

MISSIONARY RECORDS.

NORTHERN COUNTRIES.

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CHAPTER I.

Extent of Greenland—State of the people—Their summer and winter houses—Their employments—Mortality among them from ignorance of the healing art—Abhorrence of stealing from one another—The Lord's Prayer in their language—Their awful superstitions—Their angekoks—Discovery of Greenland by some Norwegians—Solicitude of Egede—His efforts to send the gospel to that country—Success of his exertions—He sails for Greenland—His early labours and trials among the natives.

GREENLAND, long supposed to be part of America, till captain Parry ascertained its complete disjunction, forms the largest known extent of land not belonging to the four continents. It remains uncertain whether several of the deep inlets which indent the coast, may not penetrate entirely across; yet they would thus very slightly break the vast continuity of land. This immense region is of all others least valuable to man, producing scarcely any thing which can minister to his comfort, and comparatively little for his subsistence. Its aspect

is throughout of that character which peculiarly belongs to the arctic world. It is claimed by Denmark.

The coast is tolerably populous in the southern parts, and on the north in 68° and 69° ; though, compared with other countries, it is but thinly inhabited. In the inner part of the country no one lives, except when visited for the sake of deer-hunting in the summer season. The whole upland country is perpetually covered with ice and snow.

The people, according to Crantz, have one house for the summer, and another for the winter. The latter is a low hut, built with stone and turf: it is two or three yards high, and has a flat roof. The windows, made of the entrails of seals, and placed on one side, are white and transparent. On the other side are their beds, formed of shelves or benches of deal boards, raised half a yard from the ground; their bedding is made of seal and rein-deer skins. Several families live together in one of these houses or huts: each family occupying a room by itself, separated from the rest by a wooden post, by which also the roof is supported. Before this is a hearth, or fire-place, in which is placed a great lamp, in form of a half moon, seated on a trivet; over this are hung their kettles in which they boil their victuals. The entry of the house is very low, so that they must stoop, and it is commonly entered on their hands and knees. The inside of the houses is lined with old skins, which have already served for the covering of their boats.

The summer tents are made of rafts or long poles, set in a circular form, bending at the top, and resembling a sugar loaf: they have a double cover, of which the innermost is of seal or rein-deer skins, with the hairy side inwards; the outermost

is also of the same kind of skins, without hair, and dressed with fat, that the rain may not penetrate. In these tents the Greenlanders have their beds, and a curtain through which they receive the daylight. In each case, they use a train-oil lamp, to cook their food: to trim it carefully they take dry moss, rubbed very small, which they lay on one side of the lamp; this being lighted, burns softly, and does not cause any smoke. A great heat is at the same time produced, but the smell is very disagreeable.

The ordinary employments of the Greenlanders are fishing and hunting: on shore they pursue the rein-deer, and at sea, whales, morses, seals, and other creatures, as also sea-fowls and fish. The men meddle with no work at home but what concerns their employments for hunting and fishing. All other business, even building and repairing the houses, belongs to the women.

Few of the people exceed the age of fifty or sixty years; many die in the prime of life and a great number in early infancy. Totally ignorant of the healing art, this mortality can excite no surprise. To supply the defect they resort to their priests, or angekoks, who mutter certain spells over the sick, by which it is hoped they will recover.

They have a great abhorrence of stealing; nothing is therefore kept under lock and key, but every thing is left open, without fear. This aversion, however, is particularly confined to native property; if they can lay hands on that of foreigners, such a feeling does not operate. The same language is spoken throughout the country, though the accent and pronunciation differ here and there; and in the southern parts many words have been adopted which are not used in the northern. "The

language," says a native of Denmark, "is very rich of words and sense, and of such energy, that one is often at a loss and puzzled to render it in Danish; but then again it wants words to express such things as are foreign, and not in use among them."

As a specimen, the Lord's prayer may be given, which is as follows:

NALLEKAM OKASIA.

Attavut Killangmepotit, akkit usorolirsuk: Nallegavet aggerle; pekorset Killangme munam etog tamaikile: Tunnisigun ullume nekiksautionik; pis-sarauneta aketsorantu, pisingilaguttog akectsortivut; Ursennartomut pisitsaraunata; ajortomin annautigut; Nalleganet, Pisarlo, usornatorlo pigangankit isukangithomum. Amero.

The superstition of the people is very great.— On being asked from whence they thought heaven and earth had their origin, they have answered, "From nothing; it has always been so." They have, however, some idea of a spiritual being, called 'Torngarsuk, to whom they ascribe a supernatural power, though not any act of creation; and also a notion of a future state of existence.

Of 'Torngarsuk, however, the majority of the people know little or nothing except the name. Each element is thought to have its governor or president, which they call Innua; from whence the angekoks are said to receive their 'Torngak, or familiar spirits. Every angekok is considered to have a torngak, who attends him, after he has ten times conjured in the dark.

Some have their own deceased parents for their 'Torngak, and others say they obtain theirs out of

some of the Danes, who, as they affirm, discharge their fire-arms when they wait before the entry of the place where the angekok performs his conjuration. Whether Torngak and Torngarsuk be one and the same thing, it is not easy to decide; but it is certain one is derived from the other. From Torngarsuk the angekoks pretend that they learn the art of conjuring, which they are taught by an extraordinary method.

The lying spirit of the angekoks is often exposed by their gross mistakes; yet they are held in such great honour and esteem, that the strictest obedience which is required in the name of Torngarsuk is commonly rendered, lest in case of disobedience some great affliction might arise. They also make the natives believe that with their hands and feet tied, they can mount up to heaven, and observe what is transpiring there; and likewise descend into hell, or the lower regions of the earth, where the fierce Torngarsuk keeps his court. A young angekok, it is said, must not undertake this journey except in the fall of the year, because then the lowermost heaven, which they take the rainbow to be, is nearest the earth.

Awful indeed are the ignorance and superstition which sin has brought on the soul of man. Nor do they appear alone, but as the fruitful parents of many and great evils. All that is comprehended in degradation, guilt, and misery, belongs to the empire of the prince of darkness. How powerful an appeal is therefore presented by all his subjects to Christian compassion! That of Greenland, like the cry of the man of Macedonia, "Come over and help us," has happily been heard; and the result, under the blessing of God, is now to be considered.

So long since as A. D. 983, it is said, this country was discovered by some Norwegians from Iceland, who planted a colony on the eastern coast; and the intercourse between this colony, Iceland, and Denmark, was continued till the beginning of the fifteenth century. At that time the colony became inaccessible by the gradual increase of arctic ice upon the coast; while on the west a range of mountains, covered with perpetual snow, precluded all approach. This settlement contained several churches and monasteries, and is said to have extended about two thousand miles in the southeast part. Other efforts were afterwards made.

Intimately connected with the moral improvement of the Greenlanders, at a later period, appears Mr. Hans Egede, a clergyman of Vogen, in the north part of Norway. After being engaged there for about a year, he recollected having read that some Christians had lived in this inhospitable region, of whom no more was heard. Prompted, as he supposed, by mere curiosity, he inquired of a friend at Bergen, who had often been employed in the whale fishery, respecting its moral condition. The result awakened his deep sympathy for the Christians, who it seems were Norwegians, and who, he feared, had relapsed into heathenism for want of scriptural instruction.

Impressed by a sense of the duty of sending them the gospel, he thought of various methods for the accomplishment of so important a design; though his personal engagement in the service appeared to be impracticable. Still he could not dismiss the subject from his mind, and at length, with many fears arising from humility, he ventured to send a memorial in 1710, with a petition, to Randulf, bishop of Bergen, from whence the Green-

land trade was carried on, and another to bishop Krog, at Drontheim, to whose diocese he belonged, entreating them to urge on the court a mission to this part of the earth. This they engaged to do, and represented to him, at the same time, the difficulties that would arise, as well as the special advantages that would accrue from such efforts to their own countrymen.

No sooner were the friends of Egede aware of his desire to engage in this holy enterprise, than they vehemently opposed it, and also instigated his wife and family to impede its accomplishment. Nor did their success appear unlikely, for he actually tried to dismiss it from his thoughts; but the words of Christ, Matt. x. 37, "Whosoever loveth father or mother more than me is not worthy of me," produced so much distress of mind that he could not be appeased, or find rest either day or night. Meanwhile a concurrence of circumstances produced a great dislike in the mind of his wife to the place of their residence; he urged her to consider it as truly providential; and on her spreading the matter before God in prayer, she was led to unite with her husband in his view of a mission to Greenland.

Still his desires were not immediately realized; various delays arose, and at length he apprized the bishop of his intention to resign his office, intimating, however, that he expected some annual pension from his successor, until he obtained some other provision. But as no one would accept his benefice on such conditions, he relinquished it in 1718. Yet, when he had to take leave of many whom he loved, he felt it to be painful, and his wife was obliged to sustain and animate him.

Their courage was soon put to the test. A re-

port was circulated, that a vessel belonging to Bergen had been shipwrecked on the coast of Greenland, and the crew retreating to the land, were murdered, and then voraciously eaten by the savages. The frightful narrative was not altogether groundless; yet it did not deter them from pursuing the object on which their hearts were set.

Though generally considered a fanatic, Egede proceeded to Copenhagen, to present his memorials to the College of Missions; and not only did he obtain the answer, that the king would consider of some means for the accomplishment of his plan, but his majesty condescended to give him an audience, and personally to attend to his proposals. Still the hopes thus excited were soon repressed, and after more time had been lost, he contrived to form a capital of about £2,000. A ship, called the *Hope*, was therefore bought to carry him to Greenland, and tarry there the winter: one vessel was also freighted for the whale fishery, and another to bring back an account of the result. And, in the spring of 1721, he heard with joy that the king most cordially approved of the undertaking, had presented him with £40 towards his equipment, and appointed him pastor of the new colony, and missionary to the heathen.

Egede, with his companions, set sail for Greenland, May 12, 1721, and after being placed in great peril from a storm, landed safely, July 3.—A house was soon built of stone and earth, and lined with boards, on an island to which they gave the name of their ship. At the end of August they entered it, after a thanksgiving sermon on the 117th Psalm. At first the Greenlanders were very friendly; but when it was evident that they purposed not to pay a short visit for the sake of traf-

fic, they were filled with apprehensions, and left the district. Yet, by degrees, they were led to entertain those who visited them, though they made room for them in a little house by themselves, and stationed a watch there throughout the night. At last they ventured to receive them into their own houses, and now and then to repay their visits.

Egede improved every opportunity of learning the language, and as soon as he knew the word *kina*, "What is this?" he asked the name of whatever affected his senses, and wrote it down. Observing, too, that a Greenlander named Arok, was much attached to one of his people called Aaron, from the similarity of their names, he once left this man secretly, but with his own consent, behind him among the Greenlanders, that he might inquire into their circumstances, and learn their language. After some days, the Indians brought the statement that Aaron was well, and begged that somebody would fetch him, as his being there was suspicious to the people. But they were prevailed on, by some presents, to let him remain during the winter. Once, when they vexed him, and stole things from him, he resorted to blows, and was consequently ill-treated; they also took away his gun that he might do them no harm. Afterwards, however, they endeavoured to repair the injury by kind treatment, and begged him not to tell the minister, that they might suffer no punishment. Egede, therefore, acted as if ignorant of the matter, and on his next visit left another person with them.

He seems indeed to have awakened much fear in their bosoms, and hence they asked many *angekoks* to conjure him and his people, with a view to do them mischief, and compel them to withdraw.

But when their arts availed nothing, those who practised them reported that the minister himself was a great and good *angekok*, who would do them no harm. To this the more candid were disposed to give credit, because they observed how he preached to his own people, and that they treated him with great respect.

For the instruction of the heathens, Egede was also exceedingly desirous; and, as he could not easily engage them in conversation, he directed his eldest son to draw some pictures of Scripture facts, which, being held before them, not only easily suggested his meaning, but also enabled him, by the questions they asked, to learn their language, and to instruct them in the principles of Christian doctrine. The most striking of these representations were those of Christ's healing the sick and raising the dead. Regarding him as the ambassador of such a mighty and beneficent Being, they desired him to heal their sick by blowing on them as the *angekoks* did. Such tokens of esteem and confidence he eagerly seized to direct them to "the Father of lights, from whom cometh every good and perfect gift;" and the numbers of those disposed to listen to the wonderful works of God continued to increase.

Various difficulties however arose, and on the expectation of the Danes as to trade, and the means of subsistence beginning to fail, they murmured against the minister for leading them thither, and determined to depart in a ship which had wintered there. This reduced him to great perplexity. His conscience would not allow his abandonment of his post, after many years of labour, having for their object the conversion of the heathen: still he could not stay alone with his wife and four little

ones, and see them perish. All that he could induce his people to do, was to wait till some time in June for the arrival of the store-ship; and if it did not come then, and they were resolved to go, he proposed that they should leave him some of their provisions. Six men were persuaded to stay with him; but when they saw that his stores would scarcely suffice for half a year, they told him that, in case of need, they intended to take refuge in a Dutch ship, and sail home.

Heart-thrilling as was the resolution, Egede now resolved to return; but his wife withstood his intention with such courage and constancy, as animated his mind and repressed his unbelief. Not only would she pack nothing up, but she reprimanded the people when they began to demolish their habitations, and told them not to take any unnecessary trouble, for she felt assured that a ship was sent out, and would safely arrive. The people laughed at her confidence; but the vessel appeared, and with it the declaration of the merchants at Bergen, that notwithstanding the unfavorable aspect of the Greenland trade, it should still be prosecuted; and also the intelligence from the College of Missions, that it was the king's pleasure to support the Christian efforts that had been made. A moderate contribution from all his subjects in Denmark and Norway, under the name of the "Greenland assessment," produced a considerable sum.

Stimulated to renewed exertion, Egede now made many difficult voyages, not only to exert the force of his own example, but personally to see how the interests of the company might be best advanced; as he knew that the conversion of the people, which he so much desired, could not be attained unless it were connected with temporal ad-

vantage. Having now a colleague, he put forth fresh energy in the work of instruction. He had translated into the language of the Greenlanders some short questions and answers concerning the creation, the fall, redemption, the resurrection of the body, and the judgment day ; together with some prayers and hymns. These they read to the people, who after repeatedly hearing them, could give the answers, and also receive further information. The continuance of the process, however, awakened disinclination, especially if they wished to engage in some diversion, or go to sea, and were obliged to postpone it until the reading and singing were over. Above all, if an *angekok* were there, and would practise his incantations, no such exercises received attention, and if the missionaries would proceed, they were assailed by mocking and ridicule. Still further, they were charged with falsehood, because it was said the *angekoks* had been in heaven, and had neither seen any traces of the Son of God, nor witnessed a state of the firmament which threatened dissolution.

The Danes, therefore, attempted to assume authority, drove the *angekoks* away, and stationed sailors among the natives to keep them in order.—Means of a rough and gentle kind at length ended the violence that had been committed. Some said they believed all they heard about God, because when they invoked him for seals, they were successful in the chase. In seasons of distress they sent for Egede, and asked him to pray for the healing of the sick. At the urgent request of an *angekok*, he baptized his child, and when it died, he alone was counted worthy by the parent to carry it to the grave. After the interment, the *angekok* and his family desired to be baptized also ; but the

missionary declined doing it, saying, that as adults, they must first learn the will of God.

Many difficulties arose from the perverseness of the people. When the weather was bad, they were often displeased and petulant, attributing it to the reading and praying, which they supposed irritated the air ; or imputing it to the credit they gave the missionary, and their refusal to conform so fully as before to the requirements of the *angekok*s. It was therefore intimated that *his* prayers must obtain for them good weather, an abundance of seals and fishes, and also the healing of their sick, before they would trust him any further. If he urged them to call upon God, they answered, "We do pray, but it signifies nothing." If he said they should supplicate God chiefly for his spiritual gifts, and for the happiness of the life everlasting, they replied, "That we neither understand nor desire ; we want nothing but healthy bodies, and seals to eat, and the *angekok*s can procure these for us." If he alluded to future judgment, or eternal punishment, they refused to hearken, or discovered by their remarks, the awful unbelief of their hearts.

The language of the people also occasioned Egede much trouble, from his being continually obliged to give up the use of words which he thought he perfectly understood. But his children, from converse with the young natives, learned it more easily and fully, especially in the pronunciation, and could generally answer his questions.—With their assistance he began a Greenland grammar, and a translation of some Sunday lessons from the Gospels, accompanied by short illustrations.—He also employed his eldest son in the instruction of the people ; because he could render himself more agreeable to them, and they could better understand him.

CHAPTER II.

Egede continues his labours—Duplicity of the natives—Arrival of Missionaries—Mortality among the people—Baptism of Children—Embarrassments of the Mission—Renewed efforts—Early desires of Count Zinzendorf—Narrative of Matthew Stach—Reception of the brethren at Copenhagen—Their letters from Greenland.

AMIDST various trials and dangers, Egede continued zealously engaged in the work on which he had entered. The disposition to hear him increased; he perceived also some seriousness in the dying, and a desire to enter a better world; while the healthy declared that their faith was strengthened, because they had many proofs that God had heard their prayers when they had nothing to eat, or were in great peril. On one occasion, as he was teaching them, they all asked for baptism, and wondered that he scrupled the sincerity of their faith, and of their love to God.

But, unhappily, there were sound reasons for the objections he raised. He could not observe any true sense of inward corruption, or any change of practice. Very often, indeed, he discovered to his sorrow that their apparent teachableness was only hypocritical affectation produced by fear or interest; for the Greenland boys he maintained, and also the people that traded in the country, informed him, that the very natives who pretended to believe every thing, treated his reading, praying, and singing, when he was absent, with the greatest derision.

On the arrival of some ships in 1728, with Mr. Olaus Lange and Mr. Henry Milzoug, Egede's

eldest son returned to Copenhagen, to prosecute his studies. He was accompanied by two baptized natives, Poek and his wife, who were called Christian and Christina, and two Greenland boys and a girl, who had just before made a confession of their faith, and were baptized by the names of Charles, Daniel, and Sophia-Magdalena.

Preparations were now made to remove the colony from Hope Island, where it had been from the first, to the main land, four leagues further eastward, and to enlarge it with the buildings that were required. But a contagious disorder broke out among the Europeans, which Egede ascribed to irregular living and a want of exercise, because few of the sailors, or of the former inhabitants of the colony, who were constantly employed, were infected. The most useful people and the artificers were removed by death, and the horses, for want of proper care, died also. A fatal blow was thus given, not only to the design of crossing the mountains, but also to the plan of colonies that were to have been raised for cultivating the land. Yet a still more fearful circumstance arose, in a mutiny among the soldiers, from the disappointment of their expectations: on this account neither the governor's nor the missionaries' lives were safe, since they considered the latter as the special cause of their transportation and of their wretched condition.

The mortality alluded to lasted until the following spring; when some of the invalids were saved from death by the scurvy grass which began to shoot out from under the snow. Though the number of the people was greatly diminished, the governor endeavored to obey the king's command in performing a journey to the east side; but he re-

turned without success, having found the whole country overspread with ice. Not only was this so slippery and uneven that it could not be stood upon, but it was also full of great and small clefts, from whence large quantities of water issued with a loud roar.

Measures were afterwards taken for erecting the new colony and the fort at Nepisene, though the Norwegians had been somewhat alarmed by an account of a dreadful conflagration at Copenhagen, and were doubtful of future support; but they were soon encouraged by the arrival of vessels bringing assurances that their work should still be promoted with ardour, and that fresh stores of materials for building should also be provided.

