left a number of tracts for the Greeks. At three o'clock we set out from Kircagasch, and pursued our way at the foot of mount Temnus. Passed two small Turkish villages. The principal productions in this part of the country are grain, cotton, tobacco, and pasturage for flocks. At one time we counted 500 cattle together, attended by the herdsmen and their dogs; in another flock were about as many goats; and in others a still greater number of sheep.

At eight o'clock we reached Thyatira, now Ak-hisar, and put up at a khan. Immediately after we arrived, a heavy rain commenced. At Pergamos we were told, that within a few weeks eight men have been killed by robbers, at different times, on the road between that place and this. We saw a man at Pergamos, who was attacked two years ago on this road, and left for dead. He still carries a scar on his cheek in consequence of the wound which he then received. All these barbarities, however, were perpetrated in the night. We were uniformly told, that in the day-time no danger is to be apprehended. Still our attendants shewed strong signs of fear; and it was not

without difficulty that we persuaded them to leave Kir-cagasch, with the prospect of being out a few hours after dark. From all dangers, seen and unseen, God has mercifully preserved us. May our spared lives be wholly His! We read the address to the church at Thyatira, prayed to that God whom saints of old worshipped in this place, and then retired to rest, commending this city, once beloved, to the compassion of our Redeemer.

10th.—We had a letter of introduction from a Greek in Smyrna to Economo, the bishop's procurator, and a principal man among the Greeks in this town. This morning we sent the letter, and he immediately called on us. We then conversed some time respecting the town. He says the Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown. At present, there are in the town 1000 houses for which taxes are paid to the government.

Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of three or four miles it is almost completely surrounded by mountains. The houses are low, many of them mud and earth. Excepting the Moslem's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and everything indicates poverty and degradation.

There has been some doubt whether Ak-hisar is really the ancient Thyatira. There is a town called Tyra or Thyra, between Ephesus and Laodicea, which some have supposed to be Thyatira. But we have with us the Rev. Mr. Lindsay's letter, in which he gives an account of his visit to the Seven Churches. Ak-hisar is the place which he called Thyatira, without even suggesting any doubt about it. When we inquired in Smyrna for a letter of introduction to Thyatira, they gave us one to this place. The bishop, priest, and professors at Haivali, and the priests in Pergamos and in this town, have all spoken of Ak-hisar and Thyatira as being the same. In the inscription which we copied, the place is called Thyatira. St. John addressed

the Seven Churches in the order in which they are situated; beginning with Ephesus and closing with Laodicea. If Ak-hisar is Thyatira, this order is complete; if not, it is broken.

11th.—At seven we set out for Sardis. Passed in sight of three or four small villages, and at half after eleven stopped to dine at a village called Marmora. It has four mosques, and one Greek church with two priests. The whole number of houses is said to be about 500, of which 50 are Greek. Gave some tracts to a priest and to several others. At one we resumed our journey. At two came in sight of a lake, and made a bend around the west side of it. At four we ascended a hill, and saw before us an extensive plain, through which the Hermus runs, and beyond it mount Tmolus, extending to the east and west as far as the eye could reach. At the foot of this mountain stood Sardis, the great capital of the Lydian kings and the city of the far-famed Cræsus. We crossed the plain obliquely, bearing to the east, and reached Sardis, now called Sart, at half-past six, in ten hours travel from Thyatira; course a little east of south.

Found difficulty in procuring lodgings: at length put up in a hut occupied by a Turk. It was about ten feet square, the walls of earth, the roof of bushes and poles, covered with soil, and grass growing on it. There was neither chair, table, bed, nor floor in the habitation. The Turk seemed to live principally by his pipe and his coffee.

Sabbath, 12th.—After our morning devotions, we took some tracts and a Testament, and went to a mill near us, where three or four Greeks live. Found one of them grinding grain. Another soon came in. Both were able to read. We read to them the address to the church, and then the account of the day of judgment, Matt. xxv. Conversed with them about what had been read, and then spoke of the Lord's day, and endeavoured to explain its design, and gave them some tracts. We had our usual forenoon service in the upper part of the mill, and could not refrain from weeping, while we sung the 74th Psalm

and prayed among the ruins of Sardis. Here were once a few names which had not defiled their garments; and they are now walking with their Redeemer in white. But alas! the church as a body had only a name to live, while they were in reality dead, and they did not hear the voice of merciful admonition, and strengthen the things which were ready to die; wherefore the candlestick has been removed out of its place. In the afternoon we walked out and enjoyed a season of social worship in the field. This has been a solemn, and we trust a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive melancholy turn to our thoughts. Our eye affected our hearts, while we beheld around us the ruins of this once splendid city, with nothing now to be seen but a few mud huts, inhabited by ignorant, stupid, filthy Turks, and the only men who bear the Christian name at work all day in their mill. Everything seems as if God had cursed the place, and left it to the dominion of Satan. — Brother Parsons is unwell. If one of us should be attacked in this place with a lingering and dangerous disease, it would only be such a trial as we have often thought of, and mentioned, when anticipating the mission. Yet such a trial would put our faith and our submission to a severe test. The providence and grace of God alone can give us comfort and support.

13th.—Went out to view more particularly the ruins of the place. Saw the decayed walls of two churches, and of the market, and the ruins of an ancient palace. Two marble columns are standing, about thirty feet high, and six in diameter, of the Ionic order. The fragments of similar pillars lay scattered on the ground. Chandler, who was here about sixty years ago, says five pillars were then standing. All our guide could tell of the place was, that it was the palace of the king's daughter. Ascended a high hill to see the ruins of the old castle. Some of the remaining walls are very strong. Copied two inscriptions.

In the afternoon took leave of Sart, and went across the plain to see the tumuli or barrows on the opposite hill.

In half an hour we crossed the Hermus, and in an hour more reached one of the largest barrows. It is made of earth, in the form of a semi-globe, and, as nearly as we could measure it with our steps, is 200 rods in circumference. From the summit of this 40 or 50 others were in sight, most of them much smaller. Strabo says, the largest of these was built in honour of Hallyates, the father of Croesus, and was six stadia, *i. e.* three quarters of a mile, in circumference.

From these tumuli we went to Tatarkeny, a village one hour east of Sart, on the way to Philadelphia. Arrived in the evening, and put up with a Greek priest.

14th.—At half-past seven set out for Philadelphia. Our road lay along the south side of the plain. On the north side were several villages. In four hours we came to a Greek shop, where we took some refreshment, and gave tracts to two or three men.

In three hours more we reached Philadelphia, now called Allah-scheyer, *i. e.* the city of God. Obtained the use of a small dirty room in a khan, and put up for the night. In the evening Serkish called for Martino in great haste, and said, "The Turks are taking our horses." Remonstrance was in vain. A pacha was coming with some hundred attendants, and horses were wanted, for a few days, for their use. Ours must go among the rest. Martino went immediately to the Moslem, and stated that we are foreigners, had just arrived here, and wished to go on soon. The plea prevailed. The Moslem ordered two men to take the horses, and re-conduct them to the khan. "The heart of the king is in the hand of the Lord."

15th.—Early this morning, Theologus, a Greek, to whom we had a letter of recommendation, went with us to visit Gabriel, the archbishop of this diocese. He has held his present office six years, is reputed a man of learning, but now quite aged, perhaps 75. Formerly, he had one bishop under him; now none, and about 20 priests. His diocese includes Sardis on the west and Laodicea on

the east; but he says there are not above 600 or 700 Greek houses in it. There are five churches in this town, besides twenty which are either old or small, and not now used. The whole number of houses is said to be 3000, of which 250 are Greek, the rest Turkish.

16th. — Read the first chapter of John to the school-master and a priest, and accompanied it with some remarks. Went out with a guide to see the city. From an ancient castle on the south, we had a good view of the place. It is situated at the foot of mount Tmolus, the south side of the plain. It is nearly in the form of a parallelogram, and surrounded by walls now in decay. We counted six minarets. Saw the church in which *they say* the Christians assembled, to whom St. John wrote. It is now a mosque. We went to see a wall about a mile west of the town, said to have been built of men's bones. The wall now remaining is about thirty rods long, and in some places eight feet thick and ten high. The tradition is, that there was a church near the place dedicated to St. John, and when a vast multitude were assembled to celebrate his festival, the enemy came upon them and slew them all. Their bodies were not buried, but piled up together in the form of a wall. The wall seems to be composed principally, if not wholly, of bones. On breaking off pieces, we found some small bones almost entire.

17th.—Brother Parsons' illness continues. It is now more than a week since it commenced. If we pursue our way, as we had intended, to Loadicea, and thence to Smyrna by Ephesus, we must travel a considerable distance in a barbarous part of the country, with the prospect of very bad accomodations. It is disagreeable to think of returning without visiting all the *seven churches*; but Providence seems to call us to do so. Laodicea is at present almost nothing but ruins; and that part of the country presents very little opportunity for missionary labour. We cannot think it our duty to risk health and life by pursuing the journey in our present circumstances, and accordingly resolve to return to Smyrna

18th.—In six hours we arrived at Cassabar. Near this town, the plain in which we have been travelling is divided by mount Sypilus. One part extends west towards Magnisia and Menimen. Through this the Hermus runs. The other part extends towards Smyrna to the S. W., running between mount Sypilus and mount Tmolus. A few moments after we arrived it began to rain.

Sabbath, 19th.—It is pleasant to have a room by ourselves on the Sabbath. The morning was tranquil, and we seemed to feel something of the sacredness of the day, though surrounded by the noise and bustle of business. Martino told some persons last evening, that we wished to see the Greek priests; and about noon three priests and a schoolmaster came to see us. We gave forty tracts to the master for his school, and about as many to the priests, one of them having requested some for a small village in the neighbourhood. They left us with many wishes and prayers for our prosperity, and soon sent us a platter of fowls and herbs for our journey.

20th.—At half-past seven we left Cassabar, and after riding three hours over the plain, we came to the east end of mount Sypilus, and continued our course at the foot of it on the north side. For about two hours we found the mountain high and steep, composed principally of limestone, and consequently barren. A little before we reached Magnisia, we found it composed of earth, and covered with grain and grass, the height not so great, and the ascent more gradual.

Reached Magnisia after a ride of five hours and a half from Cassabar. As we entered the town, we counted twenty minarets. The mosques, as well as their minarets, are painted white, and gave the city a more splendid appearance than we have before seen in Asia. We put up at a khan. Toward evening went out to see the priests and the schools. Found several priests together, and gave them tracts.

Magnisia lies at the foot of mount Sypilus, on the north, about 25 miles N. E. from Smyrna. The streets are wide, and the houses better than we have seen in any other

town or journey, and the market is well supplied. This place is called *Magnitia ad Sypilum*. Magnisia, and Meandrum, more celebrated in ancient history in this place, is situated on the Meander, between Ephesus and Laodicea. It is now called Guzebhissar. This is the town which was given to Themistocles to procure bread for his table.

21st.—Left Magnisia at half after seven for Smyrna. At nine we left the plain of the Hermus, and entered a narrow valley, in which a small rivulet descends from mount Sypilus. Rode half an hour along the stream, and then began to ascend the mountain. This is the first mountain which we have had occasion to cross during our tour. A little before eleven we reached the summit. Here we had anticipated a delightful and extensive view. But the heavy fog completely disappointed our expectations; and we could but just discern the distant summits of Tmolus, Pagus, and the Two Brothers. At half-past eleven we stopped to dine at a Greek tavern, near a small village. While we were eating, a Turkish Janizary came in and ate his dinner, and drank with it at least a pint of raki (brandy.) Such is the regard which Turks pay to the laws of their religion when no other Mahommedans are present.

Leaving Bournabat on our right, and Hodgilar on the left, we reached Smyrna between four and five. The Messrs. Van Lenneps bade us welcome, and invited us to take a room in their house, and a seat at their table, until their families return from their country seat.

In this journey we were absent from Smyrna twenty-one days, and rode about 100 hours, probably 300 miles. In time of sickness the Lord has healed us; in time of danger, he has defended us; in time of doubt, he has guided us. We have had opportunities to sow some precious seed. It may lie buried long in the earth; but the crop, we trust, is insured.

At a subsequent period Mr. Fisk made a visit to Ephesus. On his way he passed through a village called Ainsaluck, where he supposes the Greek Christians settled after Ephesus was destroyed. He there visited the church



RUINS OF EPHEBUS.

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of St. John, now deserted and in ruins, having been occupied as a mosque after the country fell into the hands of the Mahomedans. In this church he saw some immensely large pillars of granite, said to have been taken from the temple of Diana; having thus served successively, as he remarks, in a Pagan, a Christian, and a Mahomedan place of worship. Leaving this place, he rode to mount Prion, and thence set out on foot, in company with a number of gentlemen from Smyrna, to visit the ruins of the renowned Ephesus, which he thus describes:—

“The ground was covered,” says he, “with high grass or grain, and a very heavy dew rendered the walking rather unpleasant. On the east side of the hill we found nothing worthy of notice; no appearance of it having been occupied for buildings. On the north side was the circus or stadium. Its length from east to west is forty rods, or one stadium. The north or lower side was supported by arches, which still remain. The area where the races used to be performed, is now a field of wheat. At the west end was the gate. The walls adjoining it are still standing, and of considerable height and strength. North of the stadium, and separated only by a street, is a large square enclosed with fallen walls, and filled with the ruins of various edifices. A street, running north and south, divides this square in the centre. West of the stadium is an elevation of ground, level on the top, with an immense pedestal in the centre of it. What building stood there it is not easy to say. Between this and the stadium was a street passing from the great plain north of Ephesus into the midst of the city.

I found on the plains of Ephesus some Greek peasants, men and women, employed in pulling up tares and weeds from the wheat. It reminded me of Matt. xiii. 28. I addressed them in Romain, but found they understood very little of it, as they usually answered me in Turkish. I ascertained, however, that they all belonged to villages at a distance, and came there to labour. Not one of them could read; but they said there were priests and a school

master in the village to which they belonged, who could read. I gave them some tracts, which they promised to give to their priests and schoolmaster. Tournefort says, that when he was at Ephesus there were thirty or forty Greek families there. Chandler found only ten or twelve individuals. Now no human being lives in Ephesus; and in Aiasaluck, which may be considered as Ephesus under another name, though not precisely on the same spot of ground, there are merely a few miserable Turkish huts. The candlestick is removed out of his place. 'How doth the city sit solitary, that was full of people!'

While wandering among the ruins, it was impossible not to think with deep interest of the events which have transpired on this spot. Here has been displayed, from time to time, all the skill of the architect, the musician, the tragedian, and the orator. Here some of the most splendid works of man have been seen in all their glory, and here the event has shown their transitory nature. How interesting would it be to stand among these walls, and have before the mind a full view of the history of Ephesus from its first foundation till now! We might observe the idolatrous and impure rites, and the cruel and bloody sports of Pagans, succeeded by the preaching, the prayers, the holy and peaceable lives of the first Christians — these Christians martyred, but their religion still triumphing — pagan rites and pagan sports abolished, and the simple worship of Christ instituted in their room. We might see the city conquered and re-conquered, destroyed and rebuilt — till finally, Christianity, arts, learning, and prosperity, all vanish before the pestiferous breath of a false religion.

The plain of Ephesus is now very unhealthy, owing to the fogs and mist which almost continually rest upon it. The land, however, is rich, and the surrounding country is both fertile and healthy. The adjacent hills would furnish many delightful situations for villages, if the difficulties were removed which are thrown in the way by a despotic government, oppressive agas, and wandering banditti."—*Memoirs of Pliny Flak.*

VISIT TO INDIAN CAVES.

Our attention was directed to the celebrated caves of Carli, which we reached about nine o'clock. They lie about a mile and a half from the main road, situated in a hill of considerable height, and the ascent is by a rugged and winding pathway. The chief excavation is oblong, arched above, and ribbed across by wooden ribs suited to the curve, and inserted in the rock. On each side there are fourteen carved pillars; on the corners of the capital are seated a man and woman. The pillars meet in an elliptical form at the further extremity; and beyond them is a passage round the whole excavation. At the further end, where the cave curves round, there is a Dhagope of great size. The Dhagope is a hemispherical figure, or cupola, rising from a low cylinder, and is surmounted by a large umbrella of stone. This monument is supposed to contain some particle of the bones of Buddhu, or of the sacred elephants; hence the name *Dha*, *bone*, and *geb*, *belly*: the umbrella is the symbol of sovereignty or power. The entrance gateway has something bordering on magnificence; the rock is much sculptured, and has several inscriptions in a character at present unknown. The cave, though dedicated to Buddhu, is occupied by a body of Brahmins. Siva and Bewannie are the deities worshipped in a small temple to the right of the cave. Buddhu is not worshipped; but a face sculptured on the Dhagope, or enormous hemispherical emblem, is daily decorated with red lead, oil, and flowers. Situated near the great cave are a number of lesser excavations, which preserve the appearance of having been colleges for the priests and their disciples. In one part there are three different stories in the perpendicular face of the rock, communicating with each other by stairs within. Each story consists of a large square room cut out of the solid rock, and surrounded by numerous small cells. When our research was finished, we summoned all the people who were near,

caused them to sit down in the great cave, and preached to them. For the first time these gloomy caverns resounded with the Saviour's name; and though we cannot anticipate that these recesses will be changed into a temple for the Almighty, yet we are sure that the glory of these strongholds of enchantment shall depart, and no worshippers frequent them.

Leaving Wassuck at daybreak, we rode six miles along the road; and then turning off into a pathway on the left, proceeded to inspect some excavations in a mountain about a mile distant. The caves surpassed our expectations; they are situated about two-thirds the height of the mountain, are very numerous, and in good preservation. They are decidedly Buddhist; most of them are square, surrounded by eighteen or twenty small cells or recesses hewn in the solid rock. In the centre is a figure of Gaudama, with an attendant on either side. There is one cave a counterpart of that of Carli, but much smaller. In the central hemispherical emblem, a pigeon had made her nest, and was feeding her young ones. At the entrance of many of the caves there are five or six pillars, surmounted by elephants, cows, &c.; beyond these is a passage, and a wall of solid rock, through which is cut a doorway and two windows. In the largest cave, in the recess at the extremity, there is seated a gigantic figure of Buddhu: near him are other forms; but it was too dark and gloomy to admit of our ascertaining what they were. On each side of the portico, leading to the recess, is a figure of an attendant. The giant form is well adapted to strike the ignorant with awe and wonder.—*Missionary Register.*

INTERMENT OF A SYRIAN METROPOLITAN.

Immediately on the death of the Metropolitan, the bells tolled to give notice of it, and shouts of lamentation were heard through the village. The crowds in the house, and

in the churchyard, and outside, were immense. All castes flocked to the place, so that the whole village seemed crowded together; but the lower castes remained at a little distance, on the outside of the burying-ground. Their groans and wailing were beyond all description: they did not appear, however, to proceed so much from grief as from a regard to custom; though, here and there, was found a solitary individual in some remote corner, weeping silently.

Amidst all this noise, the priests proceeded with their ceremonies. The body, wiped with a moist cloth, dressed in the episcopal robes, and anointed with all the insignia of office, was placed in a sitting posture in a chair; many wax tapers, of considerable magnitude, were fixed before and on each side of it; and funeral dirges were chaunted for the soul; this was accompanied by burning of incense. These prayers continued through the night; in the course of which they removed the body, sitting as it was in the chair, into the church, and placed it near the steps leading to the altar, and within the rail dividing the body of the church from the chancel, fronting the west.

During the whole of the following day, funeral dirges were chaunted and masses performed by a large body of clergy, in the presence of a crowded audience. It was proposed by some, that the body should be placed in the Metropolitan's state-palanquin, and carried in procession through the village; but, on its being represented that the body was too stiff to allow of its being introduced into the palanquin, and that the attempt would be attended with great injury to the remains, it was overruled: about four o'clock, however, in the afternoon, the chair was borne by four of the priests, no others being allowed to touch the body, from an opinion of its sanctity, and carried in procession round the church, within the walls of the churchyard, followed by the Metropolitan's state and private palanquins. Solemn dirges were sung, and an immense concourse of people attended. The body was then

brought back again to the church, and carried to the altar; and was raised nine successive times fronting the north, and three times fronting the south. After this ceremony, it was returned to its former place in the church; and all the people, men, women, and children, kissed the hands.

During this ceremony, Mar Philoxenus arrived. On beholding the corpse of his deceased friend, he burst out into exclamations of grief. It was his duty to take the ring, and the pastoral staff and cross, from the hands of the deceased Metropolitan: he did this, and returned to his seat near the altar. The body was then placed in a large wooden chair, nearly six feet high; a wooden cross was hung around the neck, another placed in the right hand, and the pastoral staff at his left hand. In this way it was interred in a grave, a little below the altar, on the north side, opposite the grave of Mar Gabriel, a former Metropolitan, who came from Syria. Mar Philoxenus, being supported by two or three individuals, then approached the grave, and poured a small phial of olive-oil on the head; on returning to his seat near the altar, he swooned, and remained in that state for nearly twenty minutes. The assembly then dispersed.

Every day, for forty days, were masses performed, by some one or other of the priests. Letters announcing the decease were forwarded by Mar Philoxenus to the government of Travancore and Cochin, and to all the churches. In the course of the following days, deputations, consisting of one or more priests and several laymen, arrived from nearly every church; and the feast usual on such occasions in honour of the dead, was fixed upon for the twentieth day from the decease. Provision for ten thousand persons was made; six or seven thousand partook of it. The greater part of the churchyard was covered in with ollas, sufficient to accommodate from a thousand to twelve hundred people, and others dined in the lower rooms of the Metropolitan's house, and in the verandah: after one set had dined, another succeeded: there were in this way four or five changes of guests. No meat or fish was allowed;

but rice in abundance, ghee, curds, oil, pulse, pickled mangoes, ginger, sweetmeats and preserves, butter, milk, cakes, and pancakes fried with sugar.—*Missionary Register*.

SCENERY OF THE SOUTH SEA ISLANDS.

EVERY writer on the South Sea Islands (Mr. Ellis remarks) has been lavish in praise of their scenery.—Malte Brun observes—“A new Cythera emerges from the bosom of the enchanted wave. An amphitheatre of verdure rises to our view; tufted groves mingle their foliage with the brilliant enamel of the meadows; an eternal spring, combining with an eternal autumn, displays the opening blossom along with the ripened fruits.” When speaking of Tahiti, he remarks, that it “has merited the title of Queen of the Pacific Ocean.” The descriptions in Cook’s voyages are not exaggerated, and no scenery is adapted to produce a more powerful or delightful impression on the mind of those who traverse the wide ocean in which they are situated, than the islands of the South Sea. The effect on my own mind, when approaching Tahiti for the first time, will not be easily obliterated.

The sea had been calm, the morning fair, the sky was without a cloud, and the lightness of the breeze had afforded us leisure for gazing upon the varied, picturesque, and beautiful scenery of this most enchanting island. We had beheld successively, as we slowly sailed along its shore, all the diversity of hill and valley, broken or stupendous mountains, and rocky precipices, clothed with every variety of verdure, from the moss of the jutting promontories on the shore, to the deep and rich foliage of the bread-fruit tree, the oriental luxuriance of the tropical pandanas, or the waving plumes of the lofty and graceful cocoa-nut grove. The scene was enlivened by the water-fall on the mountain’s side, the cataract that chafed along its rocky bed in the recesses of the ravine,

or the stream that slowly wound its way through the fertile and cultivated valleys, and the whole was surrounded by the white-crested waters of the Pacific, rolling their waves of foam in splendid majesty upon the coral reefs, or dashing in spray against the broken shore.

Cataracts and water-falls, though occasionally seen, are not so numerous on any part of the Tahitian coast, as in the north-eastern shores of Hawaii. The mountains of Tahiti are less grand and stupendous than those of the northern group; but there is greater richness of verdure and variety of landscape; the mountains are much broken in the interior, and deep and frequent ravines intersect their declivity from the centre to the shore. As we advanced towards the anchorage, I had time to observe not only the diversified scenery, but the general structure and form of the island. Tahiti, excepting the border of low alluvial land by which it is nearly surrounded, is altogether mountainous, and highest in the centre. The mountains frequently diverge in short ranges from the interior towards the shore, though some rise like pyramids with pointed summits, and others present a conical or sugar-loaf form, while the outline of several is regular, and almost circular. Orohena, the central and loftiest mountain in Tahiti, is about 7000 feet above the sea. Its summit is generally enveloped in clouds; but when the sky is clear, its appearance is broken and picturesque.

Matavi bay was the first place where we anchored, or had an opportunity of examining more closely the country. The level land at the mouth of the valley is broad, but along the eastern and southern sides, the mountains approach nearer to the sea. A dark-coloured sandy beach extends all round the bay, except at its southern extremity, near One-tree Hill, where the shore is rocky and bold. Groves of bread-fruit and cocoa-nut trees appear in every direction, and, amid the luxuriance of vegetation everywhere presented, the low and rustic habitations of the natives gave a pleasing variety to the delightful scene.

In the exterior or border landscapes of Tahiti and the other islands, there is a variety of objects, a happy combination of land and water, of precipices and plains, of trees often hanging their branches, clothed with thick foliage, over the sea, and distant mountains shewn in sublime outline and richest hues; and the whole, often blended in the harmony of nature, produces sensations of admiration and delight. The inland scenery is of a different character, but not less impressive.

The landscapes are occasionally extensive but more frequently circumscribed. There is, however, a startling boldness in the towering piles of basalt, often heaped in romantic confusion near the source or margin of some crystal stream that flows in silence at their base, or dashes over the rocky fragments that arrest its progress: and there is the wildness of romance about the deep and lonely glens, around which the mountains rise like the steep sides of a natural amphitheatre, till the clouds seem supported by them:—this arrests the attention of the beholder, and for a time suspends his faculties in mute astonishment. There is also so much that is new in the character and growth of trees and flowers, irregular, spontaneous, and luxuriant in vegetation, which is sustained by a prolific soil, and matured by the genial heat of a tropic clime, that it is adapted to produce an indescribable effect. Often, when either alone, or attended by one or two companions, I have journeyed through some of the inland part of the islands, such has been the effect of the scenery through which I have passed, and the unbroken stillness which has pervaded the whole, that imagination, unrestrained, might easily have induced the delusion, that we were walking on enchanted ground, or passing over fairy lands. It has at such seasons appeared as if we had been carried back to the primitive ages of the world, and beheld the face of the earth, as it was perhaps often exhibited, when the Creator's works were spread over it in all their endless variety, and all the vigour of exhaustless energy, and before population had extended, or the genius

and enterprise of man had altered the aspect of its surface.

The valleys of Tahiti present some of the richest inland scenery that can be imagined. Those in the southern parts are remarkable for their beauty, but none more so than those of Hautaua, Matavan, and Apaiano. Those portions of them in which the incipient effects of civilization appear, are the most interesting; presenting the neat white-plastered cottages in beautiful contrast with the picturesque appearance of the mountains, and the rich verdure of the plains.—*Ellis' South Sea Islands.*

CHAPTER VIII.

CONVERSIONS.

"Thou spirit of the Lord, go forth;
 Call in the south, wake up the north;
 Of every clime, from sun to sun
 Gather God's children into one."—*Montgomery*

CONVERSION OF A CHEROKEE INDIAN.

JOHN ARCH was born about the year 1797, in a part of the Cherokee country called Nunti-ya-lee, which is surrounded by almost impassable mountains. There also he spent the years of childhood and youth. His mother died when he was very young, and his father taught him nothing except to hunt deer and other wild animals of the forest.

When he had become fully instructed in the art of hunting, and old enough to travel all day through the woods, his father left him to seek his own support. He was remarkably successful in hunting, always killing more game than his companion, and received a great deal of praise whenever he returned to the village. The last year, however, which he spent as a hunter, his companion succeeded better than himself, which so mortified him, that he was ashamed to return home, and resolved to hunt no more. In speaking of this period of his life, five years afterwards, he said, the world then appeared empty and vain; life seemed a burden; a deep melancholy seized upon his spirits, and nothing could afford him relief. This was in the year 1818, when he was about 21 years of age.

Going, soon after, with several of his countrymen to Knotville, in East Tennessee, he there met, incidentally, one of the assistant missionaries among the Cherokees. The missionary soon perceived that he was desirous of learning to read, and advised him to apply for admission to the school at Brainerd. He was so much interested in the prospect thus opened before him, that he could not wait to re-visit his home, but travelled through the woods nearly 100 miles, to the late Mr. Hicks', well known to patrons of the Cherokee mission as an excellent Christian chief, and there inquired the way to the missionary school.

His dress and appearance when he came to Brainerd, shewed at once that he belonged to the most uncultivated portion of his tribe; and he had spent so many years in savage life, that the missionaries received his application with reluctance; but having heard his story, and noticed the marks of intelligence which his countenance exhibited, they consented to take him on trial.

He informed them, that having lived on the borders of North Carolina, and near the white people, he had attended school, a short time when quite young, and had learned the letters of the alphabet. After his removal from school, he studied his spelling-book till it was worn out, and had ever since desired to learn to read; but being too poor to support himself at school, and having worn out his book, he had relinquished the hope of learning, and nearly forgotten all that he had known. He once travelled to Washington, where he received some tokens of kindness from Mr. Madison, then President of the United States; but it was the state of despondency into which he had been thrown by his unprosperous pursuit of the chase during one whole hunting season, which was the principal cause of his looking for enjoyment beyond the confines of his native forests; and it was the interview with the missionary at Knotville which had led him to determine on cultivating his mind at school. He said that he had never before been in the part of the country where the school was situated, nor had he heard of the school till

informed of it in the manner above stated; but he had come with the intention of remaining, if possible.

His views on religious subjects, before and after his coming to Brainerd, as he subsequently described them to one of the missionaries, were as follows:—

“ He always believed that there was a Great Being above, but supposed he took little or no notice of his creatures here below. With regard to man, his prevailing impression was, that when he died he ceased to exist, and that there was no future state. He had heard it said, however, that men lived after death, and that the good went to a place of happiness, and the bad to a place of misery; and he sometimes thought this might be true. But he was persuaded, he said, if this were true, that he must go to the place of misery, for he was bad, and had no idea that his character could be changed.”