The Greenlanders had looked on with dislike during the accession of foreigners that had taken place, especially as there were so many military men, of whom they were afraid. The mortality that had occurred, they ascribed to the art of a famous *angekok*, who had promised to destroy the *Kablimaks*, as they were called, by his magic.—But when they saw that they would not all die, and particularly that *Egede*, whom they considered the lord of the Europeans, still lived, most of them removed from their territories to *Disko Bay*.

Egede was determined, from the continued indifference of the people,—and in his views his colleagues acquiesced,—to baptize the children of those parents who gave their assent to true religion, hoping that the latter would be thus led to continue in the neighbourhood, and hereafter allow their offspring to receive Christian instruction.—Accordingly, on February 11, 1729, he commenced with sixteen children, whose parents not only consented to the performance of the rite, but entreated

to be baptized also. Without complying with this request, he proceeded to baptize the children on the rest of the islands, as well as in his former dwelling-place at Kangek, where some could give answers to the questions proposed.

Still the new colony did not succeed: the ship that wintered there for the sake of the whale-fishery, caught nothing; and the trading vessel obtained very little, because the Greenlanders hid their best wares from the Danes, to sell them to other ships, from which they could procure every thing on better terms.

Continued delay in the arrival of the ships, in 1730, caused great embarrassment as to provisions, which was increased by the loss of a shallop laden with them. With it, too, a man was lost: a boat sent to its assistance, was also wrecked on the ice; and nearly all the remaining provisions in another shallop were thrown into the sea, to save the people. At length, however, the ship arrived at Good Hope, but from the approach of winter, it could not go to Nepisene. All kinds of building materials were brought by it to erect houses in the valleys where the Norwegians formerly lived, and they were to be inhabited by families from Iceland.

But, alas! all these projects, carried on with so much toil, ardour, and expense, appeared at once to be destroyed by the death of Frederick IV. For when the government under Christian VI. saw no way in which the sums expended, and still required, could be reimbursed by the erection and trade of the colonies, and still further, that the conversion of the heathen presented so unfavourable a prospect, a royal mandate was transmitted, in 1731, that these efforts should be relinquished, and all the people should return. Egede was allowed to

remain if he chose, with any of the people who would willingly stay ; but the only provision they had to expect was support for a year.

Although no further aid was promised, the king, laying to heart his representations, sent him the needful supplies in the year following ; but without any assurance of further support. Meanwhile his people had been tolerably successful in trade, and could send home a larger cargo than in any of the former years. They would even have defrayed all their charges if they had not lost two of their largest boats, on which account they could not go abroad in the spring, but were obliged to leave the merchandize to foreign ships. After much alternation of hope and fear, however, Egede was rejoiced on the arrival of a vessel, in May, 1733, by the intimation that the Greenland trade was to be begun anew, and the mission supported : for which the king was pleased to order a free gift of £400 annually.

Other labourers arrived in this vessel, whose minds were directed to the work by a series of providential circumstances. It had pleased God to urge on the heart of count Zinzendorf, even from his early days, the salvation of his fellow men as next in importance to his own. In reference to one period of his life, he says :—“ Between 1713 and 1714, there were five persons in the Pædagogium at Halle, that stood in a very peculiar connexion together. They experienced just what our Saviour says : ‘Where two or three are gathered together in my name, there am I in the midst of them.’ They had an inward impulse to the promoting the salvation of many souls. Two of them made a covenant, in 1715, concerning the conversion of the heathen, yet only of such as no one

else would trouble themselves with. Their proper prospect was not to execute this and such like things themselves; for they were designed by their relations for the sphere of high life, and had no other notion but that they must be obedient: but they hoped that God would direct people to them, or perhaps would even now prepare himself witnesses through their service among their fellow students, who should be equal to the work. And therefore the thoughts of these young gentlemen were continually aiming at giving the students an impression of that God who laid down his life for us."

The above young persons afterwards separated, and only the one who had made a covenant with the count to promote the conversion of the heathen, was afterwards led to him again in the dispensations of Providence. But the impression of this engagement, remained on the mind of the count, and in all circumstances, particularly during his abode in Holland, he acted under its influence.

The events which manifested the glowing feelings of his heart, have already been recorded; and in those which originated the mission of the United Brethren to the West Indies, another to Greenland had its beginning. The following narrative of Matthew Stach is very interesting:—"When I heard the first account of Greenland, it excited a desire to go thither; yet when I reflected on my own incapacity and inexperience, (for I had scarce been two years in Herrnhut,) I could not venture to disclose it: but when the written proposal of the two brethren to go to St. Thomas's was read publicly, it stirred me up to it afresh. I

was then at work with Frederick Boehnish, on the new burying-ground called the Hutberg. He was the first person I acquainted with what passed in my mind, and I found that he had been actuated on the same occasion, with the same desire to promote the salvation of the heathen. We conversed with simplicity about it, and perceived we had the greatest inclination to go to Greenland; but we knew not whether we ought to look upon the propension that had taken place in us as an impulse wrought by God, which we should give notice of to the congregation, or whether we should wait till a call was given us. But as we were both of one mind, and confidently believed that our Saviour's promise would be verified to us, 'If two of you shall agree on earth,' &c. therefore we retired to the wood just at hand, kneeled down before him, and begged him to clear up our minds in this important affair, and to lead us in the right way.— Upon this our hearts were filled with an uncommon joy, and we omitted no longer to lay our mind before the congregation in writing, with perfect resignation which tribe of heathens our call should be to, though we felt the strongest tendency to the Greenlanders. The letter was read in a public meeting, and was heard with joy in the general. Yet some expressed their surprise, that it had such a great resemblance to the writing of the two first mentioned brethren; and a few even thought we had compared notes with them, or would mimic them. Very like, this was the reason that for a long time we neither received an answer, nor were spoken to about it by the labourers of the congregation. Only one of them said something to me occasionally that might have left me little hope.—

Yet we were not frightened out of it by this, nor by the representation of the difficult voyage to, and manner of living in Greenland, which we heard enough of by the bye; but we waited with tranquillity to see whether our offer would be accepted or rejected. After a considerable time the count Zinzendorf sent for us, and asked us if we were still of the same mind; and when we answered him, Yes, and assured him, that we should like to go to Greenland, he advised us to consider once more the difficulty of our subsistence there; but added, at the close, that if we would venture upon it in confidence on our Saviour, we might make ready for the journey, with his and the congregation's blessing. We expected the time of our being despatched with longing, and kept working on in our outward calling. But another year passed before we were despatched. In the meantime, as Frederick Boehnish was gone another long journey, Christian David got a desire to go with me to Greenland. Our dismissal did not last long; only the two last days the count had some blessed interviews with me, and gave me some instructions about the preservation of my body and soul from evil, which were an abiding blessing to me.

“But, as Christian David was to come back again the year following, I was asked whom I should like for my companion. I desired my cousin, Christian Stach; who accepted the call with joy and made himself ready in haste. There was no need of much time nor expense for our equipment. The congregation consisted chiefly of poor exiles, that had not much to give us, and we ourselves had nothing but the necessary clothes on our backs. We had been used to make shift with a little, and did not trouble our heads how we

should get to Greenland, or how to live there. The day before our departure, something was sent from a friend that was tutor to a gentleman's children at Venice; and part of this was given us to pay the expense of our journey to Copenhagen. We looked upon ourselves as richly provided for, so that we would take nothing of any body on the road, and simply believed that He who had procured us something for our journey just at the critical juncture, would also take care for every thing requisite to the carrying our purpose into execution, as soon as we should want it.

“Neither could any one give us much information about things, or any instructions how we should manage; for the congregation had as yet no experience in the affair of missions, and we were but the second who were commissioned to try whether the heathen would embrace the message of peace concerning their Creator and Redeemer. Therefore, it was left to us to act, in all circumstances, as the Lord and his Spirit should lead us. Only we were admonished to brotherly love among one another, and to honour that old servant of God, Christian David, as our father, and to make use of his counsel; to offer ourselves as assistants to that apostle of the Greenlanders, Mr. Egede, who had been raised up by God in such a remarkable manner, and who had been approved through so many trials, in case he would and could make use of us; but if he did not want our assistance, then not to interrupt him in the least. As to the rest, we were to live alone by ourselves, and to regulate our domestic affairs so as became a godly life and conversation. Further than this nobody knew anything to tell us. The subsequent advances, till things arrived to their present pitch, are to be ascribed to

the superintendency and leading of that only wise Lord, who has guided and assisted us from time to time. We neither knew nor imagined, previously, how it was to be.

“A little before our setting out, we were blessed to our undertaking by Augustine, the then elder of the congregation, with imposition of hands and prayer; and thus we departed, Jan. 17, 1733, accompanied with innumerable wishes of blessing by the congregation, and went, by way of Halle and Hamburg, to Ekrenferde in Holsatia; from whence we travelled by water to Copenhagen.”

Here, as might be expected, many persons were ready to declare that the brethren had engaged in a romantic enterprise, and were equally so to represent the trials which they supposed would attend their path. After waiting some time, they heard that, notwithstanding all obstacles, the king had consented that one ship more should go to Good Hope, and that the first lord of the bedchamber, Pless, had persuaded a merchant to send a trading vessel, by way of experiment, to Disko Bay.

On their application to this nobleman, he was much interested in them, presented their petition to the king, and seconded it to the utmost of his power. So far from being restrained by the illiteracy of these persons, he is said to have urged this motive among others, that in all ages God has employed the weak things of the world to confound the mighty, that no flesh may glory in his presence. In his views the king was pleased to acquiesce, accepted most graciously the offers of the brethren; and after weighing the difficulties that existed, he resolved to promote anew the cultivation of Greenland and the conversion of the heathen. He not

only permitted them to go thither as missionaries, but wrote with his own hand a letter to Egede, desiring for them a friendly reception and the promotion of the object on which their hearts were set.

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

Although the country on their arrival appeared wretched in comparison with Europe, for they found scarcely any thing but bare rocks and steep cliffs covered with ice and snows, yet they rejoiced when they beheld the land they had so earnestly desired to visit. The first sight of the people awakened similar emotions, while their pitiable condition pierced their hearts, and led to the earnest prayer that God would make them instrumental in calling many of the natives out of darkness into marvellous light. Truly refreshing were many passages that emphatically occurred in their daily reading of the Bible ; as, for instance : "To whom he was not spoken of, they shall see : and they that have not heard shall understand,"

Rom. xv. 21. "By faith he forsook Egypt; for he endured, as seeing him who is invisible," Heb. xi. 27.

Egede received them very cordially, congratulated them on their undertaking, and promised his best assistance in learning the language. Without delay they examined the nearest habitable sea-coasts for a place of residence, and having chosen one, they kneeled down to consecrate it by prayer. A Greenland house was soon run up with stone and turf laid between, in which they could shelter themselves and their things from the snow and rain, until they had erected a house of wood. It was a forward season, for the snow was as much melted as it used to be in June, and yet it was so cold that the turf often froze in their hands. On the 6th of June they finished their abode so far that they could enter it with thanksgiving, and then they pulled down the tent in which they had before been obliged to shelter themselves.

Having described the country and its inhabitants in a letter to the whole congregation, they thus simply describe the feelings of their bosoms:—"You may now very well address that saying to us, 'Should a man even lose his road, let him never lose his faith in God.' Yes, here in truth the way is barred up. We retain that for our daily lesson, Let all our senses be composed and quiet. As to our own persons, we are very happy, but our desire is to win souls, and we cannot gratify it yet. Yet, by God's grace, we will not despond, but keep the Lord's watch.

"When he puts himself in motion, we will move on with him, and will not swerve from his presence. Let but the time for the heathen come, and the darkness in Greenland must give way to

the light; the frigid zone itself must kindle into a flame, and the ice-cold hearts of the people must burn and melt. Because we know our way is upright before the Lord, therefore our hearts are not dejected; but we live in cheerfulness and joy. We are open and manifest before the eyes of the Lord. It is true all men count us fools; especially those who have been long in this country, and know this people: but still we rejoice, and think, where the Breaker is come up before us, there must be room to tread and follow, though the appearance may be ever so adverse. We hope to remain always in this mind; and even if we should effect nothing in Greenland, we will render him the honour due to his name, though it should be for nothing else but that we are humbled and made low in our own eyes. But Jesus, whose heart, replete with faithful love towards us and the poor heathen, knows all our ways, and knew them before we were born. Can any honour redound from us to him? Our substance, life, and blood, are at his service. Through his death he has restored life to us, has absolved us from our sins, reconciled us with himself, and has gathered a people that is his property, to show forth his praises. Oh that the death of our Lord Jesus might bring all men to life, and that all might follow this faithful Shepherd!"

Matthew Stach also wrote the following animating letter to some of his former companions:—
"I call upon you, my brethren, from a land where the name of Jesus is not yet known, and where the Sun of righteousness is not yet risen. You live in the bright noon-day, the Sun is risen upon you.—Has he now warmed your hearts? or are some of you still frozen? The light is sprung up around you all; but he that has not yet arisen to walk in

the light, better were it for him if he lived in Greenland, and had never heard of Jesus. For to know what is good, and not act accordingly is a reproach to the truth. The heart of Jesus burns for love after the salvation of men ; and can he let a soul that is heartily concerned to enjoy him, go up and down for four, five, or six years, and not reveal himself to it ? I cannot believe it, for I have experienced the contrary. When I sought him with all my power, and when my power was insufficient, and could exert itself no longer, then my eyes still swam in tears, and my heart palpitated with desire. And when even the fountains of my eyes had no more tears, and my heart had no more strength to beat, in this helpless misery the Friend of sinners kissed me in the spirit, and healed the wounds in my conscience. Nor is such a transaction a mere imagination of the mind ; but it is a Divine power that fills the whole heart.

“ But ye, that have known the Lord Jesus, and have been washed in his blood, let grace replenish you fully ; and as you have tasted that the Lord is gracious, go in the strength of that meat, and conquer in the name of the Lord. My heart is linked and lifted with yours under the cross's banner of the faithful Saviour. To him will I live, to him will I die ; for nothing can give me joy any more but the name of my Saviour, who has rescued my soul from death. Now, my brethren, grow on, and flourish in the blessed congregation of the Lord, which he hath planted for himself, and set up as a sign among the nations, as a candle on a candlestick, manifest before the eyes of the whole world in these last days. The salvation is great, and the harvest will be glorious, when we have sown much seed, and watered it with many tears.

Oh, may one spur on the other to follow the bleeding, loving Lamb without the camp! Spend not your joy on having trampled the old serpent beneath your feet; but rejoice that you are hid in the rock-clefts of everlasting love. Be vigilant, like the lion, that cried out, 'I stand upon the watch.' Let your loins be always girded about, and your lamps burning, and keep the charge of the Lord, which we will also do in Greenland; for which reason we have called our place New Herrnhut.—Remember your meanest brother always in your prayers."

On such communications the disciple of the Saviour cannot but dwell with peculiar interest.—Most touching are their indications of faith and love,—of love to Christ, of love to man. Nor was this holy affection manifested under any common circumstances of trial; on the contrary, these devoted brethren counted not their lives dear unto them so that they might finish their course with joy, and the ministry they had received of the Lord Jesus to testify the gospel of the grace of God.—Who that has proceeded thus far in the narrative, may not be reminded of his own short comings? who may not be stimulated in his approaches to God, who giveth "*more grace?*"

CHAPTER III.

Difficulties of the brethren—Wanderings of the natives—
Fearful mortality among them—Their awful insensibility—Devoted efforts of the missionaries—Their hope in severe trial—Death of Mrs. Egede—Egede's departure from Greenland—His death—First instance of a native anxious to hear the word—The young Greenlander Mangek—The doctrines of the cross proclaimed—The first convert Kajarnak.

THE brethren gave themselves diligently to the labours necessary for their maintenance, but they were attended at first by great difficulties. As they had not been trained to hunting and fishing, they obtained little or nothing by these occupations; nor were they able to adopt the method of the Greenlanders, because they could not manage a boat called a kajak. When, on one occasion, they went out in search of wood driven among the islands, they were soon overtaken by a storm, and after reaching home with much difficulty, the wind in the night carried off their boat with its contents. It was, however, brought back by the people some days after, though much damaged. In these things, however, they recognized the hand of God; believing that he would teach them by adversity, not to be absorbed in temporal cares: and they came to a resolution to follow the example of the Silesians and Lusatians, from whence they came, and when other work failed, to earn something by spinning.

Egede kindly helped them in learning the language, giving them his written remarks to copy, and directing his children to lend their aid. But

here there were many obstacles to their progress. These illiterate men had to learn the Danish language before they could understand their instructors; they had never before seen a grammar, and had now to form an idea of the various parts of speech; and then they had to comprehend, so far as possible, the rugged and uncouth tongue of the Greenlanders. It was, therefore, natural for them sometimes to be tired of their scholarship, especially as the people would not then enter into any conversation with them, and even aggravated the hardships of their circumstances by stealing the books which had been written with so much pains. But their love for the Greenlanders, and their zeal to serve them, aroused them anew to exertion, in the hope that the blessing of God would rest on their labours.

But at first they had very little opportunity of conversing with them, or doing any thing in their behalf. It is true, there were at that time at Ball's River about two hundred families, which probably consisted of nearly two thousand souls; but they were dispersed among the islands and the hills, engaged in fishing, catching seals, and hunting deer; and towards winter some were accustomed to go sixty, and others two hundred leagues to their acquaintance. The brethren, therefore, soon saw that there could scarcely be any intercourse in such a wandering life, and that even what awakened some reflection would be speedily forgotten. None of the people could be induced to remain long in the colony; for of those who had been baptized, only two boys and two girls could be kept there. Some indeed called on the brethren as they passed by, but only out of curiosity, to see their buildings, or to beg knives, fish-hooks, or nails from them, if

not to steal. If, on the other hand, they visited the people on the islands, they could seldom procure entertainment, even if they offered to pay for it; and instead of the natives conversing with them, they were continually asking whether they would not soon go away again.

To these circumstances of trial succeeded one exceedingly formidable—a mortality, which threatened, like a plague, the destruction of the whole people. Two of the six Greenlanders that had been taken to Denmark two years before, were still alive, a boy and a girl, and as they also were unhealthy, they were sent back to their native land by this year's vessel. The girl died at sea, the boy seemed to reach home well, but soon after he became ill, and after infecting many of the people, he died of the disease. The one that followed him was the Greenland boy, Frederick Christian, a particular favourite of Egede's, who, after nine year's instruction, was employed as a catechist among the children. He could also speak Danish, had learned to read, and was of great service to that missionary in composing his Greenland grammar, and translating the Sunday lessons out of the Gospels.

At first no one knew what disorder it was, nor any remedy for it: it was afterwards found to be the small-pox. Egede sent in all directions to desire the Greenlanders to stay in their places, as those who were already infected could not escape; he also advised those who were in spots not as yet visited, to prevent the entrance of any fugitives, lest by their means the malady might spread. But, alas! all his admonitions were vain, and the disease fearfully increased.