Not long after his coming to Brainerd, he was convinced that there was a future state of rewards and punishments; but he saw not how any, who had been once sinners, could be pardoned and saved. On this account he became very much distressed; and the more he saw of his own sinfulness the more distressed he was, until he began to wish he had never known any of these things. He had, indeed, heard the missionaries say, that the greatest of sinners could be saved through the blood of Christ, but he did not believe it. In his apprehension it seemed plain that the sinner could not become holy, and thus gain admittance to Heaven. When, however, the method of salvation, as revealed in the gospel, and exemplified in the experience of good men, was more fully explained to him, he saw his error; but perceiving in himself a repugnance to this method, that repugnance seemed to him to be more criminal than all his other sins, and his distress became almost insupportable. One whole night he lay awake, expecting, as he said, sudden destruction; and such was his terror, that he trembled all the while. But in the morning a new scene opened—then the way of salvation through the Lord Jesus appeared perfectly reasonable, and exactly

suited to his case; and the thought of being saved in that way, and in no other, gave him unspeakable joy.

From that time he lived a consistent Christian, spending the remaining part of his life in the instruction of his countrymen, acting the part of an interpreter to the missionaries, assisting in the preparation of school-books, in the establishment of missionary stations, and in the translation of portions of Scripture into the Cherokee language. In short, he was peculiarly anxious to maintain the honour of the missionary character among his people, and to shield the Christian name from reproach. And wherever he went, by answering objections, exposing calumnies, and exhibiting the excellencies of the religion of Christ, he left a sweet savour to the honour of his God, and the great benefit of his Christian brethren.

He died calmly on the 18th of June 1825, his peace of mind being uninterrupted to the last. When told, just before his decease, that the pains he felt were those of dissolution, and that in a few minutes more he would be in eternity, his countenance indicated great pleasure, and raising his hand, he said, 'Well it is good!' These were the last words he was heard to utter. He was buried near the grave of Dr. Worcester. His age was about 28 years, and 7 years had elapsed since he first came to Brai-nerd. — *Scottish Missionary Register*.

THE CONVERSION OF A BIRMAN SAILOR.

Moung Ing was born in Bike, a town belonging formerly to a Pegue province, but now under the Birman government. The early part of his life, previous to his becoming a sailor, was spent in fishing; an employment, in the view of a Birman, inseparable from guilt, as destruction of life is its result. While engaged in this occupation, his conscience so frequently reproved him, that he could no longer continue it, and he engaged as a sailor in navi-

gating the small craft that are sent backward and forward from Martibum to Rangoon.

In this situation he had remained several years, when his conscience again became alarmed at the recollection of his former guilt in destroying the lives of so many of his fellow-creatures, and he resolved to seek for some means by which he could expiate a part at least of his crimes. Having heard of a celebrated teacher at Rangoon, whose eminently holy life induced his disciples to perform such meritorious actions as would secure them the enjoyment of a state of bliss for many years—in making one of his voyages thither, he resolved on remaining for some time at that place, and on obtaining from his teacher a more perfect knowledge of the Boodish system of religion than he then possessed. He accordingly made application, and was received as a member of the teacher's family.

Moung Ing now commenced in earnest his religious life. He adhered strictly to the instructions of his guide, accompanied him to the pagodas, kept fasts, and made offerings as he was directed; submitted to the most menial acts, such as clearing away grass, and sweeping the grounds attached to the habitation of the priests; performing, as far as he was able, every duty enjoined in the writings of Gaudhma, or that is considered in any degree meritorious. At the expiration of one year, he found himself as far from a state of ease and safety as when he commenced the useless routine.

In this state of mind, he had come to the conclusion to leave his instructor, and again embark on the sea, feeling it was vain to seek for security where none was to be found, and often wishing, that, instead of being born a man, he had been created an inferior animal, since in that state his capacity for committing sin would have been more limited. He had determined on returning to his native place, when, two or three days previous to his departure, he overheard one of his neighbours telling another, that a singular teacher had arrived from a foreign country, whose object was to instruct the **Birmans** how to

obtain happiness beyond the grave: that he spoke of one eternal God, and Jesus Christ his Son; that he conversed familiarly with the poorest people, gave writings to all who desired them, and lived in a white Zayat* on the pagod road. This intelligence, so unlooked for, gave a new impulse to the desponding feelings of Moug Ing, and before the rising of another sun, he found himself in the porch of the white Zayat. On opening the doors of the Zayat, the keeper was surprised to see, at so early an hour, a stranger, who immediately inquired if that was the residence of the foreign teacher. At nine o'clock Mr. J. went to the Zayat, and the first object he perceived was the stranger, whose external appearance made no very favourable impression on his mind, being of an athletic form, much darker than the Birmans in general are, and remarkable for a deformity in some of his features. He said nothing to Mr. Judson of his object in coming, but busily employed himself in reading a tract, and Matthew's Gospel, until the entrance of several Birmans, with whom Mr. J. began to converse on the subject of religion. The tract was immediately laid aside. The eyes of Moug Ing were riveted on the speaker, and remained so during the conversation. Thus he passed the whole day a silent listener, without asking any questions, or being himself interrogated. The next morning the stranger again made his appearance, and spent the day in the same manner. On the third day Mr. Judson inquired respecting his object in thus daily visiting the Zayat. He said that his sole object was to obtain religious instruction. The Zayat, during the day, being full of strangers and inquirers, and wishing to be particular in his interrogatories, Mr. J. invited Moug Ing over to the mission-house, when the following conversation took place.

Mr. J.—Have you ever committed sin?

M. I.—I have done nothing but sin ever since I was born.

* Zayat is the name of a building erected on the public roads for the convenience of travellers, and is often used as the daily residence of instructors.

Mr. J.—How have you sinned?

M. I.—I have worshipped false gods; I have broken the commands of the true God.

Mr. J.—What commands of the true God have you broken?

M. I.—He has commanded us to love him with all our hearts, and our neighbours as ourselves. Both of these commandments I have broken; for I have not even known God, and I have been very far from loving others as myself.

Mr. J.—How do you know that God has given these commands?

M. I.—I have heard your conversation for three days past. Your manner of reasoning has convinced me that there is an eternal God, and my conscience assures me that I have sinned against him; besides, I have read these commands in the sacred book.

Mr. J.—In consequence of having thus sinned against your Creator, what are your deserts?

M. I.—I deserve no favour, no mercy, and, according to the Birman system, there is no hope for me.

Mr. J.—Do you see any way of escape from what you deserve?

M. I.—Yes: I read in the same book which taught me that I had broken the commands of God, that Jesus Christ, his Son, has suffered a cruel death, and thereby made atonement for offenders.

Mr. J.—Will all offenders be saved from what they deserve, in consequence of the atonement of Jesus Christ?

M. I.—Your sacred book informs me that the true disciples of Christ only will be benefited by his sufferings.

Mr. J.—What is requisite, in order to become a true disciple?

M. I.—We must believe on him, trust in him, and keep his commands.

Mr. J.—Are you a disciple of Jesus Christ?

M. I.—In heart I am a disciple, but my body has not yet become one.

Mr. J.—What do you mean by saying that your body has not yet become a disciple?

M. I.—The sacred book informs me, that he that believeth and is *baptized* shall be saved. Now, in my heart I believe, that beside Jesus Christ there is no way of salvation; but my body has not yet been baptized; therefore I feel that I am not a *whole* disciple. It is now my wish to become an entire disciple by being baptized.

Mr. J.—How do you venture to change your religion? Do you not know, that by thus doing you expose yourself to the anger of your king, and will be liable to be executed?

M. I.—I am aware of that; but my king has power only over my body; he has no power over my spirit—that he cannot destroy. If he chooses to put me to death, the power is his, and I must die. But I am resolved on becoming a *full* disciple of Jesus Christ, and the consequences will be according to the will of God.

The mission family were exceedingly interested in this artless relation, and all united in the sentiment, that nothing short of a divine influence could have imparted such consistent views of the gospel in so short a time. He again repeated his request to be baptized; but, on further inquiry, Mr. Judson found that he was under an engagement to go to sea, and must embark the next day; and having had no opportunity of observing his common habits of living, it was thought advisable that baptism should be withheld.

On the next day, just as the vessel was on the point of sailing, Moug Ing obtained leave of his captain to go on shore once more, and his steps were immediately directed to the Zayat. His appearance at that time was particularly solemn and interesting. He felt very desirous to be released from his engagement to go to sea, that he might have an opportunity of obtaining religious knowledge, and of so far manifesting the sincerity of his conversion, as to obtain baptism. Mr. Judson endeavoured to encourage and comfort him, gave him tracts, and Matthew's Gospel (the

only portion of Scripture then translated;) and after praying, and committing him to the care and protection of his Heavenly Father, parted, as he then feared, with this interesting convert for ever.

Two or three months after the circumstance just related, Mr. Judson, on account of the ill state of Mrs. J.'s health, embarked for Bengal, and was absent about six months. On his return, he inquired if any one had seen or heard of Mounç Ing; and on being answered in the negative, thought it probable he would never be heard of more.

God, who had in part enlightened the mind of this heathen, did not, however, suffer him to remain without obeying, so far as he was able, the positive commands of his Redeemer; and in two or three months after Mr. Judson's return from Bengal, he had the inexpressible pleasure of seeing Mounç Ing ascend the stairs of the mission-house, and of hearing from him an interesting relation of events, which served to corroborate the opinion already formed, that he was a decided convert and a true Christian.

He informed Mr. Judson, that after completing the voyage in which he had engaged, he returned to Bike, his native town. He immediately informed his mother and relatives of the treasure he had found, exhorting them to believe in Jesus the Saviour of sinners, and constantly read to them tracts and portions of the Scriptures. A Portuguese Catholic priest resident at the place, hearing of the commotion excited by this intelligence, sent for Mounç Ing, told him he was deluded, and that there was little truth in what he had communicated to his friends, desiring him at the same time to lend him, for a few days, Matthew's Gospel. This request he complied with; but on sending for it, the priest informed him that he had thrown it into the fire, but would give him a better book in its stead, which proved to be a translation of the Catholic Liturgy into indifferent Birman. Mounç Ing found no food in this book, as it exhorted to the performance of meritorious acts much in the Birman style, and he

constantly deplored the untimely end of those precious instructions contained in the gospel. Accordingly, with the hope of having it replaced, and to gratify his original desire of becoming a *whole* disciple, he again embarked for Rangoon. But how great was his disappointment on his arrival, at finding Mr. J. had gone to Bengal, and the hope of his return was uncertain. With desponding feelings he revisited his native town, without having accomplished his object, much fearing that he should never have it in his power to profess publicly the religion of Christ; determining, however, to go again to Rangoon, when a sufficient time had elapsed to render it probable that Mr. J. might have returned from Bengal. He had therefore embraced the present opportunity, and his joy was now as great in again finding Mr. J. as his former disappointment had been severe. He now begged Mr. J. that his baptism might be delayed no longer, but that he might be admitted a member of the little church then forming in Rangoon. The baptism of Moug Ing soon afterwards took place, and he has continued to walk worthy of his profession, evincing an ardent thirst for divine knowledge, and no common capacity in its acquisition. Instead of Matthew's Gospel, which he so much lamented, he has now half of the New Testament in his native language; and he studies it with that care and attention, which excite the hope that he will at some future time be able publicly to preach those doctrines to others from which he has himself derived so much peace and consolation. He is remarkably humble and affectionate in his daily deportment, and is much beloved by the other converts.—*Burmese Narratives.*

THE CONVERSION OF WESLEY ABRAHAM.

Arumaga Tambiran is a native of the province of Tanjore, in Southern India, so much celebrated for numerous and splendid temples, and for a population inveterately pre-

judiced to caste and heathen superstition. He was born of highly respectable parents, and had the advantage of what is esteemed among his own countrymen a good education. He was zealous above many of his equals in seeking knowledge, but appears never to have been satisfied in the degradation of heathen worship. This he pathetically laments in a stanza composed by himself, and sung at his baptism:—

“ Born in heathenism, wandering in darkness,
Walking to bathe in holy waters ;
Although, like a poor dog, I attended every heathen place,
Even all the country around, *what wisdom could I see ?* ”

At a very early age he lost his parents, and became united to the sect of Siva, under a celebrated *gooru*, or priest, one of his relations. After making pilgrimages of many thousand miles, and which, perhaps, have been seldom equalled even in this land of pilgrimages, he came back to the place of his birth and the first associations of his life. There he had time for reflection,—in those moments when he brought to mind what he had passed through, and how all his companions who set out with him on those weary pilgrimages had perished to a man ; some by fevers, others by wild beasts, and he only left alive ; his spirit was agitated, and he groaned within himself with disquietude of conscience.

The cause of Christianity among the heathen may not always appear to outward observation rapidly advancing ; but by it a standard is set up, which displays the amiable nature of truth and holiness, and exposes the deformity and depravity of vice. Tambiran conversed with several native Christians, and heard the gospel from the lips of its ministers. He felt the appeals of the Christians against the besotted maxims and usages of a defiling system of heathenism, whose vain sacrifices and bloody orgies proclaim in every high place, that its worship is that of devils, and not of the true God. It is affecting now to hear this new convert speak on this point ; and he did not forget to express his feelings in the hymn before mentioned, where, in addressing the Lord Jesus, he says,—

" From this country let heathen superstition flee away,
O Priest!—O Holy!—O Mighty!—O Truth.
Help to my soul; there is none except thee!"

At the great festival of Milapur, held annually, about a mile from the mission-house, we commenced a vigorous system of distributing tracts, and conversing with the people. One Sunday morning, in the month of February, on descending from the pulpit, I addressed Jabez, the converted Brahmin, and other teachers, with great earnestness, asking, "What can we do for these miserable heathen? Tens of thousands are around us perishing in their sins, and in their blood! None seem to lay this to heart. You must become fishers of men!—you must go out into the streets and lanes of this great city; go as watchmen and sound the trumpet!" Many persons began to receive tracts, and eager inquiry for instruction was made at the mission-house. Numerous conversations took place with the heathen, and the Holy Spirit was evidently at work among the people.

During the time these things were in progress, several friends visited us. Mr. and Mrs. Dwight, relatives of the celebrated Dr. Dwight of the American mission, proceeding to Madura, remained a few days, and took a lively interest in the work among the natives. On Whitsunday I baptized two very promising adults, John and Philip. The latter had been employed in a temple in Madras, decorating the idol with flowers daily. The other was a disciple of Arumaga Tambiran. It was owing to this circumstance that the disciple was sought after. His former teacher had heard of his conversion and public baptism, which led to the first interview between Tambiran and myself. On conversing with this respectable person, I made some inquiries, as usual, concerning his former life and present engagements; but the all-important subject of man's salvation presently occupied our attention. His mind was open to conviction; he had already seen that an idol is nothing; he was exceedingly candid, and wished more instruction on Scriptural subjects. He read the holy re-

cords with increasing delight, and began to make his visits more frequent to the mission-house.