As the Greenlanders endured excruciating pain, heat, and thirst, they drank large draughts of ice-

water, though they were warned against it; and, in consequence, few outlived the third day. Some even stabbed themselves, or plunged into the sea. One man, whose son had died, stabbed his wife's sister, in the mad presumption that she had bewitched him to death. The Europeans, too, had reason to fear an assault, especially as a shallop that was gone abroad to trade, stayed out beyond the time, because they were accused by the people as the cause of this pest; and they were confirmed in their notion by the dream of an old woman, that the Greenlander Charles, who came back from Copenhagen, would murder all his country people. So great was the power of imagination, that before a native, who came from a healthy place to visit his sister at the colony, set his foot on shore, he thought he saw her apparition; "which," says Crantz, "so frightened him, that he rowed back, fell sick directly, and infected the people where he dwelt."

Yet, though there was so much misery, and though death stared them in the face, the inattention and obduracy of the people still prevailed. No thought nor caution was manifested as it regarded this world, and equally neglectful were they of the interests of another. The living did not bewail, as was usual, the death of their nearest relatives. The old people, indeed, cried, in their way, to God in their distress: but when it increased, they gave vent to the language of impatience and blasphemy, and refused to hear of resignation to the Divine will, or of committing their souls to the faithful Shepherd.

Egede did not sink into indolence in these mournful circumstances; he went in all directions, sometimes alone, and at others accompanied by the

brethren. In some cases he sent his son to instruct the afflicted and the dying. In most places they found nothing but empty houses and unburied corpses; some within, and others without the dwellings, lying in the snow: these they covered with stones. In one instance, they discovered only one girl afflicted with the small-pox, and her three little brothers. The father, having first buried all the people in that place, laid himself and his youngest child in a grave raised with stone, and ordered the girl to cover him with skins and stones, that he might not be devoured by the foxes and ravens. She and the other children were then to subsist on two seals and some dried herrings that were left, till they could get to the Europeans.

Egede, in consequence, sent for them to the colony. He gave lodgings to all the sick that fled to him, and the brethren followed his example. They laid as many in their own rooms and sleeping chambers as they could, and nursed them with great attention, although the effluvia of the sick and dying greatly affected their health. Many were touched by these expressions of benevolence which were more than they expected from their country people; and one man, who had always derided them while in health, said to one of the brethren towards the close of life:—"Thou hast done for us what our people would not do; for thou hast fed us when we had nothing to eat: thou hast buried our dead, who would else have been consumed by the dogs, foxes, and ravens; thou hast also instructed us in the knowledge of God, and told us of a better life."

As soon as they had put their habitation in order, they were attacked with an eruption, which so increased in the winter, that they could scarcely

move their limbs, and were often obliged to keep their bed. One of them, however, could always be up to nurse the rest, and to go with the boat of the colony to visit the sick savages. Egede behaved towards them as a true friend, so that they were often scrupulous of accepting the many kindnesses with which they were laden.

In the greatness of their straits, they thus wrote:—
“ We are at present in a school of faith, and see not the least prospect before us. We can perceive no trace of any thing good among the heathens, no, not so much as a sigh; and the poor creatures find death where they should have found life. As for us, let us look where we will, we see nothing in ourselves but mere poverty and misery, without and within. Without, we find not the bodily strength and ability requisite to stand it out in this land; this is a gift to be yet bestowed upon us from the hand of God. At present, we are severely handled by sickness, though we believe that our constitutions will only be purged and seasoned by it, that we may be able to endure the more in the service of the Lord. We acknowledge it also as a peculiarly kind providence, that our sickness was to wait till we had removed into our house. Within, every thing that could spring from human good-will, even our alacrity to learn the language, is fallen away; nothing but what grace has wrought abides by us. Our Lord best knows why he stationed upon this post the most feeble and inexperienced, and some of us such as had just begun to prosper among you. However, we must remain in this school, where we must contend who can behave best, even in the prospect of nothing but human impossibilities; yes, here we will stay till Jesus helps us as helpless ones, neither will we be concerned for any thing,

but to please him. What gives us hope, is that God suffers his children to pass through straits to the mark in view; and our joy is, the remembering and being remembered by the many children of God in Europe."

Much enfeebled both in body and mind, Egede determined, in 1734, to ask for his dismissal, and to go to Copenhagen, that he might represent the state of the mission, and procure a reinforcement for its successful prosecution. In the following year his discharge arrived, couched in the most gracious terms, but he could not determine to take his wife, then dangerously ill, across the ocean, and therefore he remained another year. Meanwhile her spirit rose to the rest of the righteous. "All the praise and panegyric," says her bereaved husband, "with which I can crown her name, falls far short of what her piety and Christian virtues deserve. I will not expatiate on her excellencies in domestic life, nor describe what a faithful help-mate she was to me, and what a tender mother to her children: let it suffice to mention, how willing and compliable she was to submit to my will as soon as she got an insight into the resolution I had formed of forsaking my people and native country, to repair to Greenland, that I might instruct the ignorant inhabitants in the doctrines of Christianity. For though friends and relations vehemently importuned her, that if she had any regard for her own, for mine, or for our small children's temporal welfare, she should dissuade and withstand me in this project, so absurd and frantic in the eyes of all men; yet, out of love to God and me, she was induced to join heart and hand with me in my undertaking, and, like a faithful Sarah, to go with her Abraham from her own people, and from her father's house;

not to some paradise, but to a strange and disagreeable heathen land. And it is known to many with what patience, nay with what alacrity, she put her shoulder with mine, to bear her part of the labours and adversities we had to endure; nay, how often she comforted and cheered up my mind, when it was disheartened and depressed by such reiterated obstacles and repulses." So far Mr. Egede. "I have had occasion," says Crantz, "several times, to mention this brave, magnanimous woman, whom I may with propriety call a Christian heroine; I will only add, that I have never heard her name mentioned by the brethren, but with the most respectful and tender impression, as indeed she treated them upon all occasions as if they had been her children."

With Egede and his children, the brethren sent Christian Stach, as their deputy, to Hernnhut, to give a verbal account of their circumstances, as also of the state of their labours among the heathen, and to bring back an answer; because hitherto their letters could not always be properly conveyed. They arrived in Copenhagen, September 24th. Mr. Egede had taken the remains of his wife with him, and they were interred in St. Nicholas's churchyard. Soon after, he had the honour of an audience of the king. He then stated how he thought the mission might be prosecuted to advantage; and speedily he was made superintendent of the mission in Greenland, with a salary of £100 a year, and was ordered to found a seminary of students and orphans, whom he should teach the Greenland language, and from whom the missionaries and catechists were to be drawn. He spent his latter years in retirement with his daughter on the island, Falster, and there he closed his useful and honour-

able life, November 5, 1758, in the seventy-third year of his age.

Amidst mockery and peril, the brethren pursued their work, rejoicing if but one native heard with pleasure, especially if he came to listen of his own accord. The first instance of this kind is thus described:—May 4th. We went to the Sound to pierce cat-fish with a prong, and pitched our tent adjoining to four Greenland tents; but the people soon decamped and fled further, because they did not like our being there. While we were fishing on the 7th, a perfectly strange heathen, who arrived this spring, fifty leagues off from the south, came to us, and desired to see our things. We showed him what things we had, supposing that he wanted to barter some Greenland food for our iron ware. But he remained quite still for a while; at last he said he had been with the pellesse (which is their way of pronouncing the Danish word *praest*, or *minister*,) who had told him wonderful things of One that they said had made heaven and earth, and was called God. Did we know any thing about it? If we did, we should tell him something more, because he had forgot a good deal since. This made a deep impression on us, and we told him as well as we could of the creation of man, and the intent thereof; of the fall and corruption of nature; of the redemption effected by Christ; of the resurrection of all men, and eternal happiness or damnation. He listened very attentively to all that was said, staid at our evening meeting, and slept all night in our tent. Now, dear brethren, this is the first Greenlander that has come to enquire of us concerning God and divine things: those in the neighbourhood have done no such thing, though spiritual writings have been read to

them for so many years. Therefore, bring your offerings and prayers before the Lord, that he may arise and build his Zion even in this desert."

Five years had now elapsed, and the brethren had not seen any trace of abiding impression from the truths they had urged. The Greenlanders that came from a distance, were ignorant and stupid; and the little they heard during a short visit, was soon lost in their wanderings. Those that lived constantly at Ball's River, and had received so much instruction, were not improved, but most of them were worse; they seemed, indeed, hardened against the truth. They even resolved to hear no more without a present.

As long as they were told any kind of news, they listened with pleasure; they could also bear to hear some little histories out of the Bible, and the miracles of the Saviour and his apostles; but when the great truths of the gospel were addressed to them, they became sleepy, said "Yes," to every thing, and soon slunk away. At other times they openly showed their dislike, began to talk of their seal-catching, or excused their want of understanding. "Show us," said they, "the God you describe, then we will believe in him and serve him. You represent him too sublime and incomprehensible: how shall we come at him? Neither will he trouble himself about us. We have invoked him when we had nothing to eat, or when we have been sick, but it is as if he would not hear us. We think what you say of him is not true. Or, if you know him better than we, then do you by your prayers obtain for us sufficient food, a healthy body, and a dry house; and that is all we desire or want. Our soul is healthy already, and nothing is wanting, if we have but a sound body and enough to eat. You

are another sort of folk than we : in your country, people may, perhaps, have diseased souls ; and, indeed, we see instances enough in those that come here, that they are good for nothing ; they may stand in need of a Saviour and of a Physician for the soul. Your heaven, and your spiritual joys, and felicities may be good enough for you, but this would be too tedious for us. We must have seals, fish, and birds. Our souls can no more subsist without them than our bodies. We shall not find these in your heaven, therefore we will leave your heaven to you, and the worthless part of the Greenlanders ; but as for us, we will go down to Torn-garsuk, there we shall find a sufficiency of every thing, without any trouble."

Nor was this all ; they withdrew from the company of the brethren. Some time after, however, among their guests, driven chiefly by hunger, there was a young Greenlander, whose name was Mangek, who offered to come and live with them constantly if they would maintain him ; and he, on the other hand, would give what he caught to them. They did not believe that he would stay longer than the famine lasted ; but they received him as one sent in Providence, to whom they hoped to be made useful, and by whom they expected to become more familiar with the language. They began to instruct him daily, and particularly attended to the state of his heart. At first, they could detect no difference between him and others, but afterwards they observed something on account of which he was persecuted by other savages : when, too, they could not entice him to leave the brethren, or to follow their heathenish practices, they tried various artifices, as charging him with having secretly purloined many things, that they

might send him away. Such accusations, however, were found to be false.

It appears that now the doctrines of the cross were made the means of an awakening among the people. The narrative of the brethren is exceedingly interesting:—"June 2d. Many of the Southlanders that went by here, visited us. John Beck was just writing out fair, part of a translation of the Evangelists. The savages wanted very much to know what was contained in that book. He read something of it to them, and took that opportunity to enter into a discourse with them. He asked them, if they had an immortal soul. They said, 'Yes.' He asked again, where their souls would go when their bodies died. Some said, 'Up yonder;' and some said, 'Down in the abyss.' After he had set them to rights, he asked them, who had made heaven and earth, man and every thing visible. They replied, they did not know, nor had they ever heard; but it must certainly be a great and opulent lord. Then he told them how God created all things good, particularly man; but man revolted from him through disobedience, and was plunged into the most extreme misery and ruin; but he had mercy upon him, and became man, that he might redeem mankind by suffering and dying. Now we must believe in him, if we would be saved. Hereupon the Holy Spirit prompted this brother to describe the agonies and death of Jesus, with more and more energy; and he exhorted them with an affected heart, to think seriously how much it had cost our Saviour to redeem us, and on that account, they should by no means withhold their hearts from him, which he had earned at so dear a rate: for he had been wounded, shed his blood, and died, to purchase

them; nay, he had endured such anguish of soul, that it made him sweat blood. At the same time, he read out of the New Testament the history of our Saviour's conflict on the Mount of Olives, and of his bloody sweat. Then the Lord opened the heart of one of them, whose name was Kajarnak, and he stepped up to the table, and said with a loud, earnest, and affecting voice, 'How was that? Tell us that once more; for I would fain be saved too.' These words," (says the brother,) "the like of which I had never heard from a Greenland-er before, penetrated through my very marrow and bone, and kindled my soul into such an ardour, that I gave the Greenlanders a general account of our Saviour's whole life and death, and of the counsel of God for our salvation, while tears ran down my cheeks. In the mean time, the rest of the brethren came home from their employments abroad, and began with joy to tell the heathen yet more of the way of salvation. Some of them laid their hands upon their mouths, as customary among them when they are struck with wonder. Some, who had no relish for the subject, slipped away secretly; but others desired we would teach them also to pray; and when we accordingly prayed, they repeated it many times over, that they might not forget it. In short, there was such an agitation and stirring among them, as we had never seen before. At taking leave, they promised to call upon us again soon, and hear further of this matter; and said they would also tell the rest of the people of it.

"June 11th. Some of them came again, and staid all night with us. Kajarnak knew still a great deal of what we had told him, and could say

somewhat of the prayers. He said, he would now go to his tent, and tell his family, especially his little son, these great things.

“The 18th. A great number of Southlanders visited us again. Most of them had no ears to hear. But we discern more and more that Kajarnak has got a hook in his heart that he will scarce lose again. He has always something in his mind, either a short ejaculation, or a text, that he has heard from us. He has also told us, that he was often reminded in his inward man to pray. . From that time he visited us more frequently, and at last came to live entirely with us. When we speak to him, he is often so affected that the tears roll down his face. He is a very particular man, whom we cannot but wonder at, when we consider the great supineness and stupidity of the Greenlanders, and that they can comprehend nothing but what they are daily conversant with. But this man scarcely hears a thing twice, before he understands it, and retains it in his mind and heart. At the same time he shows an uncommon love to us, and a constant desire to be better instructed, so that he seems to catch every word out of our mouths, which we have never perceived in any Greenlander before. O, dear brethren, how many an agreeable hour have we now after so much sorrow, when we speak and pray with this man! Help us to entreat the faithful Saviour, that he would shed abroad his light all over this nation, and give them ears to hear, and hearts to understand, and that he would hasten his work of grace on this firstling, that we and you may soon see his glory in Greenland according to our hopes; and as for us, we have now an antepast of it. The lord be praised for the lit-

tle he gives us to see, and for letting us attain the aim of our faith in a small degree after having waited five years in a believing hope."

The family, or tent-companions of Kajarnak, consisting of nine persons, were soon brought under serious convictions through his instrumentality. Three large families of Southlanders also came and pitched their tents by the brethren, anxious to listen to the joyful tidings of redemption. When the missionaries failed in making themselves sufficiently clear, Kajarnak helped them out of the fulness of his heart. All were very much moved, and some who had at first opposed the truth, declared that they would believe, and stay the winter.

Few, however, kept their word. Most of them went away soon after on the reindeer hunt: they took their leave with tears, and promised to return towards the close of the year. But Kajarnak would not go with them, lest his soul should suffer injury. Such alas! was the case with the rest, for though they came back, they had become wild, and after some time went quite away. Kajarnak was in great straits, having no tent of his own; the brethren offered him therefore their own dwelling, though it was very small. But he only desired a couple of skins for a dwelling, and said, that this was the third time his friends had forsaken him, and taken with them the women's boat and tent, in the building of which he had assisted, because he would not follow their ways.

On Easter day, 1739, the baptism of Kajarnak and his family took place; he receiving the name of Samuel. But scarcely had a month elapsed before a band of murderers from the north killed Samuel Kajarnak's brother-in-law, who had also lived with the brethren, pretending that he had for-

merly conjured the ringleader's son to death. They decoyed him out to sea, and threw their harpoon into his body; he pulled it out again, and fled to land, but there they caught him, stabbed him in thirteen places, and threw him over the rocks. After much searching, his corpse was found in a pit, and buried.

As the murderers also threatened to kill Samuel and his second bother-in-law, and said that they were neither afraid of the Southlanders nor the Europeans, the people of the settlement were much frightened, and thought of taking flight. The brethren did what they could to pacify them; the gentlemen of the colony also interested themselves in the matter, and took measures to bring the murderers to condign punishment. They succeeded in taking the ringleader and several of the gang prisoners, in the presence of more than a hundred of the natives. At the examination of the former, he confessed that he had committed three other murders, and been accessory to three more; but as he was subject to no human jurisdiction, and was ignorant of the Divine laws, they read the ten commandments, threatened him severely, and let him go. But two of his comrades, who had once been instructed in the word of God, they punished with whipping.

Still the fears of Samuel, so far from being allayed, were rather increased, and, at length, he said that he thought himself obliged to conduct Okkorniak, the brother of the deceased, against whose life the ruffians chiefly conspired, to a place of safety in the south. He himself would take up his residence with his elder brother there, and endeavour to return with him. Against such a course the brethren remonstrated, expressing their fears

that so young a convert would degenerate; they reminded him of what he had promised at baptism, and agreed to maintain him and his, so that they might have no occasion to go abroad while the murderers were in these parts.

Samuel was deeply affected by these representations, yet he could not resolve to stay. They were therefore obliged, though very reluctantly, to let him go; but they exhorted him to faithfulness among the heathen, and commended him to God, with many tears. Thus the brethren saw the country quickly stripped of all the Greenlanders except those in two tents, and all hope of regaining their firstlings seemed to have vanished.

But all was not lost. Samuel, indeed, did not return that year, but twenty-one boats of Southlanders passed this way, among whom were the friends of one named Simek, who had fled with him. They brought word that they had spoken with the refugees, who told them many wonderful things respecting God, concerning whom they wished to be better informed. They also thanked the brethren for the kindness they had shown in restoring Simek's wife, who was given up for dead. Some time after, Simek came with his family; and towards winter most of the natives that had been saved from famine in the beginning of the year, returned to their old quarters. After a year's absence, Samuel returned, without his spiritual interests being impaired, bringing also his brother with his family, to gain whom had been the chief object of his expedition. He came unexpectedly into the room, at the wedding-dinner of the missionary Boehnish; and while the brethren were greatly rejoiced, the guests were surprised to see the first Greenlander in whom the grace of God had so op-

erated, that he had remained faithful amidst the temptations of the heathen, and had also laboured for their soul's welfare. He stated, that what he had learned at the settlement he had made known to the heathen of the south; that at first they heard it with pleasure and wonder, but after a time they turned it into ridicule. He mentioned, moreover, that towards the close of his visit, he greatly wished to be with the brethren again, because he felt how much they were concerned for the spiritual interests of himself and his family.

CHAPTER IV.

Instances of usefulness—Activity of Sarah—Her temptation, fall, and recovery—Translation of the Harmony of the Gospels—Zeal of Samuel—His illness and death—Baptism of an aged Greenlander—The convert Noah—Sophia, another convert—Insensibility of other natives—Letters of Jonah, Sarah, and Rebecca—Inquiry after truth—Erection of the first church—Contrast to the former state of feeling—Severity of the weather—Visits to the people.

AMONG the interesting instances of usefulness that now occurred, the following may be cited:—"In one Greenland house," say the brethren, "where all the rest were still dead and full of opposition, there was one young woman called Pussymek, who was very much affected. One time, when we were speaking at a meeting, she held her hands before her face to hide her tears, and secretly sighed, 'O Lord, let thy light break through the very thick darkness.' Another time we saw her

knelling behind a rock, and only heard the following words: 'O God, thou knowest that I am very much corrupted from my first parents, have mercy on me.' When she was afterwards asked what she was about there, she answered, 'Because I now begin to believe; I pray every day in secret to God to be gracious to me.' Upon this she was taken under more express instruction; and once, when she was directed to steadfastness and continuance in prayer, she herself began to weep and pour forth the following ejaculations: 'O Jesus, my heart is very much corrupted. O, make me truly humbled and grieved about it, because thou wilt have it so; take away the bad thoughts from me, and form my heart so that it may be pleasing to thee. And as I know but little of thy word as yet, give me thy Spirit to instruct me.' The rest of the people of the house where she lived were put to shame, and touched with the example of this damsel, and yet had no inclination to follow it; therefore they hated her, and, contrary to the customs of the Greenlanders, treated her very sharply, and would scarcely allow her to go any more to the meetings; and when they removed their habitation, she was obliged to follow them, though she would have been very glad to have staid. But in a few days she came again and entreated us to take her into our service, and afterwards could never be prevailed upon, by good or bad words, to leave her teachers.

"One could perceive a particular desire in this person to experience the power of the blood of Jesus. She was never weary of hearing of it, and soon began to confess and speak of it before others. When any heathens came on a visit, she went among them directly, and whether asked or not,

told them why she lived here, what she had already experienced by the testimony of Jesus's sufferings, and how she wanted to be a partaker of all the blessings treasured up in it. By this, always some, and now and then perfect strangers, were very much affected. Therefore she was taken into a more immediate preparation for baptism, and we endeavoured to give her a right conception of the institution, design, and operation of this holy sacrament. And now her steady declaration was, that she no more believed that Jesus is the Friend of sinners because we had told her so, but because she experienced it in her own heart. Now as we discovered in her a most ardent longing after the blood of sprinkling and the energy of the death of Jesus, and as she had repeatedly uttered her great desire for baptism, therefore, on the 30th of October, she was baptized in the name of the Holy Trinity, and the name of Sarah was given her.—Many Greenlanders were present, most of whom were moved by the power of the Lord, and some beheld and heard with tears. Blessed be God for this time of grace."

Thus a revival commenced among the Greenlanders. Many had a desire to be as happy as these natives, and asked to be often visited. The brethren endeavored to make their testimony and example useful to others, and took them sometimes to the heathen that they might have living epistles of the gospel as the power of God to salvation.—Most of them were touched by the spirit and address of these converted natives; some were fully convinced they were sinners, and stood in need of the precious blood of Christ. An old grey-headed man said, that the name of the Saviour was impressed on his heart: he was encouraged by the

brethren to call continually on his name. Another time, when they had travelled alone several leagues south to the heathen that had lived with them the preceding year, and who had desired a visit, they write:—"Our Saviour gave entrance to our testimony, and there was scarcely one discourse held during these five days that did not touch some of their hearts. We see visibly that the Lord is arisen to build up his Zion here in Greenland also, which has so long lain waste. In the meantime Samuel frequently kept hours for prayer at home with the Greenlanders; neither hath Sarah been inactive among her sex and the children. But especially if there are any that are laid hold of by grace, she enters into frequent conversations with them, about the state of their hearts, directs them, with all their misery, according to her own experience, to the Lamb of God that taketh away the sin of the world; and, in short, seeks all occasions to gain something with the talent entrusted to her."

The success of temptation, very common in far different circumstances, occasioned the brethren no little anxiety and sorrow. Thus they write:—"We have observed for some time past, that our Sarah has been unruly, petulant, and made light of things. We represented it to her, reminded her of the grace our Saviour had bestowed upon her, and exhorted her to remain faithful, and not to undervalue the blood of Jesus. Her heart was softened, she acknowledged her fault, and heartily entreated our Saviour for forgiveness, and grace to amend. But this did not show itself so hastily. Afterwards, we found that the root, from whence these bad symptoms proceeded, was lofty thoughts of herself, on account of the diligence she had be-

stowed on the heathen, and the blessing attending it. We pointed out to her the corruption of her heart, and bid her reflect on the deplorable plight she was in when our Saviour first showed mercy to her, and what she then felt. She burst out a crying, and said, 'Ah, now I plainly feel that I have gradually departed from the happiness I then enjoyed, and our Saviour is become a stranger to me. Now, when I pray, I find no comfort notwithstanding in my heart, and it is as if I could not find my way to him again.' We kneeled down with her, and prayed our Saviour to reveal himself to her heart afresh. She was desired to pray, too, but she could not utter a single word for weeping. However, we have observed, that since that time she has been very little and lowly in her own eyes, and has been favoured with a free access again to the Friend of the sinful and miserable."

Such a state, it may be remarked, is the only one of true safety. "Before honour is humility."—With this the disciple of Jesus should be "clothed." A remembrance of the days spent in the service of sin, and of grievous departures from the right way, as well as the express requirements of the word of God, should urge on all the maintenance of a lowly spirit. From an obligation to its exercise none are exempt; and even the most active and useful should recur to the charge, "Let him that thinketh he standeth, take heed lest he fall."

The little flock was increased by another family. Anxious to do more for the instruction of the heathen, the brethren began to translate the Harmony of the four Gospels into their language, in which work Samuel and Sarah rendered them great service, and reaped much advantage. It was observed, that the converted natives used expressions, especially in

prayer, which it would have been difficult to find out in an ordinary way. They were, therefore, anxious to speak *from* their believing Greenlanders, after they had been taught to think *from* the brethren.

Samuel discovered a remarkably active spirit. He seldom omitted an opportunity of bearing his testimony before the people, and confirmed it by his exemplary conduct. Once, when on a journey, he was invited by them to a dance at the sun-feast, and to rejoice with them at the return of that orb; but his answer was, "I have now another kind of joy, because another Sun, named Jesus, is arisen in my heart. Neither have I any time for it, for I must hasten to my teachers, who will soon have a great festival, to rejoice that the Creator of all things was born into the world as a poor child, to redeem us." He uttered, moreover, such a discourse upon this subject, as amazed them all; but when he was about to depart, the savages made another effort, and wished him to come only once to a dance some other time. But he replied, that they should rather bring to heart what he had told them, as he was quite in earnest.

Early in 1741 he was attacked with a pleurisy, which soon terminated his earthly pilgrimage.—During his illness, he exhibited the utmost fortitude and patience, and appeared alike regardless of worldly concerns, and unaffected by his bodily sufferings, whilst musing on his adorable Redeemer, and on the "pleasures which are at his right hand for evermore." Observing some of his relatives bathed in tears, he affectionately asked, "Why do you weep on my account? Are you not aware that, when believers die, they go to Jesus, and become partakers of everlasting joys? As I was the first

of our nation who was converted by his grace, he has determined that I should' be the first to enter into his presence. He knows how to provide for you in my absence; and if you remain faithful to the end, we shall surely meet again, and rejoice for ever before the throne of God and the Lamb."

His dying words appear to have completely tranquilized the minds of his wife and brother, who evinced the most pious resignation to the bereavement which they were called to endure, and solicited the missionaries to bury him according to the rites of the Christian religion. Accordingly, on the day of the funeral, after singing an appropriate hymn, one of the brethren delivered a short discourse in the house; four Greenland youths then carried the body to the place of interment, where one of the missionaries gave a concise exhortation, and the solemnities were concluded with prayer.

If, however, one convert was thus removed, other instances of Divine operation occurred, to the great joy of the brethren. Among nine persons admitted to the rite of baptism, was an aged man who, when he heard it was to be administered to his two daughters, went to the missionary, and asked if he might not be baptized too. "It is true," he said, "I cannot speak much, and very like I shall never learn so much as my children, for thou canst see that my hairs are quite grey, and that I am a very old man; but I believe with all my heart in Jesus Christ, that he died for men, and that all thou sayest of him is true." Such an appeal could not be otherwise than successful.

In a time of sickness, Noah, one of the converts, was exceedingly cheerful, and said, as the brethren were keeping a meeting round his bed: "Oh, what joy have I had this winter, when we have been

speaking, praying, and singing together! But now I can be no more with you." They comforted him, by saying that he would mingle with a much larger assembly around the throne, and celebrate much more happily than in this world the praises of the Lamb. When they asked him if he loved the Saviour very much, he answered, "Yes, I do love him." In his last hours he said, "I have another younger brother whom I would gladly have spoken to of our Saviour. I recommend him to you, and when he comes, pray keep him here, and tell him that I desired it on my death-bed." They sung with him a hymn on the Saviour's blood and righteousness; and sometimes he joined in the accents of praise, retaining his senses to the last.—He expired in peace, during prayer, attended by many tears.

The brethren thus allude to this bereavement:—"We thank our Saviour for the grace he hath shown to him and his family. It is not a full year since he came here first, but as soon as grace began to work in him, we perceived an upright walk and a daily growth. We never saw an unhappy, discontented look in him, though he was obliged to put up with very indifferent accommodations; and when the others went away to better their outward circumstances, he said, "I will stay with you; I have no want here." He had not such gifts as the others to speak to the heathen; but he was a disciple on the breast of Jesus. Oh, how doth the Lord love the people! Deut. xxxiii. 3. This text furnished the subject for his funeral discourse.

On a visit in Kangek, a Greenland woman was baptized, who, from the badness of the weather, could not attend the great celebration of baptism. Respecting this service the brethren write;—"We

were welcomed with much joy by the heathen, and our message was heard every morning with great eagerness.—March 7th. The sacrament of baptism was dispensed. So many people came, that the house was quite filled, and some stood without by the windows. After a discourse on the text, ‘God so loved the world,’ the candidate was baptized, and called Sophia. The crowd standing round were vastly affected, and shed numberless tears. May the Lamb make her a blessing to her country folks! She is endowed with both gifts and grace, and she meets already with much persecution, because there is a noted angekok at this place who counteracts us very much. He has threatened to fall upon us with the well-known band of murderers, because he sees that our ministry among the heathen encroaches too much on his trade; but we rely on the word of Jesus, that not a hair shall fall from our head, nor those of our Greenlanders, without the will of our heavenly Father.—March 9th. A woman sprung from a rock into the sea, and was drowned. The reason was this; the angekok pretended he would conjure a healthy soul into a sick child; but as it died after all, he laid the blame upon this woman, and affirmed that she had killed this new soul with her black art. On this account the child’s father lay in wait to take away her life, and she leaped into the water, that she might not be hewn in pieces in the manner that the Greenlanders serve the reputed witches. The sorcerers invent such lies, when they want to have any body out of the way. The infidels stand in great fear of them, but the believers bring their delusive art into more and more disgrace.—Therefore, these soothsayers betake themselves to this evasion, that their skill does not extend to be-

lievers, because they have submitted themselves to the jurisdiction of another great Spirit, who always withstands their spirit."

A variety of character was often observed.— Thus, when many were willing freely to converse on the state of their hearts, one staid away, and openly declared that he disliked such communications, that he neither could nor would believe any thing he heard of God, that every thing came of itself, and that it will always remain as it is.— When spoken to on the dangerous state of his soul, his only reply was, that he would not alter the opinion he had once entertained, but go the same way as his fathers had gone. But such language proceeded from the disquietude of his heart, and from a desire to stifle its convictions. These were betrayed, when hearing unawares a discourse on the words, "The wages of sin is death:" he was exceedingly anxious, turning from side to side, and at last he rose up and went away.

One day, a baptized Greenlander said to his wife, "Hast thou no thoughts about giving our teachers something? They do so much for us, and we do nothing for them. Make each of them a pair of shoes." Simple as this fact may appear, it shows that the people began to think of some grateful acknowledgments, whereas formerly they expected to be paid for listening to the brethren.

A school for children was now begun again; each time they met a text was given them to learn, and they were catechized on it the following Sunday. Sometimes the brethren read to them animating accounts from the children of believing Negroes and Indians in America, or letters from the children of the nurseries of the "unity;" then gave them an exhortation to follow the good example

and concluded with prayer. They also read some accounts of other missions to the adults; and after a time, they set apart a day every month for this purpose, which was called "the monthly prayer day," or "congregation day." Such statements awakened a desire in some of the Greenlanders to express also the feelings of their hearts, in letters to their brethren beyond the sea. Accordingly they dictated to their teachers what was afterwards translated into German, and sent. In this way the following letters were written.

One was from Jonah. "My dear brethren; I have not seen you, nevertheless I love you, because Jesus sought after me as a lost creature, and at last found me. When I was baptized, I promised to follow Jesus; but now I am convinced I have no strength for it. Since now I can think nothing good of myself, I stand in need of the blood of Jesus for my purification, that it may make an end of the wickedness of my heart, for it is very corrupt. When my teachers mention Jesus' blood, then it gives me joy that the Lamb hath purchased me with his blood; but if I stay long among the heathen, I forget it again. Therefore, my dear brethren, pray often to the Lamb of God for me, that he may give me a good heart. O Jesus, be gracious to me!"

Sarah thus addressed the ordinary:—"I will write thee about my heart. I feel my misery, and pray our Saviour that he may grant me to feel his blood. For I have no Saviour that can help and save me, but the Lamb of God. Sometimes when I am alone, I feel that God is sent to my Spirit, and then I thank him. But sometimes I feel no kind of good in me; nay, mere corruption, and forget him, and though I strive and look about in

mind after him, yet I still hanker after corruption, and forget him. In the beginning, after I was baptized, I thought, now all sin is removed far from me; but this winter our Saviour has humbled me very much on account of my sinfulness. It has been a great joy to me that so many have been baptized this winter. Now I experience, that with God all things are possible, that we Greenlanders can be together in right hearty love. Though I am very worthless, yet my teachers love me, and do not despise me, notwithstanding my wretchedness; because they are acquainted with the Spirit of God, and know his mind, they give all diligence to direct me to the Lamb of God. Oh! if the Spirit of God should put it into your heart to send us more teachers, then pray do, for God loved us and died for us, when we and you should have perished. But he has redeemed us; this we experience when we get a feeling of the blood of Jesus in our hearts. May Jesus bless thee. 'Tell all thy brethren that I love them very much.'

A third letter was that of Rebecca, to the missionary, who was then absent. "Hearken, Boenisse! I cannot tell thee how often I have thought of thee, and prayed our Saviour to keep thee and me in his care, and help us always with his blood. Thanks be to Jesus, that he keeps his blood always in our remembrance; one thing I experienced, and that is, that we have a Saviour who helps us through with his blood. When he lets me feel my corruption, I say to him, 'Remove it from me again, and grant me the power of thy blood:' now I will constantly cleave to him, and thou wilt also do the same, for thy heart's good."

As a further proof that the Greenlanders had

been stirred up to inquire into the truths of the gospel, it may be stated, that, in 1744, when the believing natives returned from the islands, they reported that they found many heathen, who gladly listened to them when speaking of the Saviour, and desired to hear more; and those who were disposed to mock, were generally silenced by the more sober-minded. One of the baptized found a number sitting together, and conversing with much eagerness about the concerns of their souls. They constrained him to bear them company, and to join in their discourse. The awakening extended to a greater distance than the missionaries could conveniently visit. Of this they were informed by one of the baptized natives, who had found the savages, living many leagues to the north, very eager to be instructed. A company of them urged him to sit down and talk with them for a whole night; and when he stole away the second night, to get some rest, they followed, and compelled him to gratify the desire of further conversation. Even a noted angekok was much impressed. He wept two whole days, and told the people he had dreamed he was in hell, where he saw and heard things it was not possible to utter; adding that he would no longer deceive them by his abominable delusions.

In 1747, the brethren erected their first church, a wooden building, the framework and boards of which had been sent from Europe. This proved a great convenience, as the auditory frequently amounted to three hundred persons. Storehouses were, at the same time, built, both for the missionaries and their converts, which, to the latter, were peculiarly useful, as they could now keep their dried meat, fish, capelins, and other articles for

winter consumption, in a place of safety, where they were neither injured by the cold, nor devoured by beasts of prey. In consequence of this, and the good regulations introduced among them, above three hundred persons could be maintained at New Herrnhut, a place where it was formerly deemed impossible for two persons to subsist. It was even in their power to assist their poor neighbours in times of scarcity; and they were never deficient in this act of charity.

The native converts, too, though not without their imperfections, evidently attained to greater stability. In the brotherly love which characterized their mutual intercourse; in their faithful improvement of all the means of grace; in the composure, and not unfrequently in the triumphant hope with which they met death, and looked forward to a glorious immortality, they gave many proofs of the gospel in their hearts. Various impediments were thrown in their way. Satan employed his wiles; and his emissaries, the *angekoks*, who, fearing they should entirely lose their reputation and profit, invented all kinds of tales to deter their countrymen from believing the gospel: but their efforts were feeble, and could not withstand the power of Divine truth.

On the change thus apparent, the brethren express in such terms as these the feelings of their hearts:—"We have at present an exceedingly blessed time in Greenland; such a season we could form no conception of some years ago. The Lord hath done more for us than we know how to pray for. Our heart often dissolves within us on account of the stream of life which is poured forth upon the people, and which breaks through all opposition. We are frequently filled with astonish-

ment, and are astonished. When we behold a people who were lately so savage, stupid, and insensible, now so sensibly affected at speaking or singing of the sufferings of Jesus, that tears of love and joy roll in streams down their cheeks; and, that a people, who usually never settle long in one place, are now collected together into a congregation, and when they go to sea, remain still as near as possible to our place; and if they chance to be from four to six leagues off, come however, almost all, to their meetings on Sunday, and, like children, desire to be fed with the blessed doctrine of the wounds of Jesus. When the joyful message is carried to one of them, that he is to be received or baptized, he has scarcely patience to wait the happy hour; and it is discernible in his countenance—which formerly was savage, dark, and hideous, but now clear, agreeable, and lamb-like—that inwardly a greater change must have been wrought than can be conceived by us.”

In referring to another service, they say:—“Our people are not able sufficiently to express, nor we to describe, how we and they felt at this transaction. We fell down with them at the feet of Jesus, and shed tears of love on account of his unspeakable love towards such poor sinners. We now richly reap the effects of the remembrance of the congregation, which, no doubt, prays to the Lord daily, and more particularly at such festival seasons, for us, and our people; and we believe, yea, we feel, that the invisible Head of the church, hath this year formed us also into a congregation, and anointed us with his Spirit,”

The winter of 1752 was exceedingly severe. The cold continued from February till towards Easter with little intermission, so that the inlets

were frozen over, and so blocked up with ice, that frequently not a kajak could stir in the water. The weather, too, was so unsettled and stormy, that the Greenlanders could seldom go abroad; and, when they did, were not sure of their lives. Yet, amidst all this danger, only one was carried away by the waves, in a fearful tempest: three months after he was found in his kajak, half devoured by ravens and foxes.

Another hurricane, accompanied with lightning, nearly threw down the chapel and dwelling-house of the brethren; it tottered and creaked like a ship in a tempest. A few days before, the waves had shattered their new and largest boat in such a violent manner as none had before seen, although it was drawn upon land and tied to a post. Nor was this all; for such was the severity of the season as to occasion great dearth, and danger of perishing from hunger and cold. In other places many savages actually died. The brethren did all they could to relieve their wants, distributing capelins among the poor families; and, when these were spent, giving them their stock of peas. They also exhorted the wealthy Greenlanders not to shut up their hearts against the necessitous, but liberally to communicate of whatever they had. Such was the effect of this appeal, that it needed no repetition, at least among the communicants. Now and then the men brought home a couple of birds, and towards Easter, a seal; and the women and children, though rarely, caught some small fishes under the ice; and, by these means, they kept themselves from starving till the beginning of March, when there was so much opening in the water that some of them could make their way to the island. But most of them soon returned, because there was

less to be done there than at home, from the badness of the weather; but the return of the rest was prevented, partly by the cold that again set in, and by the ice which stretched itself within and without the land, as far as the eye could see; and partly by a storm, which shattered most of their boats to pieces. After a time, however, they were brought back. In such rigorous circumstances, the usual meetings could seldom be kept in their order; for either the severe weather imprisoned all the people in their houses, or the fair weather, which occurred but very rarely, enticed them all to sea. But few as the opportunities of mutual edification were, "the inner man," appeared still to be renewed.