And now the conflict commenced.—Satan, while his goods were safe, was at peace, but a stronger than he coming to spoil his goods, and rob him of what he imagined he had already secured, stirred up all his rage!—The heathen, the friends and disciples of Tambiran, were alarmed and became jealous. They watched him narrowly, and it required great caution to pay us a visit, or to see our people without other persons being present. Numbers of heathen attended their teacher, and scarcely ever left him alone. They engaged him in reading poetry and other heathen works; thinking, perhaps, that in having heathen ideas constantly before him, he must remain strong in superstition; but there was at work an agent, the Holy Spirit, which, though unseen, and unbelieved in by them, overthrew all their devices.

At this period I heard that Tambiran was indisposed, and we, in our turn, began to be alarmed lest something should have been administered to him. Some of his followers had left him in great anger, because he endeavoured, while teaching them, to show that the Bible must be a better guide to happiness than any Vetham which they possessed. Several disciples could endure this no longer, and became so enraged that they had their long hair cut off and their heads shaved, in token that they had renounced him as their gooru for ever. Not hearing from him for some days, I began to apprehend he might be worse than was represented, or that his mind was not yet fully made up to risk the danger of an open profession of Christianity. He wished to see me at his own residence, and received me very politely. His personal appearance, I observed, was much altered; he was weak, and bore marks of great anxiety. Jabez, the converted Brahmin, was with me on this visit; we conversed with Tambiran, and he stated that he should have much trouble to escape from these heathen delusions, but declared his firm resolution to carry his intentions into effect without delay, or his

death among them might prevent it. We prayed with him that the Lord might comfort him and direct him in all things, and save him out of the hand of the heathen.

On Friday evening, the 1st of July, Tambiran alighted from his conveyance at the mission-house, and in a most affecting manner said, "*Now I cast myself upon God's Providence and this mission, and hope never to be forsaken;*" and added as I led him in, "*May the Lord Jesus help me!*" All our Christian people and children were astonished; and nothing but anxiety and prayer seemed to occupy them. The scene was peculiar and deeply interesting. Here was an aged venerable man, highly respected by his own nation, who had wandered through the mazes of heathenism for half a century, in search of comfort and peace to the soul; but being disappointed, was arrested by the gospel message, and having heard of Jesus the Saviour, now fled for refuge to the hope set before him.

Thus he expresses himself in the verses which he has composed:—

"Is there any religion in the world worthy to engage the attention of men, except the divine religion taught by Jesus Christ? If we examine the pure gospel, we shall find in it incomparable and ancient divine wisdom, and the true doctrine of salvation by Jesus Christ, and that gospel will remove the darkness of the people of this world."

The next morning, the last disciple, who had accompanied him to the mission-house, fled from him.

No sooner was it known among the people on Saturday, that Tambiran had removed from his residence, than great searchings of heart took place; and it was presently discovered that he was at Royapetta mission-house. Messengers from all parts of Madras came to ascertain the fact, and great excitement existed. It was only afterwards that we became informed of the numerous plans devised to carry him off by force. The great number of heathen who visited him on Saturday and Sunday, considerably heightened our fears that all was not well intended. We

had no police near in case of a sudden attack. On Monday there were companies of men in different places around the mission-house, appearing as if some serious matter occupied their thoughts; still I could not imagine any violation of the law would be attempted in the very neighbourhood of the courts of law themselves. About noon, a very rude heathen was sent, who demanded why Tambiran had washed off the holy ashes and laid aside his neck beads, the signs of his office. At two o'clock I went to Black Town on business, but I became restless and alarmed lest any evil should take place in my absence; I therefore returned home, leaving the missionary prayer-meeting, where I was expected to give the address, to others. Just at the dusk of the evening I saw half a dozen people walking among the trees toward the gate, when the converted Brahmin came and said, "Tambiran is going to speak to a Mujeliar in a carriage." I exclaimed, "that is to carry him away by force." Immediately I heard cries "Help, Help, Master! Alas! alas! they are forcibly taking him away." They were pushing his head into the conveyance when I seized them, demanding of the person in the carriage what he meant by this outrage. With much difficulty Tambiran was separated from the gripe of the persons who held him, and taken safely to the house, dreadfully alarmed, saying, "Surely God is good—surely God has saved me! The man came guilefully to lead me out to speak to the Mujeliar at the gate; if they had got me away, I should not have been left alive twenty-four hours—they would have beaten me to death." This was a very remarkable deliverance; the heathens had watched till the missionary went out, but I came back before their plan was accomplished: I did not intend to return till late in the evening, but was led to do so while musing on the subject. And if such help had not been near, doubtless they would have succeeded in their wicked purposes. The next morning, pretensions to take out warrants against us for forcibly detaining Tambiran, led to his appearance at the police office; when he made the affidavit, the substance of which

is contained below.* After this attempt, the people were more anxious than ever to visit him, but we deemed it prudent to use more caution in admitting them. Hundreds of natives, of all classes, came to the mission-house daily, and stood on the roads near it, and the conversation of those who travelled on the way was on this topic. Tambiran now resolved to cut off the long hair and beard, which for so many years no razor had been allowed to touch. This act caused another shock to the heathen. They had some expectation that he might have been drawn away by device or guile, but when this decisive act came to their ears, hope expired. On the second Sunday in July, the new convert appeared for the first time divested of his heathen robes, and worshipped, with the great congregation, at the feet of Him who had wrought by his Spirit the wonderful change; while numbers of heathen who would not defile themselves by entering the Chapel, gazed, and thronged the doors and windows on every side of it.

* Tambiran, who had submitted to put on his brethren's robes again, only that he might be identified at the police office as the head of his order, on that occasion nobly spoke and said—"Sir, I am a man well known in Madras, having resided in this city since 1824. I was born in the province of Tanjore. I was united very young to the sect of Siva, in whose robes I appear before you this day. For many years I was engaged in travelling, by way of Delhi and other great cities, to the holy places of the Hindoos. I dwelt three years at Cash, in Bengal; thence I travelled along the coast to Madras, by way of Juggernaut. I visited all the holy places in the South of India, and went by Ramiseram to Ceylon; visited Mannar, Colombo, Candy, the holy place called Katteragam, on the east side of Ceylon, and returned by Batticaloe, Trincomattee, and Jaffna, to the Continent. Fifty years of my life have thus been spent. I sought all heathen books, but found *nothing for the soul*. I have taught many hundred disciples, as you know" (for the magistrate knew him well, and congratulated the missionary on having such a convert.) He continued: "I found nothing in *heathen books*, in heathen temples, in heathen ceremonies, to *satisfy the soul*. I met with this minister (pointing to Mr. Carver), and he opened to my understanding the way of salvation, the treasures of the Scriptures; they sulked my dissatisfied heart. I went again and again to the missionary; I determined to abandon heathenism! By heathenism I got money in abundance, and honour; I was *worshipped* by my disciples; but my soul shrunk back at the blasphemy against the God of whom I had heard. I knew not how to escape from my heathen friends and disciples, who were about me on every side, when this minister, Sir (looking at the magistrate with great respect and firmness), this minister, Sir, offered me an asylum, a place in the mission premises. There, Sir, I went of my *own free choice*; there I was when the heathen made the violent attempt to carry me away by force; there I wish to remain and be baptised in the name of *Jesus*; to teach others also of this Saviour, as some little attempt to remedy the evils of having taught so many heathen disciples a false way in time past."

For some weeks the numbers who visited Tambiran appeared to increase, and both he and the missionary were engaged from morning to evening in conversation. Every day that the baptism was delayed, furnished encouragement to the dark designing part of the heathen, that they might yet prevent such a disgraceful defeat by temptations of one kind or another; and this created on our part no ordinary anxiety. Messengers were going to and fro with sometimes very flimsy excuses, but they all seemed to tend to one point,—to shake, if possible, the confidence of the new convert. At this time the party of new missionaries arrived from England, which both gladdened our hearts and strengthened our hands. I had been contending single-handed with this phalanx of the enemy, having all the extensive Madras station in my charge; but now the battle was turned against our adversaries, and a shout of help! and victory in the name of the Lord was in our camp! It was resolved that the baptism should take place before the brethren went to their stations; and the first Sunday in August was fixed as the time for the reception of the convert into the church of Christ by that solemn ordinance. On Saturday morning, the day before the baptism, I received a letter from a respectable person, stating to this effect:—that thousands might be expected at the baptism—that he had good authority for saying that the heathen determined to carry off Tambiran *either alive or dead*—that he would advise me not to expose myself—and that an attack on the mission-house was meditated that night. This I made known to the brethren. We had in the house five missionaries; yet I thought it most

To this affidavit he was about to be sworn, when the Brahmin put the leaf of a certain shrub into his hand, as is usual with the heathen. He looked earnestly at the missionary, and at the magistrate, and then requested very respectfully that he might be sworn on the Bible! This quite surprised all near him. The magistrate asked if he was baptized? and being answered in the negative, observed, "that form will not do at present: when you are baptized, then the Christian way will be used." The summons taken out against the rich man and others, who had attempted to carry him off by force, had been issued; but we concluded, that as we only sought the protection of the law, we should now stay proceedings, which was done accordingly.

proper to give due intimation to the superintendent of the police, who took such steps as entirely preserved the peace. A sergeant and four police peons were stationed during the night in the mission premises, having others at points whence they could be called if needful; none of us enjoyed much sleep; voices and murmurs were heard around, but no attempt was made to disturb us. At seven o'clock in the morning we proceeded to the chapel, distant nearly four miles; two policemen attached themselves to each conveyance, with the serjeant who accompanied us. Crowds of natives had filled the chapel and the street in front of it, and we could only obtain admittance by a private entrance. The police had mixed with the congregation to prevent any rush or accident; and although the chapel was crowded to excess, every thing was conducted with the greatest decorum. The breathless anxiety—the deep silence—the earnest attention manifested by Europeans, country-born persons, and natives, increased the solemnity of the whole service. But when Tambiran approached the altar, the congregation rose simultaneously to witness the act of his renouncing heathenism. There he gave up his yellow robes—the sacred locks of hair—and the Lingam, the abominable object of adoration among so many of the Hindoos. He then received from the hands of the minister a copy of the sacred scriptures and the liturgy, in the Tamul language, and knelt down; and after a gentleman had audibly pronounced “WESLEY ABRAHAM,” he was solemnly baptized “in the name of the Father, and of the Son, and of the Holy Ghost.” The Christian part of the congregation then stood round him, and joined in singing the hymn of praise which he had prepared, and which has since been published in Tamul and English, and sought for by thousands of the natives. The last stanza is here given:

“Encircling the temple in holy processions, with prostrations and tears,
In every street, and every place, I saw the same figured images
Adorned with garlands, flowers, beauteous vestments, and jewels;
And at all other feasts I slavishly served.
O liberating Lord God!—O all gracious teacher! O triumphant Deity!
Thou who graciously receivest me at thy feet:

I worship thee, the Lord Jesus!
I worship.”

The Rev. S. Hardey, who had just returned from England, preached a very appropriate sermon in the Tamul language. The people seemed unwilling to retire, although they had been assembled upwards of four hours. For some time we continued enclosed by the crowd, and when we wished to depart, we could only do so by the help of the police. *Wesley Abraham*, myself, and another brother, entered one conveyance, and when we had obtained room to pass (six police being attached to the carriage), *the whole native assembly in the street gave one mighty shout* as we drove away. Thus was accomplished, without any accident, this long to be remembered circumstance.

At the conclusion of this narrative, a few observations may be thought necessary. An event of this kind taking place among the heathen, in the heart of a great city, could not be divested of its usual accompaniments. No description of tale invented by the heathen, especially those who cling to caste, which he had renounced, could be too gross for circulation. Suspicions among cold-hearted Christians, and haters of the spread of the Gospel, were not wanting; and those persons were ready to distort the simplest matters. Intentions which never entered the mind of any one connected with this affair was confidently published, and attempted to be fastened upon us.

On the day of the baptism, about fifty copies of the verses were delivered to the people; but the avidity of the natives to obtain them led the police to request that no more might be given at that time, lest, in the pressure of the crowd, accidents should occur. Three editions in a few weeks could not satisfy the demand. Every one wanted a copy,—they were carried far and wide by the natives—sung in the streets and roads even by the children, until the spirit of the heathen was excited to opposition. They sent out some verses in writing against us, but those productions were too mean and filthy to have any names attached to them. On the other hand, many Christians were encouraged to come forth in defence of the new convert, and several compositions appeared, which success-

fully contrasted the excellency and morality of the sacred writings with the folly and immorality of the heathen gods.

A true Translation.

What a surprising thing! Do you know that Arumaga Tambiran searched the religion of Siva through and through for fifty years; went over to several countries, wandering through woods and mountains in order to discover the means of acquiring perfect happiness? Not having succeeded in the object of his researches, he grew weary of the vain pursuit. He collected some disciples, and began to teach them the Siva Shastrums and Puranahs. It was at this time he felt the power of the Gospel which was graciously given by the Lord to man from the beginning; and he embraced it immediately. Thus his conversion was brought about. The people who are ignorant of the cause invent the most absurd fabrications on the subject; and though they be not censured by the celebrated, yet He who is above will take cognizance of the falsehoods, and punish the malice which dictates them.

For three months the missionary has avoided publishing any thing on the subject of this conversion. An experience of twenty years' service in the mission field taught him to know that what was evidently of *God* would be found to stand, though Satan might rage against it. And this account is now given, only under a sense of duty to the church of Christ, and of obedience and gratitude to *God*, who has glorified his grace among the Gentiles. *Wesley Abraham* has, amid great temptations, hitherto been preserved.—May divine grace continue to keep him!—Amen. His sufferings since his baptism have been neither few nor light; but as on that day, so his song still is, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me."—*Madras, 21st October 1836.—Methodist Magazine.*



THE HEREDITARY AND LAST PRIESTESS OF PELÉ.

ON our return from the cascade of the Rainbow, Mr. Stribling and myself called at the mission-house, and were unexpectedly gratified by an interview with the hereditary and last priestess of Pelé.

In speaking of the volcano, Mr. Goodrich incidentally remarked that this individual was now residing in the immediate neighbourhood; and, at our suggestion, sent a messenger to invite her over. She almost immediately came, attended by her household, consisting of eight or ten individuals, male and female. I should judge her to be forty or forty-five years of age; a tall, finely formed, majestic woman, wrapped in a large black mantle of native cloth, falling in thick folds, like the Roman toga, from the bust to the ground. We were much impressed with her appearance as she entered at the head of her train, and, after receiving our salutations, became seated on a mat in the centre of the apartment, in the attitude of a Turkish female on a divan. The style of her face is remarkably noble and commanding, indicative of strong traits of character, with a full piercing black eye, which, I can readily imagine, might be fearfully intimidating to the superstitious, when flashing in the wildness of an imaginary inspiration. There was not only a deep seriousness, but a decided cast of melancholy in her whole aspect, which reminded me, in connection with the strongly marked and superior contour of her features, of a fine print of the tragic muse, which I recollect to have seen.