Meanwhile, forbidding as the weather was, their visits to the heathen were not quite omitted. One of the brethren thus writes:—

"The 25th. We visited in six houses, and had an opportunity to portray before the heathen their Creator and Redeemer. Most of those that came hither last year from Statenhook, were more desirous of bread and needles than of the word of the Saviour. I told one of them, that I wished he had a hunger for the imperishable food. He entered into a dialogue with me about it; and it was very nearly turning out with him as it did with the Samaritan woman at the well. Some old Kangermers who have made too light of the thing they call, believing, desired to hear something of the word of God. I told them they knew already that God had made all things: but now, I would tell them something more, namely, that the Saviour of all men had shed his blood for them also; and, if they did not experience this in their hearts to cleanse them from sin, all their feigned believing would be of no service to them. Some wondered; others said, in their

cold-hearted way, 'We believe sufficiently.' We spent the night with Anna's brother; he is now the only one of the late Samuel's relations that does not live with us; and, it is probable, he will not be able to rest much longer among the wild natives, for every creature almost in that house is convinced; and, even when they would fall asleep, they are continually roused again by the frequent excitations of our Greenlanders, who always call upon them when they go by. As it threatened to be bad weather again, we hastened home, the 26th, and had the pleasure of bringing with us a couple of souls more, who had a desire of living with us, and learning to know our Saviour.

CHAPTER V.

Visit of Johannes de Watteville—The converts Nathaniel, Keturah, and Matthew Kajarnak—Unusual intensity of the cold—Horrors of famine—Great mortality among the people—Instances of human weakness—Sympathy and liberality awakened—The single sister Judith—Extracts from her letters—Her useful labours and peaceful death—Address of a native teacher—Anxiety to form another station—New settlement at Lichtenfels.

IN the year 1752, of which some account has already been given, the mission was visited by one of the bishops of the brethren's church, Johannes de Watteville, after his being similarly engaged in North America and the West Indies. He sailed from Europe accompanied by Matthew Stach, who

had returned home the preceding year, in the hope that a mission might be commenced on the coast of Labrador. After a dangerous voyage, he says, in his diary of June 18th :—" It appeared very curious to me when I saw the Greenlanders swimming about the sea in their kajaks, like ducks, in the midst of such high waves and hard winds, and withal so swift, that they always kept before the ship, though they were often half under water.— Then we sailed between Kangek and the Kook-cærnen, through the north passage, into Ball's River. The increasing wind, which at last grew to a little storm, obliged us to take in one sail after another, and yet the ship, with one half sail spread, flew by one island after another like an arrow.— When I got the first sight of our dear New Herrnhut, my heart grew exceedingly soft, and the tears gushed into my eyes. I had a particular impression of our to-day's texts; the watchword was, 'Upon Mount Zion shall be deliverance, and there shall be holiness,' (in the German, a sanctuary,) Obad. ver. 17. 'This also is one of the mounts of the Lord. And the word of our Saviour was Matt. xxiii. 37, 'As a hen gathereth her chickens under her wings.' 'This was just according to our wish, at our arrival among these bare and barren mountains. The first Scripture passage which had occurred to the brethren there on new year's day, (not having yet received the proper annual book,) was Isa. lvi. 8, 'The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.' About one o'clock in the afternoon, we came into the haven with a hard wind and rain. Scarcely had we dropped anchor, before our brother Beck came on board; the rest not being at home. I was just going up the steps, not

knowing that any of the brethren were come, as he came down, and thus he ran into my arms, and I embraced him before he knew who I was; but when he looked at me, he was quite transported with joy, and began to weep like a child. This sudden commotion of joy had such an effect upon him, that he lost his ague directly, from a fit of which he was then just risen. In the mean time the ship was moored with a cable to great iron rings driven into the rock; and the storm rose to such a degree, that we were obliged to be drawn ashore in a boat with a rope. 'Thus we set foot on Greenland ground, in the name of Jesus, and walked a mile to New Herrnhut.'

Anxious to know the state of things, the bishop, accompanied by Matthew Stach, visited all the Greenlanders in their tents; and they visited him in his room on that and the following days, knowing not how to express their joy at his arrival. "In the evening," he says, "I kept the usual meeting. I spoke in German, and one of the brethren translated sentence after sentence into Greenlandish; and we continued this method during the whole time of my abode here. The number of the Greenlanders present was about one hundred and fifty; the rest were either not returned from the capelin fishery, or were abroad in the Sound and islands, at their usual summer places. I cannot express how my heart felt at the sight of a congregation of Jesus, gathered out of this nation; and many a tear was pressed out by my tenderness towards them. In the evening, we Germans stayed a good while together; and then I read through the diary of this year, to make myself rightly acquainted with the cause of the Greenland congregation."

The bishop remained in Greenland until the 9th of August, during which time he was fully occupied in regulating the internal government of the congregation, conversing with the Greenland families in their tents, and preaching to them through an interpreter. On one occasion, he says, "I was seldom half an hour without being visited by the Greenlanders, who often truly refreshed me by their friendly mien and manner, though I could not understand their words. At my departure," he observes, "the number of the still living baptized inhabitants amounted to three hundred, and those that are gone home to fifty-three. During my abode there, ten were baptized; and since the departure of the ship the preceding year, sixty-eight had been baptized, and seventeen departed this life. The number of the communicants was one hundred and twenty, and the sum total of all the inhabitants three hundred and thirty; and besides that a considerable number of strangers would arrive to them this autumn.

"Before I went aboard, I visited the sick Greenland brother Joseph, and blessed him before his departure. Our Greenlanders ran about us, and showed their tender love and gratitude in a thousand ways. During our passage to the ship, the rocks stood lined with women and children, and a great number of men escorted us in their kajaks. About eight, we sailed out of the haven; at nine passed our house, saluted the colony; and at ten our brethren and the Greenlanders took their last leave of us at Kangek."

The records of the mission at this period contain notice of several native converts. Among those removed from this world was Nathaniel, one of the first baptized communicants and helpers.

He had an active spirit, impelled by love to the Saviour, and many were the fruits of the Divine blessing on his faithful testimony. He was diligent and upright in all committed to his care. Though his domestic affairs were "a little cramped and cumbersome," he was always satisfied and patient. So truly respectable was his character, that no one, whether Greenland or European, Christian or infidel, could help loving and honouring him. His feelings were thus expressed in a letter he dictated:

"I kiss you in love from the bottom of my heart, because our Saviour has made me happy. But my happiness does not spring from myself. My heart would have no joy, and could think nothing good, if he did not let me feel his blood. He has brought me into the fellowship of those that eat his flesh and drink his blood, and this joy melts me into tears. I have given my whole heart to him, and will no more turn my eye from him. I love our Saviour and his wounds very much. But I know too, that I am a sinner; and I wish my heart may feel this also continually, for I am very desirous of having it always tender. I, poor child, beg him to moisten it constantly with his blood."

At his funeral, much emotion was discovered. Every one seemed desirous of showing him some mark of respect. Many appeared bringing a sod or a stone to cover his ashes; and some, who were awakened through his testimony, being here on a visit, helped very actively to build his tomb, though such kind of work is commonly reckoned unsuitable for Greenland men. The funeral sermon was preached from 1 Thess. iv. 13: "But I would not have you to be ignorant, brethren, cou-

cerning them which are asleep, that ye sorrow not, even as others which have no hope."

Another convert was Keturah, who nine years before was made a partaker of baptism, and afterwards of the Lord's supper. She soon declared to her own sex what had been done for her soul. Active and vigorous in the things of this world, she was melted in tears whenever she spoke of the state of her heart, or the work of the Redeemer, and her course before the people was truly exemplary. She had a good recollection of what she heard, and an excellent method of introducing it and adapting it to the Greenlanders. Often was she brought nigh to the grave; but when, on one occasion, suffering extreme agony, she heard that some Greenland women, among whom were some of her relatives, were about to partake of the Lord's supper, she was overcome with joy, forgot her pain, and made her appearance that very evening at the holy communion.

Another was Matthew Kajarnak, the late Samuel's son. Soon after his baptism, he was obliged to flee with his father to the south. He stayed two years there after his parent's return; and was the means of the salvation of many Greenlanders. In 1747, he made a visit to Europe, where he was admitted to the Lord's supper. In 1749, he returned, and was afterwards useful as a congregation-servant and helper. He greatly enjoyed the visit of the bishop, respecting which he wrote:—"We have rejoiced exceedingly at Johannes Asserkok's visit. When he spoke the first time in our meeting hall, my eyes were not dry, so near did I feel our Saviour. I can say with truth, that I am very happy, yea, much more so than at the time I was with you, Since then our Saviour has done

a great deal upon my heart. I can rejoice in him, when I represent him to myself with all his wounds. Worthless as I am, I know not what to do else but thank him. Our Saviour is exceedingly lovely, and my comfort in him will never have an end. I often think on my having seen you, but now I never expect to see you any more till we go to our Saviour. His open side is the sanctuary where we shall meet together again."

The unusual intensity of cold, some years after, was productive of all the horrors of famine. In an account of one of their visits to the heathen, at this awful crisis, the missionaries observe:—"Near a habitation, which had been long since forsaken, we found fifteen persons half starved, lying in such a small and low provision house, that we could not stand upright, but were forced to creep on our bellies. They lay upon one another to keep themselves warm; having no fire, nor the least morsel to eat; and they were so emaciated that they did not care to raise themselves, even to speak to us. At length, a man brought a couple of fish; when a girl, who looked as pale as death, and whose countenance was truly ghastly, seized one of them, raw as it was, tore it in pieces with her teeth, and devoured it with the utmost avidity. Four children had already perished with hunger. We distributed among them our own scanty pittance, and advised them to go to our settlement; which, however, they seemed reluctant to do, as they evinced no inclination to hear the word of God, and carefully avoided all intercourse with our Greenlanders."

To the horrors of famine were now superadded the calamities of disease. No less than thirty-five of the Greenland converts were carried off; but

whilst the brethren wept over so extensive and unexpected a bereavement, they were led to rejoice in the success of that precious gospel which had supported these poor creatures in their most trying circumstances, and even enabled them to exchange worlds with holy serenity. They had also the most pleasing and substantial proofs of the reality and power of Divine grace in many of their surviving disciples, when they saw the readiness with which they undertook to assist in the support of the widows and orphans of the deceased; and they felt especially grateful for its triumph, when they beheld such of the female converts as were mothers suckling the helpless infants, who would have perished without their timely aid. If left in similar circumstances among the heathen, the children must have been *buried alive* with their parents; as nothing is so abhorrent to the feelings of a Greenland woman, unacquainted with the gospel, as the idea of nourishing, with her own milk, the offspring of another.

The brethren expressed themselves in the following manner, when three corpses were to be interred:—"What shall we say to it, that our dear Lord begins to reap so plentifully in his harvest? On the one hand, we hail our brethren and sisters to their everlasting rest in his arms and bosom; but on the other hand, we feel our loving attachment to them, and a pain which no one can take ill, at the loss of so many faithful and exemplary hearts, and some of them our blessed fellow-labourers. It is a very singular time among us. They go so willingly, so happily, and so joyfully out of the world, that we must needs wonder at it: some of them have scarcely patience till the hour of their dismission strikes. This, their happy state of heart

very much moderates, and allays our smart at our temporary loss; and besides, our dear Lord again essays to replenish the number of those he has called home; for but this very day eight souls are come to stay with us. It is a real wonder that any creature can resolve to come to us at this time, when it is every where known that some one dies with us almost every day. But the heathen themselves see that true vital Christianity is a happy thing. The edifying end of their country people preaches this to them, and confirms the testimony that they have heard from some of them at certain times with affected hearts, and also convinces them of the truth of these lines:

Christ's kingdom is not fancy's scheme,
Nor yet a midnight's empty dream,
As some say in profane derision.

Instances of human weakness, however, occurred: thus, on one occasion, the brethren say, on the arrival of the season for the administration of the Lord's supper:—

“Six were, for the present, obliged to forego the blessed participation of the emblems of our Lord's flesh and blood in the holy sacrament, since, during their long absence in different parts, they had suffered their minds to be corrupted by the serpent from the simplicity that is in Christ, and thus fallen into circumstances which caused both us and them pain. Two people, who had walked quite unworthy of the gospel, were obliged to be excluded all fellowship, which caused great weeping when it was made known in the public meeting. But now, though our pain was great because of these, our joy was still greater with respect to the

larger number; in whom we found a heart sensible of its own poverty, hungry, and cleaving to their Lord, and who had suffered nothing to disturb their intercourse with their unseen Friend."

The following circumstance, related by Mr. Crantz, is deeply interesting:—

"Among the accounts read to them on the monthly congregation days, some lives of children departed, in one or another of the European congregations, supplied them with peculiarly agreeable matter for shortening their long winter evenings in an edifying manner; as likewise the account of the steadfastness of some Christians, in a state of vassalage, under the barbarous treatment of their lords. Again, the hard fate of the Negro slaves, and also the particular preservation of the churches in the troubles of the war, administered occasion to a variety of natural, though striking and simple reflections, from which they drew this thankful conclusion, that though they were in a wild, miserable, and unfriendly climate, yet they lived under a mild government, could serve their Saviour without molestation, and be preserved from so many calamities of the earth. Nothing touched them so deeply as the demolition of the Indian congregation at Gnadenhutten, in Pennsylvania. And when a relation of some further circumstances was given to the helpers at their next meeting; for instance, that, though some European brethren and sisters were burned, yet the Indians had time to escape to Bethlehem, and therefore only lost their property in the fire; that these poor refugees, together with a multitude of people suffering under the effects of a similar calamity, were received in Bethlehem, and, by the assistance of some wealthy and com-

passionate neighbours, were fed and clothed : this relation, I say, excited such emotion among them, as caused them to weep heartily, and to make offers of raising also some contributions for clothing the naked, and feeding the hungry members of Christ. One said, 'I have a fine rein-deer skin, which I will give you.' Another, 'And I a pair of new rein-deer boots, which I will send.' 'And I,' said a third, 'will send them a seal, that they may have something to eat and to burn.' Now, though their contributions, when turned into money, would be of little value, yet the missionaries did not choose to reject the mite, or rather the compassionate willing heart, of their poor Greenland brethren and sisters, but ordered the value of their presents (proffered with an equal measure of joy and tears) to be sent by their brethren to the needy in America.

The case of Judith Issek is also entitled to notice. From the time of her baptism she continued to grow in the knowledge of Divine truth; she also learned to read, and the great assiduity with which she applied to this art, shows how religion stimulates those who had been long indolent, to the exercise of diligence. Her state of feeling is manifest from the following extracts from two of her letters:—

"I am sensible of my insufficiency, but at the same time feel that our Saviour loves me, and is rendering my heart conformable to his will; and, therefore, with all my diligence, I will adhere unto him. If he had not sought and chosen me, I should still have remained in darkness. When I consider this, my eyes pour forth tears. My dear Saviour, I have no other joy but in thee, and in thy blood alone."

On another occasion she wrote :—" I, poor creature, constantly abide as a poor sinner in my Saviour, and he keeps my heart ever cheerful and pure with his blood. I know, if he did not do so, I should be capable of every thing that is bad; therefore, my desire is, always to feel our Saviour's sufferings and love in my heart, wherein is the greatest satisfaction of life."

Judith, accompanied by Simon Arbalik and his wife Sarah, and two Greenland youths, afterwards went to Europe. Their visit, it is stated, proved a blessing; and these converts were now, for the first time, admitted to the holy communion. Soon after their return, two of them were numbered with the dead. Sarah departed this life happily, and in five weeks after she was followed by her husband Arbalik. Both of them were interred in the burying ground at Herrnhut, called the Hutberg, from the hill on which it is situated. It contains the earthly remains of persons widely differing in their outward situations, and the circumstances of their lives; yet here exhibiting a perfect equality—all the graves presenting the same appearance. However unequal as to the measure of their talents, their education, their mental acquirements, their experience; in short, however varied the formation and discipline of mind may have been among those who are here brought together to rest; yet, through the power of Divine grace, they had all but one faith and one hope.

Judith was permitted to continue the labours she had resumed on her return from Europe. After the peaceful departure of Sarah, she requested the heads of families to permit their grown up daughters, and also their female servants, to live with her that winter in a separate house, and sleep there to-

gether, after attending to the business of their respective families. Her proposal was agreed to, and the first single sister's house was erected, by the joint labour of the Greenland congregation. In these circumstances she thus writes to some of her sisters in Christ in Europe:—

“I have been very happy this winter with my sisters; and, whenever they were together, they thanked our Saviour for his grace, and employed themselves in discoursing of his sufferings. I sometimes tell them that the sisters over the great waters have no other aim but to please our Saviour, and live unto them. We then wish, ‘Ah! if we loved him so too.’ Many of the new ones are baptized, and we have taken ten into our house, who afford me much joy.

“All my sisters here greet you. Though they do not know you, yet they often think of you.—They are ashamed on account of their wretchedness, but have confident hearts unto our dear Saviour, and that he will make them continually more agreeable and pleasing unto him. When we meet together before him, we feel his presence. My dear Saviour leads me, poor weak child, and the Holy Spirit tends and nurses me; at which I am often astonished, but greatly comforted.”

For about nine years, Judith laboured energetically and zealously among her countrywomen. At length affliction came, but with it the spirit of resignation. In one of her letters she says:—“When I reflect that our Saviour redeemed us with his blood, I thank him most heartily. And, notwithstanding I am a poor wretched child, he strengthens my weak heart with his body and blood. This winter I have been very weak in body, and often had spitting of blood: I then thought, ‘Now I shall go to my Saviour:’

and often greatly rejoiced at it. But now that my Saviour restores my bodily health a little, I thank him for that too, and yield myself up wholly to his disposal."

Her amended health, to which she alluded, continued but for a very short time. She was afterwards almost constantly confined to her bed.—Still she was kept in "perfect peace," and dictated the following letter to a very dear sister in Europe:—

"My dear A. C.—I now send you the last kiss out of my heart. My tabernacle is exceedingly weakened and decayed by sickness; but I meditate continually on my Saviour's sufferings, and rejoice greatly in the prospect of that blessed moment when he will call me; and that I shall now see his wounds with my eyes, for I am redeemed with his precious blood. Although I should have been willing to tarry a little longer with my sisters, yet I leave it to our Saviour, and my greatest desire and inclination is to be with him. When I contemplate the particular grace of our Saviour, which I have enjoyed here upon earth in his congregation, my eyes overflow with tears; I love him, and I shall love him without ceasing. I once more salute all the sisters that are with you. I now find myself too weak to proceed further.

"Your dear,
JUDITH."

Two days after Judith dictated this letter, she entered into the joy of her Lord; a monument of the power of Divine grace, which had wrought such wonders among her people.

A native teacher often possesses peculiar facili-

ties in conveying instruction. Thus, on one occasion, a great number of heathen from South Greenland visited New Herrnhut; but when the brethren spake of the Saviour of sinners, and the happiness of believers, they said that they did not understand their discourses, and that they were unable to comprehend such strange words about a Creator, a Saviour, and an immortal soul. Just then Daniel came in, and being desired by the missionary to make the matter plain to them, he proceeded to examine them how their kajaks and women's boats came, and they confessed that nothing could come of itself, but must be made by one that is greater, and existed before. He then said, "Thus ye may easily conceive that men also must be made by some one; Him we call Pingortitsirsok, the Creator of all things. He made man to be his property.—But he fell from him, and joined issue by sin with Torngarsuk, who is an extremely bad spirit. But it pitied the Creator of all things to see man involved in ruin and eternal damnation. He himself, therefore, was made man like me and you, laid down his life for us, and shed his blood in order to set us free from sin and the devil. Hence it is that we call him our Creator; Jesus Christ, Anaur-sirsok, our Saviour and Deliverer. Now, when we believe this, and are washed in his blood from all evil, we are made children of God; and when we die we go to him, and remain for ever with him in felicity unspeakable. But that ye say, ye know not whether ye have a soul, is not true. Ye will not know it, nor care for your immortal soul, because ye choose still to act according to your pleasure, and according to the lust of your flesh; therefore it is, that ye will not hear nor understand, nor come to the believers; for ye know that a

change must pass upon you, and ye think ye can then have no more satisfaction. But ye are vastly deceived. I had formerly no true satisfaction; but when I believed in our Saviour, I began to be truly happy. As often as I think on his death and blood shedding, my heart is light and joyful." "This discourse," observes Mr. Crantz, "flowed with an uncommon freedom, like a fountain, from the Greenlander's mouth and heart, struck the heathen very much, and visibly threw them into great agitation of mind." Three families, it appears, were added to the congregation, from the impression it produced.

Though nearly two hundred baptized Greenlanders had finished their earthly course, the congregation consisted now of four hundred persons. Since the year 1742, when the first general awakening of the natives commenced, the increase had been considerable, at least in proportion to the population of the country. The same rapid increase was no longer to be expected; for, as several new colonies had been established by the Danes, and provided with missionaries from the Royal Mission College in Copenhagen, most of the heathen living in the north, and near Ball's River, attended the preaching at God Haab.

The brethren had had regular stations for preaching the gospel in the islands of Kook and Kan-gek, to which the Greenlanders from the south generally resorted, and where they sometimes, on their journey to and from the north, took up their abode for a year or two; and it was chiefly from these people they had received their converts. By them, also the missionaries had often been invited to establish a settlement somewhere in the south, as many in that part of the country were disposed

to receive the gospel, but were not inclined to move to New Herrnhut, being apprehensive that they would not be able to support themselves there.— For though the country about Ball's River is one of the finest districts in Greenland, the natives cannot easily resolve to leave the place of their nativity and settle elsewhere, since the mode of procuring a livelihood differs more or less in every place, and a year or two are spent generally in acquiring the necessary new habits and practices, during which time they mostly suffer great want of provisions. Indeed, the brethren did not wish the settlement at New Herrnhut to become too numerous; for though the experience of subsequent years has shown that the place is capable of supporting a considerable number of inhabitants, yet they found it difficult to maintain proper regularity and discipline, in a congregation whose number rendered attention to the individual members almost impossible, while it is peculiarly necessary in the case of converts from among the heathen.

For these reasons, and in the hope of extending their usefulness, they had, for some years, frequently deliberated on the practicability of forming a second settlement; and several places had been under consideration with this view, but none of them appeared eligible. Meanwhile, the Danes established a factory at Fisher's Bay, about one hundred miles to the south of New Herrnhut.— This induced the brethren to transmit a memorial to the president of the Greenland Trading Company in Copenhagen, offering to form a settlement in that neighbourhood. Their offer was readily accepted, but its execution was for sometime impeded.

Every necessary arrangement being made, at length a leader was found in Matthew Stach. He was one of the first missionaries to Greenland, but had retired to Germany to spend his latter years among his friends. He, however, still felt the most lively interest in the work. No sooner was it proposed to him to undertake this new expedition, than he was ready to go, especially as he had always felt a strong inclination to carry the gospel further to the south, though he was well aware that new dangers and trials awaited him.

Accompanied by two brethren, he set sail for Greenland, in 1758. Having rested a few weeks at New Herrnhut, and adopted desirable measures with the missionaries there, they proceeded to Fisher's Bay, on the 19th of July, accompanied by four Greenland families, consisting in all of thirty-two persons, destined to make the beginning of the new congregation. It was the wish of the Trading Company that they should settle as near to the colony as they deemed most convenient for the mission. After diligently exploring that part of the country, they fixed on Akonamick as the most eligible spot, and where an old Greenland house was still standing. It is situated on an island, about three miles from the main ocean, and nearly at an equal distance from the factory; and though it does not afford a prospect to the sun, which is peculiarly desirable in Greenland, and its beams are entirely intercepted by a high mountain for three months in the year, yet they chose this spot, as it possessed the following three advantages:—fresh water, which is never entirely frozen; a secure harbour for their boats; and a strand which remains open the whole year, and is not at too great a distance from the ocean.

In erecting their house, they had to encounter various difficulties, as they had not been able to bring the necessary materials for building with them, and the place itself supplied them with very few; they could not even derive much assistance from the Greenlanders, as they had to build their own houses. They were obliged to roll the stones to the spot, carry the earth in bags, and fetch the sods by water from another place.

To the new settlement was given the name of Lichtenfels. And here, at first, the Greenlanders found it difficult to maintain themselves; but discovering at no great distance a strait, through which the seals ran into a narrow bay, they were able to prevent their escape, and were frequently successful in killing many at a time. This supply was truly providential, and especially so, as the natives declared they had never before seen seals in that inlet. Yet, though it alleviated the difficulty, it did not entirely remove it. A scarcity, little short of famine, prevailed in that district for two or three years, and many of the heathen died of absolute want.

The inhabitants of Lichtenfels, indeed, suffered less, yet they were often driven to great necessity, frequently having nothing to eat but a few cranberries left on the ground during winter, and some small meagre fishes. At other times they lived on muscles and sea-weed, which they gathered on the strand at low water. Yet, amidst all their poverty, they were content, and never complained, but helped each other as far as they could, and when one caught a seal, all the inmates of the house received a share.

The missionaries could not relieve them to the extent of their wishes, being themselves reduced

to great straits, especially as they had not yet been able to erect a storehouse, in which to secure their provisions during the bad weather. Till this deficiency was supplied, the Greenlanders did not reap the full benefit of their industry during the summer months; yet, by diligence, they were even then able to dispose of a greater quantity of blubber to the factor of the colony, than he received from the whole district besides.

During the frequent voyages which the brethren and their converts were obliged to make, they often encountered most imminent perils. Still they experienced the most wonderful preservation. The following instances may serve as examples:—In March, 1759, four of the missionaries of Lichtenfels were overtaken in one of their voyages by a dreadful snow storm, and so obstructed by the drift ice that they could neither proceed nor return. After long and severe toiling, however, they reached the shore; but the sea ran so high, that they were afraid to land, lest they should be dashed to pieces against the rocks. The only wish left them seemed to be that one of them might escape, to tell what was become of the rest. But, at length, the tide made a sufficient opening between the masses of floating ice, and thus they could proceed, and land with safety.

On another occasion, two Greenlanders, being despatched with letters to Frederick's Haab, or Hope, were obliged to sit two whole nights in their kajaks upon the ice, which at first constantly broke in with them: and it was the third night before they came to a house. But for this, they would, in all probability, have perished, as their thirst was intolerable, from their having had no water for forty-eight hours. Their sweat, occasioned by

severe and incessant labour, oozed through their clothes, and, by the severity of the cold, instantly became ice. Their kajaks were also much damaged, and one of them had his hand frozen.

Such facts at once appeal to our sympathy and gratitude. Thankfully may we be found acknowledging our many and great mercies. Nor should those who have much to endure, either privately as believers, or publicly as the servants of Christ, forget, that one motive to calm submission may be found in the far greater suffering of others.

CHAPTER VI.

First converts at Lichtenfels—The single sister Susanah—Addresses of the native teachers—Continuance of life, and ability to labour—Death of Frederick Boehnisch, Matthew Stach, and of brother Koenigsceer—Exposure to great danger—Striking deliverances—Perils of the voyage to and from Greenland—Confession of a native—Wreck of a vessel—Providential interposition—Serious privations—Visit home and return of brother Kleinschmidt—Translations—Baptism of an adult heathen—Change in the state of the country—Severe winter—Interesting facts.

THE first converts from among the heathen at Lichtenfels were a family consisting of four persons. They came far from the south, and though previously ignorant of the truth, were enabled, by the grace of God, to receive it with promptitude and thankfulness. Others also experienced the same almighty power, and adorned the doctrine of the Divine Redeemer.

Among these was the single sister Susannah.—She was deeply affected by the narrative of Christ's sufferings; and, under the teaching of the Holy Spirit, she daily advanced in Christian knowledge. As ingenuousness was one of her characteristics, she consulted her sisters on all points of conduct that suggested doubt, and what was more, she cheerfully followed their advice. She was so patient, that if without food for a whole day, she did not murmur.

Excessive labour, the result of amiableness of disposition, had already impaired her frame. On the return of disease, she saw her dissolution was at hand. But to this event she looked forward with pleasure, often saying to her sisters, "Oh! how glad I am that I have a Saviour! If I could not rely upon him, how I should be afraid of death!" On observing a funeral procession pass her window, she said to one of them who had taken part in the solemnities, "Oh! that was fine: how sweetly you sung! You will sing at my funeral in the same manner;" and then, with her feeble voice, she began to praise God.

When asked by one of the sisters, a few days before her departure, if she would not wish to stay longer with them, she answered, "I do not like to hear any thing more of that; do but let me go willingly to our Saviour." And a sister replying, "Go then in peace;" she added, "Oh! how I long for Jesus! Oh! might he but come quickly, and take me to himself!"

In the night preceding her decease, she said several times, "O my Saviour, come soon; O come; yea, come, Lord Jesus!" She requested her sister to sing her favourite hymns during the greater part of the night. She then lay still for some time; but,

at day-break, she hastily raised herself up, looking steadfastly upwards. The sister who sat by her and supported her, inquiring what she looked at, she answered, "That great light; do but see that great light!" She made an effort to get up, as if to meet the object on which her attention was fixed, but she sunk down again into her sister's arms and expired.

"Now this," says Mr. Crantz, "is the first of the flowers planted and blown in this little garden. It had no long time to grow, and presently came to maturity. Now the Lord has planted it, to refresh himself with it for his pains and labour. To Him be glory for ever. Amen."

The discourses of some of native assistants, whom the Lord raised up in this settlement, were often strikingly impressive. One of them expressed himself as follows:—"How deep our fall must have been, we may learn from the sufferings of Jesus! When God created the visible world he used only one word, 'Let it be,' and it was; but our redemption could not be accomplished by a word: to restore us poor creatures, he had to descend from heaven, live and suffer as man, tremble and groan, and sweat bloody sweat, and at last expired in torments, that he might redeem us by his blood. Can any one, therefore, refrain from loving our Saviour, and devoting soul and body to his service?"

On one occasion, a strange heathen, while fishing in company with the Greenlanders from Lichtenfels, on a fine moonlight night, suddenly raising his eyes, with an air of singular astonishment, to the starry heavens, exclaimed, "It must indeed have been a Nallegarsoak," (a great Lord,) "who made these things." "Yes," said a believing

Greenlander, "it is a mighty Lord who created the sun, and the moon, and the stars ; and this same Lord died on a cross for the salvation of men. And," he added, "at the end of the world, when all these things which now astonish you shall be burned with fire, this Lord will take the believers to a blessed place, where they shall rejoice with him for ever. Should you, therefore, not like to become a believer?" The heathen gave no answer, but seemed merely to shudder at the idea of a universal conflagration.

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

At New Herrnhut, in the meantime, the cause of the Redeemer continued to flourish; many of the heathen, particularly from the south, still visited

the settlement; others, attracted by the doctrines of the cross, took up their abode with the brethren; and between twenty and thirty persons were annually admitted into the church by the rite of baptism.

The lives and the health of the Moravian brethren had been so providentially preserved, that even those who were the original founders of the mission still laboured, "in word and doctrine," with undiminished zeal and activity; and it is particularly worthy of remark, that notwithstanding the toils they had endured, the privations they had experienced, and the perils to which they had been exposed, not one of them had been afflicted with any acute or alarming disease. In the month of July, 1763, however, the mission sustained a severe loss in the removal of Frederick Boehnisch, who ceased from his labours, and entered into his rest, in the fifty-fourth year of his age, and the twenty-ninth of his ministry on the dreary and inhospitable shores of Greenland.

In the winter of 1768, an aged angekok, who had repeatedly heard the gospel, but without any beneficial effect, was so seriously alarmed by a dream, concerning the day of judgment and the torments of the wicked in another world, that he immediately renounced his former mode of life, confessed to his countrymen that they had been grossly deceived by himself and the other angekoks, and not only exhorted them to repent and believe, but despatched messengers to New Herrnhut, with an earnest solicitation that a missionary might be sent to instruct them in the truths of the gospel. This request was promptly complied with, and the attention of the savages was so strongly excited, that a very extensive awakening took place, and in

little more than twelve months about two hundred of the natives were admitted into the church by baptism, at the two settlements of Lichtenfels and New Herrnhut.

Another bereavement was experienced in 1771, in the removal of the devoted Matthew Stach: he spent the remainder of his days at Wachan, in North America, where he fell asleep in Jesus, in the 77th year of his age. This zealous servant of Christ was the foremost of the three brethren, who, when all was darkness, bound themselves solemnly to continue in Greenland. On him devolved the establishment of the new settlement at Lichtenfels, and a dangerous journey he made to the south opened the way for a third station. He also contributed to the planting of the standard of the cross on the coast of Labrador.

In 1786, brother Koenigseer fell asleep in Jesus, in the sixty-fourth year of his age, the last of which he had spent in the service of his mission; being entrusted with the general superintendence of its concerns. He was succeeded by brother Brodersen, who had arrived about two years before.

This missionary resided in turns at New Herrnhut, Lichtenfels, and Lichtenau; the former the most northern, the latter the most southern settlement; devoting all the energies of his mind to his important work. In addition to his regular labour in the ministry, and the superintendence of the whole mission, he paid particular attention to the instruction of the native children and the young people. "The Harmony of the Gospels" having been previously completed, he employed his leisure in translating several historical pieces of the Old Testament, and select portions of the prophecies of Isaiah, and in compiling a selection of hymns in the

Greenland language. Having brought a small printing press from Europe, he struck off a number of copies for immediate circulation, till the whole work could be printed in Germany. The mission, however, did not long enjoy his useful services. A severe fit of illness, in April, 1792, so weakened his constitution, that he was obliged to return to Europe, in 1794. He was preceded in his return by John Soerensen, then in his eightieth year, forty-nine of which he had spent in the service of the mission.

The missionaries were exposed to great hazards in the prosecution of their temporal calling, of which the following is an instance:—In June, 1794, two of the brethren, having gone to a neighbouring island to fetch drift wood, were so completely surrounded with ice, that for many days their return remained impracticable. Their fellow brethren in New Herrnhut, being apprehensive for their safety, repeatedly sent out Greenlanders in search of them; but these found the ice impenetrable to their kajaks. The two brethren, however, were fortunate in catching fish enough to support life, and, at length, succeeded in finding a passage through the ice, but at a great distance from the settlement. After a most fatiguing walk, over high mountains and across extensive plains, they safely arrived at New Herrnhut, having been absent a whole month.

Though the natives are far more inured to the rigours of the climate, and much better able to encounter the perils connected with their mode of life than Europeans, yet even many of them perish in consequence of these dangers. Still they also often experience the most striking preservation and deliverance. An instance of this kind will doubtless be interesting to the reader.

Two Greenlanders from Lichtenau, returning in their kajaks from catching seals, were so jammed in by the fresh ice, which was accumulating around them, that their destruction appeared inevitable.— Their perilous situation was observed from the shore, but it was impossible to go to their assistance. Soon after the wind drove them along with the ice out to sea, and their friends, completely losing sight of them, were thrown into the utmost anxiety. In the mean time, however, they had reached a large piece of old ice, (the only one in the bay,) upon which they climbed, drawing their kajaks after them. On this piece of ice, barely large enough to afford room for them and their kajaks, they spent the night, which was piercingly cold. The next morning the new ice had obtained sufficient firmness to bear their weight, and they walked home on it in safety.

Another case issued fatally. A company of four Europeans and three Greenland Women, travelling by land from Nappartok to God Haab, a distance of only eight or ten miles, were so overcome by cold and hunger, that three Europeans and one of the natives, belonging to the Danish factory, fell down by the way, one after the other, and were frozen to death.

But the hardships and dangers unavoidably connected with their situation in these cold regions, are not the only difficulties that must be encountered by a missionary. His very voyage to this country, or back again to Europe, is replete with perils. Of this brother Grillich had most painful experience, on a voyage which he made to Copenhagen, on the business of the mission. He left Greenland in October, 1798, with a ship belonging to Julianen Haab; but, having been beating about for

five weeks, the vessel was so much damaged by drift ice, that she was obliged to return to the colony. In February, 1799, he again set sail in the same ship, but the quantity of drift ice at sea was greater than before, and he was closely hemmed in by it from the 18th to the 25th of that month. At length, finding the ship so clogged and injured by it that she could not be saved, the captain was under the necessity of quitting her, with all the property on board. On the last mentioned day, therefore, the whole ship's company began their march over the ice, dragging a boat after them. They spent two nights in the open air, and had no means of quenching their thirst but the melted snow. On the third morning they came to open water, put in their boat, and sailed five leagues, when they again reached the barren coast of Greenland.— They had scarcely landed, before a tremendous storm arose, with snow and sleet, so that, had they been still at sea, they must have perished. But now they were in a disastrous situation, without any food or covering for the night. On the following day, however, it pleased God to send them a favourable wind, with which they sailed five leagues, and reached the colony at Frederic's Haab in safety, where brother Grillich was detained till April, and could not reach Lichtensfels till May. He at length arrived safe at Copenhagen, October 29th, with the ship from God Haab.

After the return of brother Grillich to Greenland, the three settlements were again visited by a dangerous epidemic, in consequence of which many of the converts departed this life, among whom were some of the most active and useful native assistants. The sorrow felt by the missionaries for the loss thus sustained by the whole

congregation, was more than balanced by the happy frame of mind with which the patients bore their bodily sufferings, viewing death and the grave as the avenues to eternal life.

But it was not only when visiting the sick, or attending the death-beds of their converts, that they beheld, with satisfaction, the gracious influence of the gospel on the heart. They frequently observed its effects in convincing their hearers of sin, and leading them to the Saviour, as the only true source of happiness. Among many such instances, the following is related in the diary of the brethren for 1804 :—

“One of our people called upon us, in order, as he said, to confess his abominable intention. He informed us, that on account of many quarrels which had lately occurred in his family, (and which he now acknowledged to have been mostly provoked by his own inconsiderate language,) he had formed a resolution to seclude himself from all society, by retiring into the wilderness. ‘With this resolution,’ said he, ‘I left my home, and spent some nights in a lonely place. But as I was about to proceed to a still greater distance, I thought, Oh ! how happy are those people, whom the Lord himself reproveth and chasteneth, when they are going astray ! Oh that I were one of them ! As I was rowing along, the sea seemed to assume a most dreadful appearance, and with all my exertions I could not get forward ; my kajak appeared fixed to the bottom, though I was in the deepest part of the bay. I was frightened, and immediately tried to regain the shore. Here I spent the night in the greatest distress, and as soon as it was day, returned to my family with shame and repentance. Now I most fervently thanked

our Saviour that he delivered me from the ways of destruction. Never more will I follow the impulse of my own heart, but *He* shall be my only Lord and Master."