Perhaps the impression on my mind was deepened by the recollection of a rencontre, when a resident of Lahaina, with an inferior priestess of the same order, then still holding, or claiming the prerogatives of her class. I unexpectedly met her in an evening walk, followed by a considerable company, some evidently under the influence of a superstitious feeling in reference to her, and others as evidently disposed to deride her pretensions. She was

dressed in a fantastic manner, with dishevelled hair—her eyes flashing in a half frenzy, from the degree of excitement to which she had wrought herself—and appeared altogether like a maniac: such as I supposed her in reality to be, till undeceived by the exclamations of the crowd, “It is a goddess—it is a goddess!”

As if to intimidate, she approached me with a fierce and daring look; and waving before her a small flag of tapa, appended to a light staff, supported the claim by the declaration, “I am a goddess, a goddess indeed!—the palapala and the pule (letters and religion) are not good; they will destroy the people!” Until then, I was passing without intending to take further notice of her; but, understanding this,—in view of the respective causes thus brought forward by her—as a kind of challenge, I stopped; and deliberating for a moment what course to pursue, fixed my eyes fully on her’s, and charged her with falsehood and wickedness, in her attempts to deceive the people by proclaiming herself a goddess, while conscious that she was an impostor, and that her pretensions to inspiration were a “*mea punipuni wale no*,”—“a thing of falsehood only.” I spoke in a serious and positive tone, and my words had the effect designed. She could not meet the fixedness of my gaze; her eyes wavered and dropt; and becoming greatly embarrassed, she endeavoured to turn the whole into a laugh; but I continued my reproof, till she hurried silently away, followed by the hootings and ridicule of the whole throng.

This individual was of small figure, and not of striking face, except in the brilliancy and power of a fine eye; yet, in the fit of enthusiasm in which she at first appeared, there was an expression so unnatural, as to be fearful even to the mind superior to superstitious emotions, and which irresistibly reminded me of what I have imagined the looks of a demoniac to have been in the times when such possessions were, for wise purposes, permitted.

A lively recollection of the impressions of this incident, connected with the disadvantage in person and feature in

the case, compared with the individual now present, enabled me easily to conceive how fully this chief priestess, from the strength of expression and action of which her face and figure are evidently capable—under the excitement of a supposed inspiration by the goddess whose altar she served, while her

“eye, in a fine frenzy rolling,

Should glance from heaven to earth, from earth to heaven,”—

might infuse, into a credulous votary, impressions and fears that would readily be attributed to the power and agency of a supernatural being.

It was by exhibitions of this kind, and the effect produced by them on the populace, that the priests and priestesses, especially those of Pelé, or the goddess of volcanoes, continued their sway over the belief and superstitious feelings of the people.

The priestess is now a firm believer in Christianity, and is one of the most attentive pupils of the station, at which, entirely for the benefit of instruction, she has become permanently established. Her convictions of the folly and wickedness of her former vocation is such, that she is reluctant to converse much upon it. Her father was the hereditary kahu, or steward, as she was the priestess, of Pelé. The duty of the kahu was to provide the materials for the general sacrifices—the food and raiment of the supposititious deity; to grow the taro, potatoes, and sugar-cane, and the cloth-plant, from which the garments for her were made; to provide the hogs and fowls, &c.; and to have all things in readiness for the offerings at the appointed seasons.

Of the plantations sacred to this use, one was on the sea-shore, and another within the precincts of the crater—in the broken ground, described as that upon which we first came, in descending from our hut, on our late visit. The kahu and his family resided part of the time on the coast, and part in the neighbourhood of the crater.

At the time of sacrifice, the priestess herself descended into the depths of the volcano, and, approaching the place most accessible and most active with fire, cast upon it the

gifts, with the exclamation, "Here, Pelé, is food for you,"—specifying the article or articles—"and here is cloth," mentioning its name and varieties. In answer to the question, Whether she was not afraid of the fire which she approached? she said, No; for she then believed that the goddess would defend her from harm—but that now, when she knew that there was no such being as Pelé, she should be afraid to go to places where she once did without apprehension, lest she might perish in her temerity.

Such have been the rapid and happy triumphs of Christianity over the but lately deep-rooted heathenism of this country; and thus have the shades of superstition and error been dispersed by the mild light of the Gospel! Even those who have grown old in the performance of the most favourite rites of idolatry, and who held unbounded influence and distinguished rank from their office, have discarded the whole system; and, conscious of their ignorance and their guilt, are found meekly sitting at the feet of the High Priest of Salvation, to be instructed and redeemed by Him!

The inhabitants of this section of Hawaii are among the most primitive and rude of the islanders; still they are no longer a Pagan population, but, from every observation that our ship's company have been able to make, strictly and most conspicuously a Christian people. The description I have given of a Sabbath here will convey some idea of the manner in which that and other external observances of Christianity are regarded. To it I may add, what I then omitted, that not a canoe—unless it might have been some one or two bringing their proprietors to church—was seen upon the water, nor a single instance observed of labour or amusement. Forty of our crew had liberty on shore on the afternoon of that day; and the report I overheard one and another of them giving to their fellows, was in itself sufficient to satisfy me of the utter change which had been accomplished in the whole character of the people. So punctilious were the inhabitants in their regard for the Sabbath, that the seamen sought in vain to

purchase anything whatever. Not even a water melon or a banana could be obtained, except as a gift of hospitality. No rude crowd gathered round, as they sauntered from place to place. The men treated them with civility when they came to their houses; but the women, universally, with such distance, by withdrawing from the places where they were, and by seeking security in the bosoms of their families from any familiarity that might have been offered, that no one, so far as I can learn, has it in his power to report that he met with a single instance of licentiousness at Byron's Bay.

The force of this evidence of reformation will be best understood by those who have known what the character of the intercourse of shipping with its inhabitants, as well as those of every other part of the Sandwich Islands, even within a few years, has been; and by such it will be acknowledged as one which the most sanguine believers in the success of the mission never expected to find so early as the year 1829.

Along the whole coast, no noisy drum of heathenish carousal, no rude song of obscenity, is now heard; but, in their place, the hum of the crowded school, the voice of thanksgiving and prayer, and not unfrequently the chanting of the morning and the evening hymn.—*Stewart's Visit to the South Seas.*

DEATH OF A NATIVE TEACHER.

A circumstance happened here (Trincomalee) in the month of July, which caused me unfeigned sorrow. This was the death of our first native teacher, Abraham, a late convert from heathenism to Christianity. This mysterious stroke, so unlooked for and unexpected, led me almost to join in the lamentation of Job, "My purposes are broken." The loss which we have suffered by the death of this respectable man will not be easily repaired. His upright character, his venerable appearance, his simplicity and

firmness, gave him an influence among the people which he turned to the best account. We have had occasion to mention him in former letters, little anticipating the shortness of his Christian pilgrimage. He was born in the province of Jaffnapatam, and lived upwards of forty years without any correct notions of God. By conversation, and by reading, he became gradually enlightened to see the danger of resting his eternal happiness on the ceremonies of a superstition which his better judgment had long suspected; and he began to seek a knowledge of the redemption offered to him in the Scriptures, through the atonement of *Christ*. Surian, the Sun (that was his heathen name), felt alarmed for his state, and early sought for salvation by grace, through faith in Jesus Christ. For upwards of a year and a half he was a candidate for baptism.

On the 1st of January 1821, he was publicly baptized by the name of Abraham, in the 48th year of his age. His affecting simplicity of behaviour on that interesting occasion will be long remembered by Brother Stead and myself, bearing every character of the deepest sincerity. Accordingly, he became quite decided in his conduct, and most tender and kind in his attachment to us. Faithful to his trust, and affectionate in the discharge of his duty, my confidence in his future usefulness increased, and I most sincerely thanked God for granting to us so eminent a token of his approbation of our labours.

But what we may imagine necessary to carry on the work, the Lord may show us he can dispense with, to teach us humility and dependence. On the 18th of July 1821, we were informed that Abraham was sick. Mr. Hunter went to visit him, as I was engaged with other duties and could not then go, intending to see him in the morning. He expressed himself to Mr. Hunter in a resigned and Christian spirit, and requested that I would go and see him next morning: but alas! I was not to behold poor Abraham any more in this world. During the night he became worse, and begged his people to come and inform

me; but no one dared to venture across the esplanade for that purpose, owing to the fear that prevails of passing near the gallows, on which three murderers have lately suffered. He grew still worse, and his relatives and friends brought in the heathen instruments to perform the ceremonies used to recover sick people. When he saw this, raising himself a little with his remaining strength, though suffering great pain, he begged them to forbear. "What have I to do with these?" said he; "I have renounced heathenism. I am a Christian. I am going to my *Saviour*." "*Ah Kartaragia Yésuvev enney retchium!*" "O Lord Jesus, save me!" They inquired what sort of burial they were to think of. "Take no trouble about that," he added; "the missionary will do all for me. Say to him, I wish to be buried as a Christian." He then spoke to them about the value of the soul, and shortly afterwards died, on the morning of the 19th of July. When the melancholy tidings came to me, I was deeply concerned that I had been deprived of the opportunity of seeing him, that I might have more particularly witnessed the triumphant effects of the power of saving grace.

It remained only to inter him with decency and respect. Our carpenters working at the new chapel, were ordered to make a coffin; and for a burial place I thought none so proper as our own ground near the new building, wherein no one had yet been interred. All things being ready, I went down into the bazaar, and found him laid out in his usual best dress, his turban on, and a lamp burning at each of the four corners of the bed. Many females were in attendance, with groups of scholars under their teachers, anxiously waiting to see the coffin brought out, to accompany it to the grave. The howlings and noise which we generally hear at a death, were not at all practised on this occasion. While I passed the lines of the children and women to get into the house, and during the time I looked at the body, a solemn silence prevailed. Several respectable European descendants joined the procession as it advanced to the mission-house, which had a

novel and interesting appearance. The children were placed in lines on each side of the grave, and when the service was ended, every one waited to look in after their aged and much-loved teacher, while many of the little boys dropped a few grains of light sand upon the coffin in imitation of what they had seen done during the service. I left the grave of one with whom I had so lately conversed, very pensive. Human nature appeared to me more frail than ever. The circumstance of losing so great a help in the work of improving the rising generation, showed the operations of Providence, whose ways are past finding out. The steadfastness of this convert to the last, and his resistance of the attempts to introduce foolish ceremonies, even when he had not the help of our advice in his extremity, cannot but be encouraging. He had better help than man could afford him—the grace of God; and we have sufficient evidence to believe that he will be of the number, concerning whom our Lord declared, “That many shall come from the East and from the West, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.”—*Methodist Magazine*.

JEJANA ; OR, THE CONVERTED HOTTENTOT.

ON the Downs, in the District of Stellenbosch, in the midst of deep sands and thick brushwood, stands a neat though humble dwelling, with a well-cultivated garden of considerable extent; and though all around is wild and waste, it is very pleasant to look upon, because the toil that made it fruitful has not been wrung from the sinews of the slave; for here, the independent peasant holds the sway, and smiling plenty crowns the efforts of the industrious poor.

A widow is the owner of the Erf. and, with the assistance of her orphan children, its cultivator too; but this is not her best inheritance; the blessing of God, which

maketh rich, and addeth no sorrow thereto, has made this widow's heart to sing for joy; and no one can sit long beneath her lowly roof, without acknowledging that the cottage, when illuminated by the beams of the Sun of Righteousness, can bestow more true happiness than all the splendour of a palace, where God is not. The Gospel of Jesus is the only remedy for the degeneracy of man; and the transcendant goodness of Jehovah is conspicuous in adapting it to men of every language, of every hue, and of every degree of guilt, wretchedness, and woe; and yet, there are those who reject its all-sufficiency, and turn aside from the demonstrations of its power when exhibited by the barbarous Caffre, the ignorant Hottentot, and degraded slave. But not so the Christian. He rejoices in the potency of that divine principle that can make the meanest of his fellow-creatures happy, and loves his religion the more, for bringing home to the bosom of these degraded ones, those principles that not only can make them virtuous and happy here, but also opens to them the portals of a glorious immortality. To the Christian, therefore, the story of Jejana will not be without interest; and if it should please God to make it the means of bringing back one wanderer to his fold, or of strengthening one weak believer in the faith and love of Jesus, the purpose for which it is published will be fully answered.

Jejana was born at Bruintjes Hoogte, in the district of Somerset. Her mother was a Hottentot, and dying when her child was very young, gave her to the care of a young farmer in that neighbourhood, with the cattle and sheep she called her own. The young orphan was brought up in the family as a slave, and made herself so useful, that the parents of the young man, when they removed from Bruintjes Hoogte, purchased her of their son (who had been left her guardian), for a team of oxen, and a female slave. The farmer's route being through Tulbagh, he spent the Sabbath there, to have a child baptized, and poor Jejana, who till now had never heard the sound of the "church-going bell, nor smiled when a Sabbath ap-

peared," was permitted on this occasion to tread the courts of her God. All around was new, and attracted her attention; but when the minister (Rev. Michael Vos) rose, her eager gaze was fixed upon him. The text was taken from the Revelation iii. 15—"I know thy works." Jejana listened with profound attention to the minister, as he pourtrayed the sinner's evil doings, and conscious that her own wicked ways were brought to light, she, in her ignorance, thought the preacher was God: and the affrighted girl tried to hide herself behind one of the pillars of the church, for she imagined he looked at her in particular, and pointed her out. She left the church, but the deep and sorrowful emotions which had there taken possession of her soul still remained. The minister invited the farmer and his wife to his house; and as the dejected girl stood behind her mistress's chair, he fixed his eyes upon her, and asked her if she had been in church that day? "Yes, Sir," said the afflicted girl. "Did you understand?" "No, Sir." "Do you know that there is a God?" "I have often used his name in oaths and curses, but I know nothing about him, Sir; tell me where he is, and what he is?" "God is a spirit; he is everywhere," replied the minister, "and hears all you say, and sees all you do." "Do you know you have a soul?" "No, Sir." "Yes, that within you which feels glad and sorry, is your soul; and when you die, it must be happy for ever with God, or be sent to everlasting fire in hell." "O, Sir, what shall I do, for I have never done anything but evil in my life?" Here the conversation was interrupted. Jejana was obliged to go with her master and mistress, and saw the kind pastor no more; though, doubtless, his prayers followed the unhappy girl. She pursued her journey, but the arrows of the Almighty were within her soul, the poison whereof drank up her spirit: the terrors of God set themselves in array against her. By day and by night the hand of the Lord was heavy upon her; she tried to keep from sleep, for she expected to awake in hell. Alas! she knew not that there was balm in Gilead, and a kind Physician there;

but at length she obtained some little help from an old Hottentot named David, who came to her mistress's house on business. Having said that he had been in church, she earnestly inquired what he had heard there, and opened the state of her heart to him; he seemed, however, to have had but little knowledge of the way of salvation, for he only told her to pray to God to teach her and help her. To her inquiry how she should pray, and what she should pray for, he told her to go and kneel down, and look unto God in heaven, and say, "O God, help me! O God, teach me!" and so eager was the poor girl to practise the old man's lesson, that she put down the meat her mistress had given her to dress, and ran away to the bush to pour out her soul in David's words,—“O God, teach me! O God, help me!” adding, “for David says, thou wilt.”

The Bible was read in this family, but the bread of life they did not deem fit food for slaves; yet so eager was this poor girl to partake of the crumbs that fell from her Master's table, that whenever he did read the Holy Oracles, she chose that time to go in to wash his feet; this, however, was soon perceived by her mistress's ever watchful eye, and forbidden: then she would softly creep near the door, or put her ear to the crevice, hoping to catch the joyful sound; but this was thought an offence, and threatened to be punished if she did not desist. Once, when her mistress was reading a chapter, in the hall where Jejana was churning, hoping to catch some of the words, she stopped the churn, and “Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you,” caught her ear. Regardless of her mistress's anger, and of every thing but her soul's deep malady, she asked whose words they were. “They are not for you,” was the answer of her unfeeling mistress, who deemed it an unpardonable offence for her slave to believe she had a soul. She was now treated with unusual rigour; but this only gave emphasis to her prayer, and, “O God, teach me! O God, help me! for David says, thou wilt,” arose with increased fervour, and Jejana waited

in confident expectation of the aid she sought from on high. It was suggested to her mind, that she should ask to go and seek instruction in religion. She deemed the new thought a voice from heaven, and instantly obeyed its mandate, but without success; for her mistress's heart, like Pharoah's, was hardened, and she would not let her go. The same idea was again powerfully impressed upon her mind, and she dared not disobey, much as she dreaded her mistress's displeasure; with imploring looks, therefore, she again renewed her supplications. "Are you mad, Jejana," said her mistress: "you used to be obedient; why are you so altered?" "O dear mistress, I want to go and learn about God; for if I stay here, I shall die." "Die, then," was her mistress's reply; "for what are you better than a beast?" "O mistress, I have a soul—the preacher told me so; and I feel that if I stay here without God, I shall die and go to hell." "If you ask again, you shall be beaten from head to foot."

Jejana could say no more. Out to her little sanctuary in the bush she went, and there, under the broad canopy of heaven, sent up her vehement cry, "O God, help me! O God, teach me! for David says, thou wilt." And He who heareth prayer, and will not despise, heard the cry, and with His own arm brought deliverance; and now she thought a voice from heaven said, "Go out from this place, and I will go with you;" and, like Abraham, she obeyed, not knowing whither she went. But a waggon soon overtook her, and the driver permitting her to ride, brought her on Saturday evening to the village of Stellenbosch, where she awaited with great anxiety the dawn of that Sabbath which was to bring to her soul life and salvation. The minister's text was taken from John vi. 37, "Him that cometh to me, I will in no wise cast out." He exhibited Jesus crucified for sinners, and willing to save to the uttermost all that come unto Him. The word was applied with power to the heart of this poor humble penitent, and she returned with joy and gladness. But the fugitive was soon missed and pursued. On the following

day her master arrived, and took her before the landdrost, to be punished for her crime; but the girl's striking and affecting account of herself interested her judge, and induced him to converse with the criminal more than is usual. Here, as well as in every other part of this remarkable history, the hand of Divine Providence was strikingly manifested. The truth was all elicited; the landdrost discovered that she had been most unjustly enslaved, and pronounced her free; the master was obliged to loose his victim, and his rage for a time knew no bounds. At length he condescended to entreat her to return, promising to restore all her cattle left her by her mother; but she could not live where God was not known, and having received a double blessing, freedom from sin and Satan, as well as from the cruel bonds that had made her the slave of man, her cup of joy was full; she wished no more, and she determined to remain in the place where God had met and blessed her.

Under the preaching of the good missionary, and the teaching of the Holy Spirit, she grew in the faith and love of Jesus, walking in all the commandments and ordinances of her God for twelve years; and then, alas! unmindful of the divine injunctions, "Watch and pray that ye enter not into temptation," her heart began to decline from his testimonies. The first temptation to which she yielded was a dance. On that night, she could not look up with her wonted confidence to her heavenly Father; the form of prayer, indeed, remained, but the Spirit had departed, not soon to return. The first step in the slippery path of sin was but preparatory to another, and another still more fatal, till she made shipwreck of faith and a good conscience. For four years she followed with the multitude to do evil, but the eye of the compassionate Redeemer followed the poor wanderer, and, in the multitude of his tender mercies brought her back to his fold; and though he did not utterly remove his loving-kindness, he visited her transgressions with a rod, and her iniquities with stripes. Jëiana was now a wife, and the mother of two little ones.

The eldest was removed suddenly, the other appeared on the borders of the grave, and herself laid on the bed of sickness. Now, in her affliction, she remembered Him, who had been her hope and help in happier days, and in an agony of soul she cried, "O God! spare my child, for it is innocent, and strike its guilty mother!"

The child was spared, and her own health restored, but no ray of light broke in upon her benighted soul; she became a prey to the most fearful temptation, the great enemy of souls persuaded her she had committed the unpardonable sin, and for four months she lingered on the borders of despair, not so much as daring to lift up her eyes to heaven. As she sat one day bemoaning her lost condition, the Holy Spirit brought to her mind the words of the prophet, "I will heal their backsliding, I will love them freely; for mine anger is turned away from them;" and she again found peace at the cross of that Saviour whom she had forsaken. On this memorable day, as Jejana was standing at her door, with the tears of mingled joy and grief upon her cheek, a man came up, and with a dejected countenance, begged a cup of water. On complying she observed that it was troubled, and unfit to drink, "Not so troubled as my soul," he replied. "Is your soul distressed?" said she: "go to the Saviour; I found him this morning, and he is as ready to pardon, and save, and bless you." It was a word in season to his sorrowful spirit; he sought, and obtained at the cross of the Son of God, the relief he needed. Warned and instructed by her fall, Jejana became more humble, watchful, and prayerful, and till this time, a period of more than forty years, has walked humbly with her God. Having lived with her husband in service, her life had passed in even tenor, without experiencing that anxious care in rearing an infant family, which the labouring class so often experience. It is the lot of all, however, to feel that man is born to trouble, and many a cloud of sorrow now arose to dim the path of this poor pilgrim; but strong in faith, and earnest in prayer, she was sustained by the arm of Omnipotence, and could rejoice even in tribulation.

David, her husband, was obliged to leave his home to join the army General Janssen had raised in defence of the Cape, and Jejana following his footsteps, was exposed to many trying vicissitudes. At length the troops being disbanded, she and her husband returned to their former occupation; her health, however, soon declined, and she had notice to seek another home, an event which filled them with sorrow, though God meant it for good. One bright morning, having committed themselves and their little ones to the care and guidance of heaven, they went forth to seek employment, and a place where they might lay their heads. By the kindness of Providence they found upon the Downs an empty cottage, and having obtained permission to dwell there, they were soon settled in their new abode; and though now more than fourteen miles from the house of God, Jejana's seat was seldom vacant, for she loved his dwelling-place.

David, her husband, maintained his family by working for the farmers around, and cutting reeds; but as his employment was somewhat uncertain, they were occasionally brought very low;—and yet He who taketh care of sparrows, and feedeth the meanest insect he has made, appeared for them in every time of need, and Jejana can bring her attestation to the faithfulness of Him who has declared, that those who seek first the kingdom of God, shall want no good thing. Once, when she knew not how to supply the next meal for her children, she went to a farmer in the neighbourhood; his mother arrived, and seeing Jejana going away, she begged the servant to call her, asked her if she feared God, and said, “God has sent you this (giving her a sealed packet) to buy bread for you and your little ones; I dreamt of you and your distress last night, and God has sent me to relieve you.”

Another instance of God's watchful care over his children succeeded this.—David and Jejana had lived three years in this mud hovel,—and they loved their humble dwelling, for they had many proofs that God was there to bless and keep them; but now it was given away, and

whither should they go? Jejana sighed deeply as she saw the surveyor (Mr. Melville) appear, accompanied by the person to whom the land had been given, and as she stood with tearful eyes to watch their progress, the farmer noticed her sorrow, and begged her to be comforted, for he would never turn her out. With an expression of pious resignation she thanked him, but said, "My trust is not in an arm of flesh, but in God." The words, and the manner in which they were uttered, arrested the attention of the benevolent surveyor, for he was a man of God, and loved his fellow-creatures, one of the noble few who would barter all selfish interest for the delight of doing good, and deem the exchange the greatest luxury of life. He went to Jejana's cottage, heard her story, and left her with a promise soon to return; he did so, and gladdened this poor family, by informing them of his success on their behalf; the Erf upon which they now lived, was measured and secured to them.

Prosperity now smiled upon them. Jejana's children were of an age to be useful, and as they had been trained in virtuous and industrious habits, were of great value to their parents: a hut was soon erected, and a garden planted; the sterility of the soil for many a long year disappointed their hopes, though it at length yielded, to patient and persevering labour, abundant returns; an ox was added to their store, and then another, till they called a span their own; and then the reeds, and the produce of their garden, could be taken to the best market, and their little wealth increased, till their present substantial and comfortable dwelling was erected, and God has blessed their wealth: her house has long been the house of prayer to all around, and there the missionary loves to meet the little flock, for it has often proved to him the gate of heaven.

Jejana cannot read, but her knowledge of the Word of God might shame many a lettered Christian,—it is written on her heart, and is as a fountain of living waters perpetually rising up, to refresh her own soul, and the souls

of those who approach her. But though destitute of the key of knowledge herself, she has not only taken care that her family (all daughters) should possess that invaluable blessing, but has taught them to use it aright. After the hard labour of the day, those excellent young women devote the evening to the instruction of their poor neighbours; nor do they ever separate, till their pious mother has directed them to the widow's God, and drawn them around the mercy-seat to implore for them the blessing of salvation. Jejana's heart is full of those kind and gentle charities that Christianity inspires; her love to God her Saviour, and zeal for his glory, will never suffer her to let open impiety pass without severe rebuke; and the following instance is recorded, to shew that such a practice may prove as beneficial to the sinner, as it is consistent in the Christian:—

Once, while Jejana was keeping the oxen in the Downs, during a dreadful thunder-storm, two English gentlemen rode up, and with oaths and curses demanded to be shewn the road, which they had lost. Jejana, sharply rebuking them, advised them to take shelter till the storm was over; but in language still more awful they defied the storm, and Him that rode thereon. She bade them go, but said, the God whom they blasphemed would stop them in their mad career. They left her with horrid imprecations, but one of them was struck down by the lightning, and carried into a house as dead; he, however, recovered, and years after sought her out to thank her for her reproof, which he declared had reached his heart, and had been the means of bringing him to the Saviour's feet.

Jejana still lives a monument of what divine grace can effect for a Hottentot;—a mother in Israel, warning and exhorting the ungodly, comforting and encouraging the penitent, visiting the beds of the sick and dying. Time has shed its snows on her honoured head, and her frail tenement must soon descend to the house appointed for all living; but with faith and patience she awaits the summons that is to bid her rise to the bright regions of purity and

peace, there to join in the song of the blessed: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever, Amen."

Reader! the first sermon the subject of the preceding narrative ever heard reached her heart, and produced results that will extend to all eternity. How solemn is the thought, that the light of thousands around us have gone out in utter darkness, who might have believed and been saved, had Christians in this country been worthy of the holy name by which they are called! Surely this affecting thought ought to arouse all our energies to assist in circulating the joyful sound amidst Africa's degraded, unhappy children.

Christianity never intended that its sons and daughters should sit down in their selfishness, and draw around them this world's comforts and refinements, content with now and then giving a little of their substance to the poor. No; it demands the same mind that was in Christ, and a consecration of time, talents, energies, and substance to God, who has made it our highest happiness, as well as duty, to become fellow-workers with him.

The ambition, then, of hoarding up treasure, and adding field to field, cannot be the ambition of a Christian. No; his takes a nobler flight, and seeks for glory, and honour, and immortality, not for himself alone, but for the commonwealth of Israel.—*South African Christian Recorder.*

DEATH OF A CHRISTIAN CHILD IN INDIA

The Reverend H. Fisher, Chaplain at Meerut, gave the following most affecting narrative, at a meeting of the Meerut Bible Society some years ago.

I will offer to your notice another interesting anecdote, extracted from a letter lately received, of a little boy who was in his earliest infant days blessed with the superin-

tending care of a pious mother ; who, herself acquainted with the value of the word of God, had learned to know that the Almighty God was a refuge in the hour of calamity, and His word a sure support. Strange, but delightful sight ! to behold a child of five years of age so thoroughly aware of the truth of the Bible, and so experimentally alive to its promises.

He was playing at his father's door with his bearer, when a large dog passing by, fiercely attacked him, seized hold of his cheek, and inflicted a severe and ghastly wound ; the fangs of the brute entering into the child's mouth : medical aid was soon obtained, and the wound gradually healed ; and there seemed no further consequences to be apprehended. About a month subsequent to this misfortune, the poor little fellow was affected, as his affectionate mother supposed, only with a common fever, and medicine was in consequence administered ; but, on the following day, some spasmodic difficulty was perceptible on the child's attempting to drink water : these symptoms were removed by medicine, and he appeared better, and in good spirits. About twelve o'clock at night, the surgeon, who slept by his side, observed an alarming recurrence of the unfavourable symptoms, the urgency of which had been temporarily relieved by leeches. At five the following morning, the poor little patient fell into dreadful paroxysms shortly after leaving the hot bath, and seemed like one making plunging efforts to escape drowning, crying out every instant with alarm. Convulsive struggles continued after he was in bed, and he foamed at the mouth considerably. He was, however, perfectly sensible, and inquired, in hurried accents, what it could possibly be that induced such agony when in the water,—“ Can it be saltpetre ? ” His anxious mother, in the greatest distress, now plainly perceived that hydrophobia was actually confirmed in her child, and made up her mind at once, to understand that this, her beloved one, must be resigned into the arms of the Almighty Jesus.

Now she felt how good it was that she could speak even to this young creature on the nature of the change that

soon awaited him, with some confidence of being understood; for he had been early taught, and always loved the Bible, listening with peculiar interest to the narratives recorded therein; and dwelling on the remarks and explanations of his parent on the various characters brought to his notice with remarkable pleasure, and selecting particular passages and men as his favourites.

Presuming on the known state of the child's mind, she at once told him not to be alarmed, but that he was going to the Almighty! "You are going now to heaven, my love." He immediately caught the words; and, in the very midst of his convulsive efforts, interrogated quickly, "To die! to the Almighty! to heaven!" As the spasms gradually lessened on the little sufferer, he repeatedly and very tenderly exclaimed, "Mamma, don't cry! Papa, don't cry! I shall not go to hell, shall I?" He was assured to the contrary; and told that God, for Christ's sake, loved him, and would not suffer him to go to hell. "You are going," exclaimed the sorrowing father, "my dear child, to Abraham's bosom, to Jesus Christ." "Yes," replied this interesting young disciple, "to Abraham's bosom — to Christ — to Elijah! oh Elijah!" * The fits now recurred with considerable violence, yet he again entreated his parents not to weep, but call on God's angels to come and take him. His mother urged him to pray — "I have prayed, my mamma—I do pray!" The convulsions became more powerful, and the respiration spasmodically quick and hurried, when he supplicated, "O Lord have mercy! O Lord have mercy!" The voice was sweet and harmonious, and great emphasis and precision were given to the words "have mercy." "O papa, pray for ME! Dear mamma, pray for ME!" Dreadful to witness were the struggles of the body, yet the soul seemed in perfect peace, and as if the body was enabled to bear its abounding sufferings by the abounding mercies of an indwelling Christ.