In the same year, the missionary Rudolph and his wife attempted to return to Europe, after a service of twenty six years in the Greenland mission. They left Lichtenau on June 18th, and in the evening went on board the ship, which was lying off the Danish factory of Julianen Haab, but were detained by the drift ice, which blocked up the bay, till the 14th of July, when they weighed anchor. Having, with great difficulty, entered Dutch Haven, about two miles from the colony, they were again detained for several weeks by the ice and the continuance of southerly winds.

The captain being informed by some Greenlanders, that the sea, at no great distance, was free from ice, once more weighed anchor, on August 22d, resolved, at least, to make an effort to get into clear water. But the wind was contrary and very high, and there was still much ice in their sight. They sailed between huge masses of ice, which made a roaring noise, and caused a most uneasy motion in the ship. To secure her as far as possible from damage, several large pieces of ice were fastened to her sides with grappling irons. Thus they cut their way through immense fields of ice, which sometimes rose mountains high. In this manner they proceeded for three days, encountering many fears and dangers; but unhappily unconscious of the still more dreadful calamities which awaited them.

"Early on August 25th," writes brother Rudolph, "a storm arose from the south-west, which drove the ice-mountains close to our ship. The

scene was awful and horrible, and we expected that the ship would have been crushed to pieces. Once she struck upon a small rock, but was got off without receiving any damage. But soon after she struck her bows with such force against a large field of ice, that several planks were started at once, and the water rushed in. The captain immediately jumped into a small boat, with part of the crew, and having landed them on a large field of ice, he returned for another party. The rest were employed in loosening the large boat, in order to save themselves; for the ship was rapidly filling with water, and perceptibly going down on her starboard side, so that by the time the boat was let down, only the larboard gunwale appeared above water. The captain and all the sailors having left the ship, my wife and I were alone, standing above our knees in water, and holding fast by the shrouds. At last, captain Kiar came to our assistance, saying, 'I cannot possibly forsake these good people.' By his help we got into the boat, and likewise had our hammock and bed secured.

"We left the wreck, being about a league from the land, and about seventy-eight miles distant from Lichtenau. Our boat being heavily laden, and having already taken in much water, we feared she would sink, and were therefore obliged to steer to the nearest island. It proved to be a rough, pointed, and naked rock; at a considerable height, however, we found a small spot covered with short grass. We now endeavoured to land the provisions saved from the wreck; but the waves beat frightfully against the rock, and tossed the boat up and down with such violence, that the rope broke, and she was driven out to sea. In order to bring her back, eight men immediately leaped into the

small boat; but, though they came up with it, the fury of the tempest baffled all their efforts to regain the landing place: they were driven to the other side among the ice, by which both our boats were crushed to pieces, nor did we entertain the smallest doubt that the sailors had perished, as it seemed impossible for them to get over the ice to the shore, the waves rising so exceedingly high. All our hopes of being saved now vanished, and the whole company gave vent to their feelings in general and loud cries and lamentations. In the evening we laid down to rest, close together, without tent or covering. As it continued to rain heavily the whole of this and the following day and night, and the water rushed down upon us in torrents from the summit of the rock, we were completely soaked in wet, and lay in a pool of water. But this was in reality a benefit to us as we were thus supplied with fresh water.

“August 27th. The captain, and most of the sailors, got ready to try to gain the shore by walking across the ice; and with great difficulty succeeded in their attempt. We would willingly have gone with them, but having now been two days without tasting any food, we felt ourselves too much enfeebled for such an enterprise. Thus we were left alone on the rock, with the ship's cook, who likewise was unable to follow his comrades. In this dreadful situation, we had no hope but what we derived from the Lord our Almighty Saviour. We saw no other prospect before us than that of ending our days on this barren rock.—The thoughts of lying here unburied, as food for ravens and other birds of prey, which were always hovering around us, troubled us for a short time;

but the consolations of our Saviour preponderated, and we soon felt entirely resigned to his will."

The captain and sailors, having meanwhile reached the land, immediately despatched some Greenlanders in search of brother Rudolph and his wife. These Greenlanders, after rowing about a whole day, without seeing any person on the rock, were about to return, concluding that they had perished. Happily, however, sister Rudolph happening to raise herself, discovered the Greenlanders. From them the missionaries got a little seal's fat and a few herrings, having been without food for nine days. As they came in their kajaks, and had no other boat with them, brother Rudolph and his wife were obliged to spend another night on the rock, and wait till the evening of the next day, when a skin-boat arrived. In her they embarked, and after enduring several hardships, reached the colony of Julianen Haab in the evening of the 8th, and proceeded to Lichtenau on the 11th, where they were affectionately welcomed by their fellow missionaries and the whole congregation, who joined them in grateful praises to God for this wonderful preservation of their lives.

Here they remained till the following May, when they again prepared for their voyage to Europe. After a very tedious and difficult passage in a Greenland boat, from Lichtenau to Lichtenfels, they left the latter place on the 13th of September, in one of the Danish ships, and being favoured with a very expeditious and pleasant voyage, arrived in Copenhagen on the 3d of October.

Little did the brethren in Greenland imagine that the war, now raging with such violence on the continent of Europe, would extend its ravages to the

remote corner of the earth which they inhabited. But, though happily beyond the reach of the contending armies, they experienced some fatal effects of the contest. The rupture between Great Britain and Denmark occasioned a temporary suspension of the accustomed intercourse between the latter country and her colonies, which are wholly dependent on Europe for support.

Many gloomy apprehensions were, in consequence, awakened, both among the brethren and the other colonists; and this fear was considerably increased, as one of the two ships sent out by the English government, in 1808, was lost in the ice, and the provisions prepared for them in London, in 1809, could not be sent, as it was found inconvenient to fit out ships from Great Britain for Greenland. Another painful circumstance was the capture of a Danish provision ship by the British, and thus only one small vessel arrived that year, the cargo of which was by no means sufficient to supply the many factories on the coast.

The missionaries in New Herrnhut and Lichtenfels thus express themselves:—"Though we have not yet felt absolute want of the necessities of life, yet we are obliged to measure, as it were, every mouthful we eat, to make our provisions last as long as possible." Their stock of wine was so reduced, that they could but very seldom celebrate the Lord's supper, which was a great grief to their converts. There was also a serious want of a sufficient change of clothing, especially of linen and tobacco, which is the principal medium of traffic in this country. This distress was most severely felt at Lichtenau, as appears from the following extract from a letter written by the missionary Beck in 1813:—

“In 1807, we received the last regular supplies, which were sufficient, in addition to what we had spared in former years, to maintain us for a considerable time, and, as we hoped that the interruption occasioned by the war would not last long, we felt no anxiety; but when both the colonists and our brethren at New Herrnhut and Lichtenfels began to suffer want, we even helped them out of our store to various necessary articles, of which, however, we ourselves afterwards felt the want. In the north there was yet some trade, by which partial relief was obtained, but here nothing could be had from that source. Yet we thanked God that there still existed the means of supporting life, though we suffered many privations, such as of beer, coffee, sugar, and wine, and afterwards of butter and salt; we made the latter last as long as possible by boiling fish in salt water; and, though whatever was sent to us in 1810 did not arrive here till 1812, we have to thank our heavenly Father for having given us our daily bread. At last we were the only people that had any tobacco: by this we were able to purchase birds and fish from the Greenlanders, as also furs for our boats and clothing: we had likewise some seed left, and got a small supply of garden stuff. The Greenlanders brought us scurvy-grass in barter for tobacco. The latter article, however, became so scarce, that a pound was worth 7*s.* 6*d.*”

In this distressing situation the colonies continued till the year 1811, when the British government generously afforded every facility to the Danes to supply their Greenland factories, by permitting Danish provision ships, furnished with a proper license, to sail thither. By this humane measure, on the part of England, they were re-

lieved from immediate distress, and all anxiety respecting the future.

While this regulation continued in force, one of the missionaries, John Conrad Kleinschmidt, whose wife had entered into the joy of her Lord, after a residence of nearly nineteen years in Greenland, resolved to bring his five children to Europe, and for this purpose set sail in the ship *Frederic*, bound for Leith, in Scotland. They left New Herrnhut on September 2d, 1812, but, owing to unfavourable weather, did not lose sight of the coast till the 25th. The wind was fair, and they had the prospect of a speedy and pleasant voyage, when suddenly there arose from the north-west a most tremendous storm, which raged with unabating fury for about three days and two nights. In the evening of the 29th, when it was at its height, accompanied with thunder and lightning, a flash struck the ship. Two sailors were thrown down, one of whom instantly expired. The captain and all on board were filled with the utmost consternation; and the former exclaimed, "We are all lost, and there is no other ship near us to save us!"

Providentially, however, it was soon discovered that the ship had not taken fire, nor sustained any very serious damage. They afterwards encountered several severe gales and contrary winds, which so prolonged the voyage, that they were put on short allowance of water, which was peculiarly trying to the children. But the privation lasted, happily, only five days, as they came in sight of the Scottish coast on the 8th of October, and two days after cast anchor in Leith Roads. During their stay there, one of brother Kleinschmidt's daughters, a child only three years old, died, after a short illness. On this, as well as every other

occasion, he and his company experienced the most affectionate attention from many persons at Leith and Edinburgh, who proved themselves sincere and generous friends to missions.

During his absence, a most afflicting event occurred in the congregation which he had hitherto served in the gospel. A party of Greenland Christians, having celebrated Christmas at the settlement, were returning to one of the out-places, where they resided by the order of government, intended to promote the interests of trade. They set out in their skin boat, in January, 1813, when the cold was so intense, that the thermometer stood twelve degrees below Reaumur's freezing point. They had soon to encounter the floating ice, by which their boat was crushed to pieces. They, however, escaped upon a large field of ice, and drove about for twenty-four hours, when, during the night, a violent storm arose from the north, which carried them out to sea. Here they must all have perished, as nothing more was heard of them. They were seventeen in number, old and young, and all baptized members of the congregation at Lichtenau.

After spending the winter at Fulneck, in Yorkshire, and having again married, Mr. Kleinschmidt and his wife, in company with other missionaries, sailed from Leith, in the Danish ship *Hualfiskén*, for Greenland. They left Scotland on May 24th, 1813, and, after a safe and expeditious voyage of five weeks, arrived at God Haven, in Disco Bay, the captain, contrary to his engagements, refusing to land them near any of the mission settlements. This ungenerous conduct on his part was the more reprehensible, as there was every facility of landing them either at Lichtenfels or New Herrnhut.

Even the mate and sailors remonstrated with him on the cruelty of his behaviour; but to no purpose, for he continued his course, day and night, and the only reply he made was, "Never mind, they have the summer before them." The consequence was, that they had to travel back in a boat, coasting it all the way, six hundred miles to New Herrnhut, and ninety more to Lichtenfels; and brother Kleinschmidt and his wife, after reaching New Herrnhut, had still to perform a voyage of five hundred miles, before they arrived at Lichtenau, their place of residence. But through the Lord's mercy they all got home before the winter set in, though brother Kleinschmidt's party were four months in completing their voyage along this rocky and dangerous coast. All the toils and perils of their journey were quickly forgotten, when they found themselves again in the midst of their brethren and sisters, and beheld the grace of God which prevailed in the Greenland congregation.

Again the affairs of the mission were brought into regular course. Each of the three settlements was provided with the requisite number of missionaries, and all fear as to their support was removed, in consequence of regular intercourse being reopened with Europe. The brethren were, therefore, animated to renewed exertions in promoting the cause of God, and the best interests of their fellow men, in these dreary regions.

Their time and attention were particularly occupied in devising means for enlarging the acquaintance of the natives with the doctrines of the Bible. A version of the "Harmony of the Four Gospels," together with select portions of the prophecies of Isaiah, had been in use among them for several years. To add to their sources of information on

Scripture truths, brother Gonke, about this time, translated a small work, entitled, "Jesus, the Friend of Children;" being a short compendium of the Bible, recommended by a society of pious ministers in Denmark, for distribution among the Greenlanders. But their chief concern was to furnish them with a good and correct translation of the New Testament; to which they were greatly encouraged by the kind offer of both the British and Foreign and the Edinburgh Bible Societies, to get the work printed for them. The execution of this important undertaking was committed to brother Kleinschmidt, who had attained great proficiency in the language, by his long residence in the country. His many avocations, however, and his desire that the manuscript should be previously revised by the other missionaries, who possessed a competent knowledge of the language, in some measure retarded its progress; but this temporary delay eventually proved a real benefit, as it tended to render the version more correct.

In November, 1816, the brethren had the joy to baptize an adult heathen at New Herrnhut, a circumstance which had not occurred in that settlement for sixteen years, and on this account made a deeper and more solemn impression on all who witnessed this sacred transaction. In the same place the missionary, Henry Menzel, entered into the joy of his Lord, on the 21st of October, 1816. He had laboured thirty-three years with zeal and faithfulness in the Greenland mission.

Since its commencement a very remarkable difference has taken place in the state of the country in a moral point of view. In the neighbourhood of New Herrnhut and Lichtenfels scarcely any heathen reside, most of the inhabitants having been

baptized either by Danish missionaries or the brethren, and having acquired a general knowledge of the truths of Christianity. These settlements, therefore, may be considered as forming two Christian congregations, the children and youths of which are baptized in infancy, and from their earliest years instructed in the doctrines of the gospel; and upon giving sufficient evidence of the sincerity of their profession, admitted to all the ordinances and privileges of the church. And the missionaries have had the pleasure of finding that hardly any of their young people have entirely forsaken the fellowship of the faithful; for, though they might for a season remain spiritually dead, they have sooner or later been awakened by the Spirit of God, to a sense of their lost condition by nature, and their need of a Saviour; and by his grace, been taught to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world." Thus has God's promise to his church been verified also in this country: "Instead of thy fathers shall be thy children."

In Lichtenfels the case is in some degree different. Here there is still a large field for missionary labours, as a very considerable number of heathen continue to reside in that neighbourhood. To them our brethren are daily proclaiming the unsearchable riches of Christ. Many pagans visit them, and behave with great civility. For the most part, indeed, they came only to be supplied with the necessities of life; now and then, however, a desire is excited for the bread of life, and the seed of the gospel falls on good ground, where it produces the fruits of "repentance toward God, and faith toward our Lord Jesus Christ." Thus

some heathen are annually added to the church by baptism.

The long intercourse of the natives with Europeans, added to the more potent influence of the gospel, has effected the most pleasing and striking change in their manners and general deportment. Along the whole extent of the western coast the barbarities of savage life, and the enormities ever attending paganism where it is dominant, are now rarely to be met with; and the state of this country, compared with what it was eighty, or but fifty years ago, may be called civilized. The nature and climate of this dreary region, no less than the methods by which the natives must procure their subsistence, necessarily preclude the introduction of most of the useful arts of civilized society.—They can neither till the land nor engage in manufactures. The former is denied them by the sterility of the rocks they inhabit, and the rigours of the polar sky; and the latter, with very few exceptions, are for the same reasons rendered useless.—A Greenlander can neither live in the European manner, nor wear European clothing. But it may be said, with truth, that the converted Greenlanders, by the habits of industry which they have acquired since the introduction of the gospel among them, by their contentment amidst many privations and hardships, and by the charity of the more affluent to their needy brethren, strikingly exemplify the doctrine of the great apostle of the Gentiles—that in every circumstance of life, and in every nation, “godliness is great gain; having promise of the life that now is, and of that which is to come.”

The winter of 1817 appears to have been unusu-

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

In a letter from Lichtenau, dated the 3d of July, 1818, the excellent missionary Beck observes :—“Most of our Greenlanders have learned that truly important lesson, that there is no good in ourselves; but that we must keep close to Jesus, as poor creatures standing in constant need of *his* help and mercy. They make these declarations with full conviction of heart, and we see manifest proofs that the Holy Spirit is daily guiding them into all truth. Of the greatest part of our congregation we may say with confidence, that their words and walk give us great joy and encouragement. Many of the excluded persons have been led, with weep-

ing and supplications, to confess the error of their ways, and to return to the fold. And those who remain faithful have been preserved, in the conviction that real happiness and rest are only to be found in Jesus.

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

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

In the same year, five families of the believing Greenlanders, who had hitherto lived in the out-places, took up their abode at Lichtenfels, regardless of the displeasure of the traders; and, as the congregation knew how essentially both they and their children would be benefited by residing under the eye of the missionaries, they received them with the greatest pleasure and affection. It seemed, indeed, on this occasion, as if there were a

peculiar revival of life and love among the people; and whenever the church was opened for Divine worship, it was filled with serious and attentive hearers. During the Christmas holydays, both old and young afforded the most pleasing demonstrations that the Holy Spirit was progressively leading them into all truth; and one day in particular, a party of them came, of their own accord, to the front of the mission house, and began to sing hymns of praise and thanksgiving, accompanied by musical instruments, with such solemnity and devotion, that none of the brethren within doors could refrain from tears. The singers themselves were evidently affected by the great truths which hung upon their lips; and one of them was heard to say afterwards:—"I have often attended and assisted at such solemnities, but I never felt what I experienced on this occasion. Surely our Saviour was present with us to day. We have made a new and entire surrender of our hearts to him, and he has graciously accepted them. Oh that we may evince our thankfulness, by keeping the promises which we have made, and by living more to his honour!" During this year, five persons were received into the congregation at Lichtenfels, and eleven were admitted to a participation of the holy communion.

CHAPTER VII.

Increase in numbers and in grace—The new hymn book—Jubilee of brother Beck's labours—Reconnoitering voyage—Interesting facts—Translation of the New Testament completed—Letters from two converts to the British and Foreign Bible Society—Solicitude felt for the young people—Establishment of a fourth settlement—The new church—Addresses of the assistant Nathaniel—Usefulness among children.

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

Soon after this letter was despatched to Europe,

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

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

of our sisters were teaching the girls to sing the new tunes; and we have had a general meeting for singing every week."

On the 29th of June, 1820, the venerable missionary Beck, then in the eightieth year of his age, celebrated the jubilee of his labours; having on that day completed the fiftieth year of his services in Greenland. His father was employed in it during forty-three years. "The Greenlanders," he remarks, "have no correct idea of such a number of years, and cannot understand the design of a public celebration, which has been proposed. Nay, rather would I celebrate it in stillness and private meditation, in humility and a conscious sense of my unworthiness, and in praising my merciful Lord and Master, who has shown such favour to an unfaithful servant. I see many here to whom I had the privilege of speaking, 'a word in season,' when they were wild heathen, and I rejoice that they are now faithful followers of Christ, and adorn the religion which they profess."

A strong desire having existed for some time to establish a fourth settlement in the neighbourhood of Staatenhook, or Cape Farewell, in consequence of the wishes expressed by the heathen in that quarter for the introduction of the gospel among them, the missionary Kleinschmidt was directed to undertake a reconnoitering voyage, southward from Lichtenau, during the summer of 1821. He therefore left home on the 3d of July, the whole company consisting of thirteen adults and four children, in two women's boats.