Again he exclaimed, "O Elijah! O Lord! O my God!"

* One of his great favourites.

His father assured him, " You will soon be happy, and at rest, Johnny." He replied, " Yes, very happy!" Another awful struggle followed—the earthly shell seemed to cling fast to its imprisoned tenant; while the struggling soul appeared fighting to escape through the dark shadow of death, constantly uttering exclamations for mercy.

At length he repeated, " Papa, come kneel down and pray for ME. Oh! when will the angels come?" He was assured, " Jesus Christ will take you to himself." " Yes!" he replied emphatically, " Christ will take me!" After another short respite, he cried aloud, " I see Elijah, Elijah! O Lord! O my God!" He asked for some flowers, of which he was always particularly fond, from which he selected his favourite, the rose. " Thank you," said he, " I only want the rose. God bless you, dear mamma! God bless you, dear papa!" " We will soon come and join you," they replied, " in heaven." He called for his little brother, and his bearer, who had been his constant and faithful attendant ever since his birth: he desired him, in Hindostanee, to put his trust in God, and blessed him.

United prayers were now offered up to the throne of grace and mercy, to take this young and beautiful plant, a flower of the Lord's own cherishing, to its kindred heaven; and our prayers were heard. The disease generally lasts eight days; here it only raged three hours. The fits seemed now less severe. As we were looking at and watching the little sufferer, at the foot of the bed, he called out to me in a clear, firm voice, " Come here, sir, and shut my eyes! Aha! aha!" said he, " there, there! It is now over! papa, don't cry! mamma, don't cry!" He paused a moment,— " Papa! mamma!" " We are close at your side, love!" they replied. He summoned me by name also, to come near to him; and softly sighed out his soul into the hands of his Maker, with the affecting words " mercy! mercy! happy! happy!"— *Missionary Register.*

HAPPY DEATH OF A YOUNG JEW.

THE letter, of which the following is an extract, was written by a Christian Hebrew, in the latter end of 1826, and relates to his brother, who died in Amsterdam about that time.

After mentioning his serious and melancholy deportment upon the long-continued illness of their father, he adds—"The more I noticed this, the more did I endeavour to show him, on every occasion, the inconceivable riches of pardon of his sins, and everlasting blessedness. At length the fearful death of my uncle, and that of my dear father, gave me ample opportunity for preaching the gospel with tears to my unhappy family; and showing them how deplorable is the condition of man, if he has no other hope than in this life.

"Still, however, I discerned no change in their state. It was only during my stay at Guelders, this summer, that I remarked that my letters, which, by a special guidance of the Holy Spirit, were rather a complete exposition of the doctrines of the gospel, than mere details of news, were very well received by my dear brother.

"At last this dear brother fell sick, and in two days after he despaired of recovery, and told me, with much calmness, that he was going to die. I could not bring myself to quit his bed-side. During five successive nights I sat by his pillow, and occasionally was able to speak a word of spiritual and gospel consolation, but the mighty God of Israel spoke strongly to his soul. The dear sufferer repeatedly told me that he never should recover from his illness, but that he felt he should have a wonderful termination to it; and that he lay there to be an example to many.

"On the following day he suffered the most intense anxiety. 'No one,' said he to me, 'can understand me except you, dearest brother; and I wish to tell you that I now endure all the horror of my sins. The abomina-

tion of my nature horrifies me beyond all expression, and I feel that the devil, whose existence was once denied by our good mother and myself, puts me now to horrible tortures; but they are the just punishment of my sins.' In truth, his struggle was dreadful to look upon; and my spirits were completely depressed. I said to him, 'Pray that our Lord Jesus Christ, who has overcome the devil, may give you his Holy Spirit, and pray to him for pardon of your sins, through that divine blood which he has shed for the redemption of sinful but repentant souls!' Upon this, I observed and heard him praying in a very low voice, confessing his faults and sins, in a strain of heartfelt sincerity and humble submission to the decrees of the Divine Disposer of his fate.

"Towards night the struggle and danger augmented. He suffered to that degree that a cold perspiration burst out over all his limbs. 'Ah!' said he, 'what a change is passing on me! But I have extraordinary visions. I see before me two paths: in the one I meet nothing but corpses and evil spirits—in the other I only see beings clothed in white, and our dear father in the midst of them.' The fever and sufferings increased. He prayed with fervency, and incessantly repeated to me—'No! a monster, such as I am, can never find grace with the Holy God!' He became somewhat calm on my saying a few words of comfort—that God wished that we should hate ourselves, in order to seek and love him.

"At length, borne down by these sufferings, his strength began to fail, and he fell back into an alarming kind of fainting. This lasted some hours. The whole house was in a sad and dismal silence. Nothing was heard but occasional sobs and sighing; when, all at once (I still tremble at the recollection), the blessed name of Jesus Christ resounded throughout the dwelling—in such tones, that all rushed together in alarm. I, who was at that moment in an adjoining chamber, ran in with terror, and beheld my dear brother, pale as death, but in a sort of ecstasy, repeating the name of our Saviour, and pronouncing with

a strength apparently supernatural, the following words, which I shall never forget during my life, and which I have called to remembrance on my knees, glorifying and giving thanks to Him who caused them to be uttered:—‘ Call my mother,’ said he; ‘ call my sister; call my friends!—Hear me!—I am dying! but I die in the faith of Jesus Christ, the thrice Holy God, the true Messiah, the King of the Jews, the King of the whole universe!—In him Jews and Gentiles are one!—Publish ye, proclaim to the synagogue how I have died,—how God has revealed himself to my soul;—to me, who have been so great a sinner!’ Again acknowledging his sins, he turned to one of his friends (who was endeavouring to calm him), and said, ‘ Take example by me;—see how the devil has tormented me! Think of your soul before it be too late. Believe me, the truth of God is no fable!’ Then turning himself exhausted towards me, he said, ‘ Come, dear brother, give me a fraternal and cordial embrace.’ A general depression followed this edifying scene, and I waited a calmer moment to address to him again the question, ‘ Are you well assured, my dear brother, of what you now profess?’—‘ Yes,’ said he, in a tone scarcely audible; ‘ it is only by a power from on high that I have borne that testimony.’—‘ God be praised, then!’ I replied; ‘ your soul is saved.’ A few moments after, I asked him how he found himself inwardly; he answered, ‘ I am more at ease.’ These were the last connected words which he uttered. The fever returned that night, and he expired on the day following.”

CHAPTER X

MISSIONARY SETTLEMENTS.

“ They hang the trumpet in the hall,
And study war no more.”

VISIT OF LORD BYRON TO OTAHEITE.

A FEW years ago, the Blonde frigate, commanded by Captain Lord Byron, visited Otaheite.

“ On the 8th of August, to our great surprise, land was descried from the mast head ; and as it was uncertain, from its position, whether it was one of the islands discovered by Captain Cook, we bore up to it. A boat was lowered, and Mr. Malden, with a reconnoitring party, proceeded towards the shore, with strict injunctions, however, to be very cautious in endeavouring to ascertain the disposition of the natives, before he attempted to land among them. On our approaching the island, we attempted by signs to induce a man to swim off to the boat: this he naturally enough refused to do ; but from his gesticulations we understood that there was no landing-place there, yet on the other side of the island we should find one.

Next morning we proceeded to the lee side of the island, and perceiving several canoes coming off to us, we lay-to for them. The first that reached us was a single man, whose costume soon convinced us that we were not the

first visitors of this solitary place. He wore a straw hat shaped like a common English hat, and besides his *maro*, or waistcloth, he wore a cloak, or *tapa*, of the same form with the South American poncho. While we were questioning our visitor, another canoe, of very singular construction, came alongside of us. Two persons, who by their dress and appearance seemed to be of some importance, now stepped on board, and, to our great surprise, produced a written document from that branch of the London Missionary Society settled at Otaheite, qualifying them to act as teachers in the Island of Mauke. They were very fine looking men, dressed in cotton shirts, cloth jackets, and a sort of petticoat of very fine mat, instead of trowsers.

They were much astonished at everything they saw on board the frigate, though it appeared they were not ignorant of the use of guns and other things; but they evidently had never seen so large a vessel. The galley-fire and the players on the wind instruments in the band seemed to surprise and delight them more than anything. Our bread they ate, after smelling it; but it is impossible to describe their faces of disgust on tasting the wine.

As soon as their curiosity was satisfied, we determined to avail ourselves of their local knowledge as guides, and to go on shore. We embarked in two boats, taking one of the missionaries in each; but we found the surf on the beach so violent that we got into the natives' canoes, trusting to their experience for taking us safely through: this they did with admirable dexterity; and our passage in the canoes convinced us that no boat of ours could have effected a landing. When we arrived, it appeared to us as if the whole male population had assembled to meet us;—the only two women, however, were the wives of the missionaries, decently clothed from head to foot. Each individual of this numerous assembly pressed forward to shake hands, and seemed unhappy till this sign of friendship had passed. This ceremony being over, they conducted us towards their habitations, which were about two miles inland. Our path lay through a thick shady wood, on the skirts of which, in

a small open space, two handsome canoes were building. They were each eighty feet long; the lower part, as usual, of a single tree, hollowed out with great skill. The road was rough, over fragments of coral, but it wound agreeably through the grove, which improved in beauty as we advanced, and at length, to our surprise and pleasure, terminated in a beautiful green lawn, where were two of the prettiest white-washed cottages imaginable—the dwellings of the missionaries.

The insides of their dwellings corresponded with their exterior neatness. The floors were boarded; there were a sofa and some chairs of native workmanship; windows, with venetian shutters, rendered the apartments cool and agreeable. The rooms were divided from each other by screens of tapa, resembling oil-cloth. We were exceedingly struck with the appearance of elegance and cleanliness of all around us, as well as with the modest and decorous behaviour of the people, especially the women.

After partaking of the refreshment offered us by our hostess, which consisted of baked pig, bread-fruit, and yams, we accompanied the missionaries to their church. It stands on a rising ground about four hundred yards from the cottages. A fence, composed of the trunks of cocoa-nut trees, surrounded the area in which it stands. Its form is oval, and the roof is supported by four pillars, which bear up the ridge. It is capable of containing two hundred persons. The doors and twelve windows give it light and air. The pulpit and reading-desk are neatly carved and painted with a variety of designs, and the benches for the people are arranged neatly round. Close to the church is the burying-place, which is a mound of earth covered with green sward; and the whole has an air of simplicity which delighted no less than surprised us."

After giving a short account of the introduction of Christianity among this interesting people, the writer proceeds:—

"Thus, in one day, and that the first in which a vessel from the civilized world touched there, the superstitions

of ages were overturned, and the knowledge of the true God brought among a docile, and, generally speaking, innocent people.

On our return to the beach, one of the missionaries accompanied us. As we retraced our steps through the wood, the warbling of the birds, whose plumage was as rich as it was new to us—the various tinted butterflies that fluttered across our path—the delicious climate—the magnificent forest trees—and above all, the perfect union and harmony existing among the natives—presented a succession of agreeable pictures which could not fail to delight us.”—*Voyage of the Blonde*.

A MORAVIAN SETTLEMENT IN SOUTH AFRICA.

THE valley of the White River lies at the bottom of the Zureberg mountains, which rise on this side to an elevation of about 2500 feet above the level of the adjacent country. The declivities of the mountain, and the whole of the subsidiary hills which encompass this glen, are covered with the clustering forest-jungle which I have described; but the banks of the stream are comparatively level and open, and covered with luxuriant pastures of sweet grass. The whole length of the vale may be altogether, probably, about ten or twelve miles, from the spot where the little river abruptly emerges from the recesses of the mountains to where it joins the Sunday River. The scenery of the upper part of the dell is very picturesque. Accompanying the course of the stream, as it meanders through the meadows, you have, on the right, lofty hills covered with woods of evergreens, and broken by *kloofs*, or subsidiary dells, filled with large forest-timber. On the left the hills are lower, but also covered with copsewood, and in many places diversified by rocks and cliffs of deep red and other lively colours. The valley, winding among those woody heights, spreads out occasionally to a considerable breadth; and then again the converging hills appear to close it in



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entirely with huge masses of rock and forest. At every turn the outline of the hills varies, presenting new points of picturesque scenery; while, scattered through the meadows, or bending over the river margin, appear little clumps of evergreens, willows, and acacias; and sometimes groves of lofty forest-trees (chiefly yellow-wood, or Cape cedar) enrich the vale with a stately beauty not always met with in South African landscape. This combination of the wild, the grand, and the beautiful is heightened in its effect by the exotic appearance of the vegetation: the lofty candelabra-shaped euphorbias towering above the copses of evergreens; the aloes clustering along the summits or fronts of the weather-stained rocks; the spekboom, with its light green leaves and lilac blossoms—the more elegantly shaped mimosa, with its yellow-tufted flowers; the baboon's ladder, wild-vine, and other parasitical plants and creepers, that climb among the crags, and festoon in grotesque exuberance the branches of the loftiest trees, intermingled with jasmines and superb geraniums;—these, and a thousand other shrubs and flowers, of which only a few are known to our green-houses, adorn even the precipitous rocks, and fill up the interstices of the forest.

The meadows, too, or savannahs along the river banks, are richly embellished, at least in the spring and early summer, with the large purple flowers of a species of amaryllis, which has a very splendid appearance. At the time of my visit, which was the autumn of the southern hemisphere, the vale was thickly overspread with a small, white, delicate flower, somewhat resembling the snow-drop. The river itself, like the River of Baboons, is but a large mountain torrent, bursting down, after heavy rains, in floods which sweep over a great part of the level meads above described, and which fling up, in their violence, immense quantities of large rolled stones and gravel, through which the stream, when diminished by the summer heats, filtrates silently and unperceived. The current, however, even in the greatest droughts, is never entirely

interrupted, though sometimes invisible, but always fills the large pools, or natural tanks, which spread out like little lakelets along its channel, and which its temporary floods serve to sweep and purify.

The Moravian Settlement of Enon was situate near the centre of the valley of the White River, and in the midst of the scenery which I have attempted to describe. It stood upon a level spot of alluvial soil, near the margin of one of the deep lagoons formed by the river, and which the brethren have named the Leguan's Tank, from its being frequented by numbers of the large amphibious lizard called the leguan, or guana. It was also, I observed, well stocked with a species of carp common to many of the South African streams.

The village was laid out in the form of a long street, at the upper end of which were to be erected the church, school-room, work-shops, and dwelling-houses of the missionaries. A small part only of these buildings had as yet been completed; for the good brethren and their Hottentot disciples had returned but a few months before to re-occupy this station, after having been driven out of it by the Caffres in the war of 1819.

The number of Hottentots at this institution was then about 200. Their dwellings were, with a few exceptions, small wattled cabins of a very simple construction.

The extent of cultivation here was much inferior to what I afterwards witnessed at the elder Moravian Settlement of Genadendal, where the whole village is enveloped in a forest of fruit-trees; but, considering the short period that had elapsed since the inhabitants had returned to their labours, as much had been accomplished as could reasonably be expected. The appearance of the whole place was neat, orderly, and demure. There was no hurried bustle, no noisy activity, even in the missionary workshops, though industry plied there its regular and cheerful task; but a sort of pleasing pastoral quiet seemed to reign throughout the settlement, and brood over the secluded valley.

There were at this time three missionaries at Enon, besides another brother who was absent on a journey, all of them natives of Germany. The eldest of these, who was also the superintendent of the institution, was the venerable Brother Schmitt, who, after spending his earlier years as a missionary on the desolate coast of Labrador, had been sent to Southern Africa. Mrs. Schmitt, an Englishwoman, and at this period the only white woman in the settlement, appeared to be a person exceedingly well adapted for the station she occupied. The two younger brethren were plain mechanics.

Regularity is one of the most striking characteristics of the Moravian system; and a love of order, even to excess, pervades every part of their economy. In order to give some idea of this, I shall mention the daily routine at this place, which is, I believe, precisely similar to that established at their other institutions in this country.

At six o'clock in the morning the missionaries and their families are summoned together, by the ringing of a large bell suspended in front of the mission-house. The matin hymn is then sung, and a text of Scripture read, for all to meditate upon during the day; and after drinking a single cup of coffee, they separate to pursue their respective occupations. At eight o'clock the bell reassembles them to a substantial breakfast, consisting of fish, fruit, eggs, and cold meat; each person commonly drinking a single glass of wine. This meal, as well as the others, is preceded and followed by a short hymn, by way of grace, in which all the company join. As soon as breakfast is over, they retire to their separate apartments, for meditation or devotion, till nine o'clock, when the active labours of the day are again resumed, and continued till noon. At twelve o'clock precisely the bell is again rung; labour is intermitted; the school is dismissed; and the brethren and their families assemble in the dining-hall to the mid-day meal. The dishes are sometimes numerous (especially, I presume, when they have visitors), but the greater part consist of fruit and vegetables of their own cultivation,

variously dressed. I did not observe that any of the brethren drank more than a single glass of wine, and that generally mixed with water. The meal is enlivened with cheerful conversation, and is closed with the customary little hymn of thanksgiving. All then rise and retire, to occupy or amuse themselves as each may be inclined. Most of the missionaries, after dinner, take a short nap, a practice generally prevalent throughout the Cape colony, except among the English. At two o'clock a cup of tea or coffee is drank, and all proceed again with alacrity to their various occupations, which are prosecuted till six. This latter hour concludes the labours of the day; the sound of the hammer is stilled, and the brethren assemble once more at the evening meal, which consists of light viands, and is soon over. After supper they adjourn to the church, where a portion of Scripture is briefly explained, or a homily delivered, either to the whole Hottentot congregation, or to one of the several sections in which the people are classed, agreeably to the progress they may have attained in knowledge and piety. All then retire to rest, with an appearance of cheerful satisfaction, such as may be naturally imagined to result from the habitual practice of industry and temperance, unembittered by worldly cares, and hallowed by the consciousness of having devoted their mental and bodily faculties to the glory of God and the good of men.

Though the Moravians find it impracticable or inexpedient to follow up in their missionary settlements some of the peculiar and rather monastic regulations, which are observed in their European establishments, such as separating the married and the unmarried, the youth of different sexes, &c., still their precision and formality in classification are very remarkable. Among other peculiarities of this description, I may refer to the singular arrangement of their burial-grounds, which are divided and subdivided by walks, crossing at right angles, into several compartments. One of these plots thus marked off is appropriated for the sepulture of the married mis-

si^onary brethren and sisters ; a second for the unmarried brothers ; a third for the unmarried sisters ; a fourth and fifth for baptized and married natives, male and female ; a sixth and seventh for the unmarried and unbaptized natives, and so on. This certainly is carrying classification to a most fanciful pitch, especially that of mere mortal dust and ashes ! Passing over this, however, there is unquestionably something very touching, as well as tasteful and picturesque, in the appearance of a Moravian burial-ground in South Africa. Situate at some little distance from the village, yet not far from the house of worship, cut out in the centre of a grove of evergreens, and kept as neat as a pleasure-garden, the burial-ground of Enon formed a pleasing contrast to the solitary graves heaped with a few loose stones, or the neglected and dilapidated churchyards usually met with in the colony. The funeral service, too, of the Moravians is very solemn and impressive. And still more solemn must be the yearly celebration of their service on Easter morn, when the whole population of the settlement is congregated in the burial-ground, to listen to an appropriate discourse from the most venerable of their pastors, accompanied by an affecting commemoration of such of their friends and relatives as may have died within the year, and followed by hymns and anthems sung by their united voices amidst the ashes of their kindred.

The missionaries at this place, like their German countrymen in general, appeared to have a fine taste for music ; and the voices of the Hottentots being peculiarly mellow, there was nothing vulgar or discordant in their singing, but, on the contrary, a sweet, solemn, and pathetic harmony. Nothing, indeed, can well be conceived more exquisitely affecting than the rich though simple melody of one of these missionary hymns when sung by an African congregation in the bosom of their native woods, where only a very few years ago no voice was heard save the howling of wild beasts, or the yell of savage hordes.—*Pringle's African Sketches.*

ABOLITION OF IDOLATRY IN RURUTU.

A grand meeting of the king and all the chiefs of Rurutu, was held on the 8th of July, at which the two native missionaries from Raiatea also attended. Auura, rising from the ground, and looking anxiously around him, with much feeling and natural eloquence, thus addressed the congregated chiefs:—

“ Friends, this is my desire, and therefore am I come to this land, that you may know the name of the Son of God, and the work of the Holy Spirit, in enlightening our hearts, and the mercy of God towards us. This is my desire,—let the evil spirit be this instant cast into the fire. Is it agreeable to you, king and chiefs,—shall we burn the evil spirit even now? Shall we overthrow his kingdom? Do not let us any more worship him. Never let us implore him any more. Let him have no more reign in our hearts. Let him have nothing in this land that has no teachers. Let the government of these little lands be Jehovah’s, and his alone; then my heart will rejoice through you. Behold! you thought I had been eaten up in the depths of the sea by the evil spirit, but, behold, I am not destroyed by him—he is the great foundation of all deceit. I did not know that God would guide me to that land (Raiatea) where the teachers are. There the word of God flourishes and grows; and behold, God has guided me back again. Will it be agreeable to you that we should all assemble together at one place, and all eat together?”

The king and chiefs answered thus:—“ It is perfectly agreeable to us; we will receive and hold fast the word of life. We are pleased because of your saying, ‘ Burn the evil spirits in the fire!’ Let everything made by our hands (as a god) be charred in the fire. Behold, you say, O Auura, that we have spirits or souls. We never knew that we possessed a spirit; no, never, never.”

Auura then proceeded:—“ I have one word more to

say to you. These two men (the teachers) are chosen by the church of Raiatea. God caused the thought to grow in the hearts of the missionaries; and behold, they have sent them to teach us to read. Because of their great love to us, these two are sent. The missionaries think very much of them; for the missionaries are very compassionate towards us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land; therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well." The king and chiefs again answered, "It is perfectly agreeable to us."

Opposition, however, did arise in the assembly, but was instantly quashed by the energy and ingenuity of Auura. Two priests were present, one of whom began ironically to scoff at this new way; and the other, more boisterous, denounced the idea of forsaking their former worship, and, boasting of his own acquirements and powers, concluded by saying, with much self-confidence, "I have seen the foundation of the firmament while up in the sky!—Taaroa (a false God of the island) brought me forth." Auura perceiving the importance of the moment, and the necessity of exposing the false pretensions of this deceiver, solemnly arose, and boldly answered him in the face of the assembly, challenging him to give some evidence of the power of which he boasted.—"Do you now ascend then," said Auura; "let us see you now fly up into the sky!" But the priest sat still, confounded and silent. Auura proceeded, "Truly thou art the very foundation of deceit; the people of Rurutu have been completely destroyed through you, and through you alone; and now you shall not deceive us again. We will not be deceived again through you. We know the true God. Begone! if the Son of God stood in our presence, you would be ashamed."

When Auura had done speaking, he sat down; and Mahamene stood up, with much modesty, while kindness

and affection beamed from his countenance, and thus addressed the assembled king and chiefs: "You have agreed, and your desire is to Jesus, that he may save your spirits. Ye are the lands for which the missionaries at Raiatea, Tahiti, Moorea, Huahaine, Borabora, and England, have prayed. The churches, wherever there are missionaries, have compassion on the lands that have no teachers;—therefore they subscribe property, that the Word of God may be sent to the lands that are without teachers. The missionaries of Raiatea have sent us two to teach you letters, and the name of the true God. May you be saved through Jesus Christ!"

Puna (the other teacher) then arose, and addressed the meeting: "Dear friends, this is my thought towards you: affection grows in my heart towards you, in your living in darkness, and in the shade of death. Behold, you are eating the food of death—the poisonous fish, and drinking bitter water! Behold, we are here before you, to make known to you the true God, that you may know him. This I say to you, O king and chiefs! prepare one place where you may all eat together, you and your wives, and children, and your king, at one eating place, and there the evil spirit who has just now inspired that man, shall be completely ashamed. He has no refuge. But cast away every disgraceful thing from among you, for that is the reason he remains among you. You worship him, and he is accustomed to deceive you. But now, be fervent in prayer to God that you may escape. Should you not listen to that Word, you will die; and you will bear the wrath of God, and you will be led by the evil spirit, whom you have now cast away, into the fire of hell. But, if you regard the word and the name of the Son of God you will by that name be saved.

The triumph of truth was instantaneous and complete. By the power and the spirit of Christ, this nation was born at once. The king, chiefs, and people, declared their readiness to hear these good news thus brought them from Raiatea; resolved to forsake their idolatry; and instantly

destroyed their idols, or brought them to the missionaries, in token of the sincerity of their resolutions. These idols were taken back by the boat's crew to the island of Raiatea, and were subsequently sent to London.

On the 9th of August, the English missionaries at Raiatea, who felt anxious for the result of this mission, had the pleasure of seeing the boat return laden with these prisoners—the gods of the heathen, taken in this bloodless war, won by the blood of Him who is the Prince of Peace. They were six days at sea on their return in the open boat. They brought letters from Auura, the chief of Rurutu, Mahamene, and Puna. For, although Auura was with them only for so short a time, he made such progress, that he had completely learned the spelling-book, part of the catechism, and could read in the Gospel of Matthew; and before he left Raiatea, he could write and spell correctly.

On reading the letters, the missionaries felt something of that holy joy which the angelic hosts will experience, when they shall shout, “The kingdoms of this world are become the kingdoms of our God, and of his Christ.”

THE MISSIONARY'S GRAVE.

Immediately adjoining Albany, to the north-west, lies the tract of country lately allotted to the scattered aborigines within the colony. As this was actually occupied by the Kaffers up to a very recent period, it naturally falls within the range I, in the beginning, marked out to myself; and the circumstances of this newly established settlement rendered all apology for particular notice unnecessary.

Several of the natives belonging to one of our stations, having availed themselves of the overtures of Government, and removed thither, I had occasion repeatedly to visit them, and to acquaint myself fully with their situation and prospects; and, as some of the parties were composed of

individuals who had enjoyed the benefit of Christian instruction at different mission stations, whilst the lives of others had been spent entirely with boors in the interior parts of the country, where labour, and not learning, had constituted their lot, the real capabilities of the native, together with the degree in which religious knowledge prepares him for usefulness, were here set forth in the fullest point of view. Surely no one, after visiting a settlement like this, would ever again talk of "first civilizing and then evangelizing the barbarian."

Having to pass through Beaufort, one of our principal frontier forts, to which the Kaffers from the neighbouring hamlets frequently resort, I stopped to preach there. Within a mile or two of this place, lie the remains of the late Rev. Mr. Williams, of the London Missionary Society; who, after labouring hard in the vineyard of his Lord for somewhat more than two years, died on the 23d of August 1818. Having with me one of the Christian natives who had lived with him, witnessed his death, and assisted at his burial, I was enabled to collect various particulars respecting him, which, to my own mind at least, were deeply interesting.

No other missionary was engaged in Kafferland when this excellent man commenced his work; and the secluded corner which embraced his sphere of action is now no longer inhabited. His grave is distinguished from several others by a large pile of stones; one of which, larger than the rest, is placed in an upright position at the head, and forms his only tablet. This rude mark of distinction, though bearing no inscription, and therefore unintelligible to the passing traveller, was pointed out to me by the old Kaffer, with manifest affection, and considerable emotion. He then added, whilst directing my attention to other graves round about, "here lies an *umfazi* (woman) who sat under his words; and there are some of the *amakwinkwe* (boys) whom he taught in the school." Not many paces distant was one which appeared to be comparatively new. "That," said he, "contains the body of an *intombi*

(young woman) who was killed by lightning from heaven about two years ago."

From the burial-ground he led me to the tree under which Mr. Williams usually preached to them; to the field he had ploughed, presenting furrows still visible; and to the garden he had cultivated; then to the dam he had formed for the irrigation of his grounds, and to the precipice whence he had rolled many a huge mass of rock, with the view of turning the course of the river. This was quite an herculean scheme; in prosecuting which, he lost one of his fingers,—a large stone one day falling upon him, almost severed it from the hand. We next proceeded to the building designed for a place of worship, and also to the dwelling-house; both which were partially completed. "In that corner" said Cota, "our *umfundis* expired; and here did I assist in making his coffin!"

An imaginary view of the circumstances composing the scene on that occasion, could not but deeply affect the mind of a fellow-missionary, while thus standing on the spot where it transpired. As already intimated, this good man had no fellow-labourer, excepting his pious wife, to aid him by counsel, or to comfort him amidst suffering. Anxious to finish the roof of his habitation, that his family might have a covert from the heat, he fearlessly exposed himself to the overpowering rays of a mid-day sun, until nature at length sunk beneath the burden. Surrounded by natives only, who fear even to touch the dead, his partner was therefore obliged to close the eyes of the corpse herself; to prepare it for interment; to give directions respecting the form, the making, and the dimensions of his coffin! This done, with an infant at her breast, and another by her side, she followed his earthly remains to the tomb. Her feelings were then, doubtless, unutterable; an attempt to describe them, would therefore be folly. She returned to her half-thatched cottage, whither he accompanies her no more; to the place where prayer was wont to be made, but he is not there; and then to the couch whereon he lay, but alas! he is gone, and gone forever! Here, and thus

situated, this good woman remained under the gracious protection of Him who is a husband unto the widow, and a father to the fatherless, until a kind friend from the colony came to her relief. And it is worthy of remark, that during this trying interval, the chief was induced to give special orders respecting her; so that, although encompassed by ruthless savages daily, no one was permitted to do her any harm! A piece, which is now known and frequently sung by the Kaffers, in every place where the gospel has as yet reached, was composed by Sikana, a secondary chieftain, who was brought to the knowledge of the truth under Mr. Williams's ministry; and who, being faithful unto the end, died with the praise of God upon his lips.—*Kay's Researches in Caffraria.*