During the first day they proceeded about thirty English miles, and in the evening arrived at the last Danish settlement towards the south, where they had a most hospitable reception from the resident

merchant. This was the more welcome, in consequence of their having just escaped from a violent shower, which not only drenched their clothes, but threatened to fill their boats. But their spirits were much daunted, on hearing that the sea was so completely covered with drift ice towards the south, that it would be impracticable for their boats to proceed. To increase their apprehensions a storm arose from the same quarter, which might naturally be expected to drive the ice towards the land, and thus frustrate the whole design of their undertaking.

In this emergency Mr. Kleinschmidt cried unto the Lord for help, and he was pleased to hear the petitions of his servant. On the morning of the 25th, the storm died away; and, from the summit of a lofty hill, but little ice was to be seen. On the 6th, they resumed their voyage, having been joined by a party of heathen from the south, so that their little flotilla was augmented to three boats and eight kajaks; and, in the forenoon, they passed a lofty promontory, near to which, a few years ago, a boat filled with Southlanders was upset, and all on board perished.

Having heard that in this neighbourhood several boats of straggling Southland heathen had lately arrived, Mr. Kleinschmidt felt a great desire to visit them, and to tell them of the way of salvation; and two of the Greenlanders in their kajaks served as guides. In the evening they discovered their camp; and on seeing them approach, the strange Greenlanders called on them to come forward, promising to accompany them to the south. Here they found twelve tents; and, on the other side of the creek up which they had moved, there appeared an equal number, filled with a great many people.

When Mr. Kleinschmidt stepped on shore, he found himself in a crowd, all pressing forward to bid him welcome; and, before he could begin to address them, both old and young frequently exclaimed, "We are quite in earnest, we will all be converted." When he replied, that having that opinion of them, he had felt a great desire to visit them, and to speak to them of their Saviour; they answered, "Well, then, you are indeed worthy that we should thank you, and we will pay attention to your words." On expressing his surprise at finding such a host of people here, they said, "What, did you suppose that we heathen in the south were only a few? Oh no! We are a great multitude!" Soon after, poor old Ajangoak, whom Mr. Kleinschmidt had seen twenty years ago at New Herrnhut, and who had since grown quite blind, came creeping along, supported by a stick. He appeared deeply affected, and said, "I repent truly, that I formerly paid no attention to your words, and that I have put off my conversion so long. I am now near unto death; but I always exhort my children to remove to you, and to be converted, which they promise to do." His children confirmed his words. The poor man heard with great eagerness of Jesus, and his love to sinners.

As the day was far spent in conversation, the Greenlanders were called together to a public meeting; none remained behind in their tents; even Ajangoak got somebody to lead him to the place, and upwards of three hundred were assembled in the open field. The missionary sat down on an eminence, the assistants close to him; the men sat down to the right, and the women to the left, in regular order. There was no need of com-

manding silence, for the old people immediately exhorted the young and the children to sit quite still, and the requirement was promptly obeyed.

"I could have wished," writes Mr. Kleinschmidt, "that all our dear friends who love the cause of God among the heathen, had been present to behold such a scene, and to see so many heathens sitting in silent devotion, listening to the word of God. I first sang a hymn, treating of the invitation given by our Saviour to sinners of every description, to come unto him for pardon and peace. I then delivered a discourse on the words of our Lord, 'Go ye into all the world, and preach the gospel to every creature.' After which the assistant Benjamin began, and seemed not to know, from zeal and fervency of spirit, where to stop. But though both discourses were long, the attention and eagerness with which they were heard did not in the least abate. Among other words of exhortation, Benjamin said, 'All that you have now heard of Jesus Christ our Saviour, and of his bitter sufferings and death for us, is strictly true, and no falsehood. We have made experience of the power thereof in our hearts. We came out from amongst the heathen, and have attended to true happiness and rest in Jesus, and as you are here like sheep going astray, we come to show you the way to him, for you may become as happy as we are.' When he had done, we sung that air, 'Thou God of my salvation,' which sounded delightfully among the bleak rocks and mountains with which we were surrounded. The Christian Greenlanders of our party, raised their sweet and powerful voices; for I had purposely chosen, not only persons of exemplary conduct for my companions, but such as had good and melodious voices. The text appointed for this day

of rejoicing to us all, was peculiarly suited to our situation; 'He satisfied them with the bread of heaven. He opened the rock, and the waters gushed out,' Psal. cv. 40, 41."

On the 7th, all the inhabitants of the little encampment first seen by the missionary party set out with them for the south; they were afterwards joined by two boats from the opposite shore. After being placed in much danger, they reached Narksamio, the southernmost point of the continent of Greenland. Here they were cordially welcomed by the people; and, after an interesting conversation on the possibility of some missionaries coming to reside among them, Mr. Kleinschmidt addressed them in the open field, from the passage, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings;" and the greatest order and solemnity prevailed during the discourse. The next morning, some aged females expressed a strong desire to hear something more about Jesus; and the assistant Shem, in speaking to the people, not only exhorted them to seek the Saviour with full purpose of heart, but gave them an affecting account of the mercy of Christ, as illustrated in his own experience. "Even *me*," he exclaimed, "wretched sinner as I was, Jesus did not despise, but sought me with unwearied diligence; and, because he is so gracious, he does not withdraw his power, but resolves to preserve me as his own property. And thus he is disposed towards all who have a desire wrought in their souls to know him, and to be converted by his Holy Spirit."

As the Greenlanders had stated that at the extremity of the bay there was a considerable quantity of birch-wood, the missionary and two of the

native assistants set out in their boat, and, on landing, walked several miles into the country; but they found nothing but low bushes, such as abound in most parts of this district. They then began to ascend a lofty hill, in order to obtain a view towards the eastern shore; but the heat was so oppressive, and the mosquitoes were so numerous and troublesome, that they were unable to reach the summit. They, however, discovered a beautiful grassy valley, and a fine lake, both of which appeared to extend to the eastern sea.

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

On the 13th, after affectionately commending the inhabitants of this eastern coast to the care of the Almighty Redeemer, the brethren set out on their return; and, though labouring against both wind and tide, they proceeded without much difficulty till they got round to the western side of Staatenhook, when the strong north wind came full upon them. The sea then became so boisterous that the female rowers were put to great inconvenience, and the whole party were exposed to imminent danger from the violence of the waves. At length, however,

they were able to run into a small bay for shelter; and the following day they walked across the country to Narksamio, a distance of about four miles. Here the inhabitants immediately assembled from both sides of the water, and the missionary addressed them on the heart-thrilling subject of our Lord's agony in the garden: a subject which must always be identified with the success of Christian missions in Greenland. Some following days were also devoted to the instruction of the people, and when the missionary party was about to leave them, the regret they expressed was equalled by the gratitude they evinced.

The friends from Lichtenau were accompanied to their tents by several of the heathen; and, when they set out on their return home, they were attended by a boat full of the inhabitants from Staatenhook, whose interest had doubtless been excited by the tidings they had heard. A northern gale had providentially cleared the sea of ice; and, as the female rowers exerted all their strength, they proceeded with great rapidity, and at length arrived in perfect safety at Lichtenau, grateful for the protection they had enjoyed, and rejoicing in the prospect of their mission being crowned with ultimate success.

In a letter dated Lichtenfels, June 2d, 1821, the missionary Gorcke remarks:—"Brother Kleinschmidt, at Lichtenau, has now made a fair copy of the whole New Testament in the Greenland language. We have all revised and corrected it according to our best ability, and it is to be sent to England this year, to be presented to the venerable British and Foreign Bible Society, who have generously offered to print it for us. The society will judge for themselves of the number of copies which

will be wanted, when they are informed that the three congregations under the care of the brethren consist of 1278 persons, old and young : comprising 359 at New Herrnhut, 331 at Lichtenfels, and 588 at Lichtenau."

When the natives were informed that the New Testament was ready for the press, they expressed their joy in a very lively and grateful manner. Two of them wrote letters to the committee of the British and Foreign Bible Society, of which literal translations are subjoined. The first is from Benjamin, the assistant missionary residing at Lichtenau ; he expresses himself as follows :—

"Beloved and highly respected,—We have this winter had an employ which has given us great pleasure, namely, the revision of the books of the New Testament, written with our own words [translated into Greenlandish ;] and as they are now made perfectly useful to all, we are very thankful, and have with earnestness considered well of it ; and that they might be quite intelligible, we let our ears be always open to them, [we listened to the reading of them very attentively.]

"And now we beg of you, that you would cause them to be printed, being well translated, that we may hereafter be able to read the very glorious word of God, which has administered so much joy and comfort to us. As our words, being those of Greenlanders, are every way deficient to express spiritual things, it was on that account very difficult to translate the epistles of St. Paul ; we shall, therefore, very greatly rejoice when these books reach us, and whenever they appear in our country we shall feel great gratitude. I, who am a Greenland assistant in the congregation here, have

written this: my name is Benjamin. The Greenlanders, who love you much, wish it may be always well with you."

The other letter was written by a converted Greenland, named Shem.

"March 24th, 1821, Lichtenau.

"Beloved and highly respected,—Every day, during this winter, I have matter of thanksgiving, because our teachers have brought, in order for our use, these words which are so delightful to hear, and taken pains to make them intelligible to us, which to us is a most important service. We, therefore, thank our teachers, that they have made them so exact, because we could not have done it ourselves. We shall now await with great desire, that, being so well translated, they may come back to us; and therefore humbly request, that you would cause them to be printed. We also hear frequently, that you are constantly praying to our Saviour on our behalf; and, whenever this is told us, we feel great gratitude: continue to do so until death. We who live here together as a congregation are a great number; and as often as we come together to hear the gospel of our Saviour, our church is crowded, though it is very large. It is very pleasant that it is so with us. Every year some new people are added to us from among the heathen; and we perceive by their conduct, that their hearts and ears are opened, and that our Saviour reveals himself to them: and because this is done for them, we rejoice over them, but particularly because we are bound together in brotherly love.

"I write these few lines to you, and hope it will

be pleasant to you to hear that I write out of gratitude, on account of the New Testament, and that you will have it printed. I wish that this letter may go the right way, and arrive at the place to which it is sent, even to our beloved and united with each other, [whom we love, and to whom we are united.] I wish you every good, and am a Greenlanders,

“SHEM.”

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

In the same year, brother Eberle, writing from Lichtenau, says:—“ As to our congregations here, we have reason to rejoice over most of them, and are particularly encouraged by seeing so many heathen arrive among us, declaring their sincere

desire to hear, believe, and experience the power of the gospel, and to become happy followers of Jesus. During the last winter, thirty-eight were made partakers of the holy communion, and nine were received into the congregation. During the four years that I have resided here, one hundred and sixteen persons from among the heathen have received the rite of baptism. At the close of 1822, our congregation consisted of six hundred; comprising five hundred and seventy-one baptized, and one hundred and fourteen unbaptized, under instruction. And, this year, we have the prospect of a still greater increase, as many heathen from the south have sent us word that they intend to come hither, and are desirous of turning with their whole heart to Jesus."

The voyage of discovery, in 1821, led to the establishment of a fourth settlement in the south of Greenland. In 1823, Mr. Kleinschmidt visited Europe; and, in February, 1824, he sailed with a brother missionary from Copenhagen, for Greenland, in a large vessel, which also carried out the necessary building materials for the new settlement. After a stormy and dangerous voyage, they arrived at New Herrnhut.

Having rested here a few days, Mr. Kleinschmidt and his assistants proceeded to Lichtenfels and Lichtenau, and were gratified by hearing that the heathen at Staatenhook were anxiously waiting their arrival. Here their number was increased by the addition of three assistants; and the whole party having left Lichtenau, arrived in safety at the site of their future settlement, to which was given the name of Fredericksthal, or Frederick's Vale.

The brethren were relieved from the inconven-

ience to which they had been subjected by the want of a suitable residence, in September, 1826, when they entered their new house with prayer and praise. They could now add the apartment formerly occupied as a dwelling house to their chapel; but even then it was insufficient to accommodate the crowds that flocked to hear the preaching of the gospel. The brethren, therefore, desired to have a church like those erected at the other settlements; and this desire, it appears, was granted.

"At length," says Mr. Kleinschmidt, "the ship has brought the frame-work of our church, which before seemed impracticable; but, this year, the directors of the Greenland colony insisted upon it, (as brother Reuss informs me,) that the whole should be transported hither; and he supposes that it was by an order from the king. Last year we received our provision house, the erection of which is already completed.

"Who could have expected this? Is it not a proof that the Lord is with us! It remains as true now as formerly, that His compassions never fail; and it is no wonder that that exclamation is so often repeated in the Psalms, 'O give thanks unto the Lord, for he is gracious, for his mercy endureth for ever.'

"When the whole of our plan is executed, you may represent to yourself the dwelling house standing in the middle, on one side the church, and on the other the provision house and stable; and so contrived, that we can pass from the one to the other under cover, which is a very necessary precaution in this place. The whole will look beautiful, with a garden surrounded with a wall five feet high. The garden is raised above the

surrounding level, which no other settlement here can boast of. But the chief point is, that the beauty of our settlement be within, and that the grace of our Lord and Saviour may prevail; for the things of the earth are dead, and perish.

“When I first came to Greenland, a situation for which from my childhood I felt a peculiar affection, and offered myself for that particular mission, I prayed to the Lord that he would never let me see the downfall of his Greenland Zion. He has, indeed, heard my prayers; and when, at the close of the year 1827, I wrote down the number of our congregation, being two hundred and seventy, of whom not one is for the present excluded, I could not but shed tears of joy, and exclaim, ‘Oh that it might always be in the same state!’ I frequently tell my Greenland hearers, that they have nothing to fear but sin, and the devil, its author. Lately, fourteen heathen desired their names to be written down, and more are expected to come to us.—Our congregation, therefore, including the new people, counts upwards of three hundred. May they all listen to the voice of the Holy Spirit, and seek shelter against the enemy of our souls, under the wings of their Almighty Protector!”

The following extract of a letter from the same missionary, shows that the Divine blessing still continued to attend the preaching of the truth at this settlement.

“It is indeed true, my dear brother, that the all-conquering word of the atoning sufferings and death of Jesus, approves itself the power of God in the hearts of these people; and I cannot describe the impression made upon them, when this great subject is treated of, especially at baptisms and communions. I think the substance of all

our singing and preaching should be continually, 'Worthy is the Lamb that was slain, and hath redeemed us to God by his blood.' If I should live here to see the centenary jubilee of the Greenland mission, I think I should enjoy a heavenly feast. As a youth, I often thought what delight it would afford me, to see a congregation of converts from among the heathen; and thanks to our Saviour, I have both seen and had the favour to serve such a flock of Christ for a number of years. I never wished to omit meeting the Greenland congregation at church; and my greatest delight is to join this dear people in singing the praises of their Redeemer, and to hear them declare what the Lord hath done for their souls."

On one occasion, the assistant Nathaniel, in the morning meeting, spoke as follows:—"Let every one now attend to me. Dear brethren and sisters, whenever I am called upon to speak to you, I feel like a poor child who does not know what to say; I am therefore ashamed, and tremble before you and before the Lord, for I have been a heathen, and spent much time in ignorance and sin: but hear me; I will speak only a few words to you, and tell you that the Creator of heaven and earth came to us from heaven, shed his blood, and died for you. And why did he do this? He tells us himself, in his holy word, that the thoughts and imaginations of the human heart are evil; he therefore shed his precious blood, to wash and cleanse us from sin. On your account he hung upon the cross, pierced in hands, feet and side, and covered with wounds from head to foot. He endured revilings and buffetings for us; and, if we always had him present before us in this form, we should hate sin. He heals our hearts from that incurable

disease, and clothes us in his blood-bought righteousness. Therefore, my dear friends, consider Him who has suffered so much for you, and apply to him every day of your lives ; you will not then be confounded before him, on the day of his appearing." "It was affecting and edifying to us," says the missionary, "to hear such a discourse delivered by a man, who, but a few years ago, was a blind heathen ; and the words of our Saviour occurred to us, 'I will manifest myself unto them.' Our faith is strengthened, that He will manifest himself unto many more."

On another occasion, the assistant Nathaniel spoke as follows :—"We ought, my brethren, to be very thankful to our Saviour, that he has sent us teachers of his word ; for it is said, 'Man doth not live on bread alone, but by every word that cometh from the mouth of God.' This word of God our Saviour is daily proclaimed to us by our teachers ; and I, too, have heard it as the word of life, proceeding from the mouth of God. You know that I was a heathen, and committed many sins ; but when I turned to Jesus, and with many tears confessed my sins to him, he said to me, 'Be of good cheer ; thy sins be forgiven thee,' but sin no more. This command I wish to follow. Do you the same, my brethren ; then, even my poor words will be words of life to you : speaking of dress, and of eating and drinking, will not feed our souls."

The Greenland brethren often expressed themselves with great simplicity. Thus one of them said :—"If strange thoughts enter my heart, I turn away from them to our Saviour ; for I think, From whom do I receive peace and happiness ? Assuredly from him alone." The language of another was :—

"I am naturally of a fiery temper: and, though my anger does not last long, I am ashamed of myself; for I know that a true believer ought not to yield to his passion.

While some of the aged were made partakers of Divine grace, it is pleasing to observe that the Lord showed mercy to the young. Of this the following are instances:—

"May.—During this month many heathens visited us; and, on the 21st, a boat filled with them arrived, and related that, being in a great hurry to get to the north, they had intended to pass by, but that a little girl, six years old, had not ceased with tears to beg that they would call here, as she had a great desire to see us; they therefore could not resist the child's entreaties. When the little girl was told what the children here had learned during the winter, and what they had heard of Jesus Christ our Saviour, and how pleasant it had been to them, and when we showed her their little books, the poor child was greatly affected, and stood, with eyes full of tears, as it were in deep meditation. On the contrary, the conduct of the old people was marked with indifference, and nothing seemed to make the least impression on them.

"On the 23d, we spoke with all our children, and had much pleasure in perceiving that they increased in the knowledge and love of Jesus, as a Friend of children. A mother related, that, whenever her little boy awoke in the morning, he exclaimed, 'Jesus is my Saviour; he alone is worth loving!'

"April 11th.—A child, four years old, called Fabea, departed this life. She suffered extreme pain from an internal complaint, but her joy in the

experience of the love of our Saviour was remarkably great; and, whenever she had any ease, she sung praises to him, the Friend of children. Her mother gave us the most edifying account of her latter end.

“On the 26th, a widower, named Abia, departed this life. He, with his wife and eight children, joined us in this place, in company of thirty-nine heathen Greenlanders. He was baptized on the 19th of December, 1824, and walked worthy of the grace he received. As a heathen, he had distinguished himself by an extremely frolicsome temper; but, after his baptism, he grew serious, quiet, and very modest. Having, as a heathen, led a very loose life, we could not help fearing and cautioning him against a relapse into his former habits. He replied, ‘I have found true happiness in communion with our Saviour, and that I will not by any means forego.’ To this resolution he remained faithful to his end. When brother Kleinschmidt visited him on his death-bed, weak as he was, he lifted himself up, and said, ‘Pray sing that hymn;’ pointing to one which showed that his heart was in communion with the Lord.’

“He was followed, on the 5th of November, by Seth, a communicant, and a very aged man; for some of his children were already far advancing in years, by whom he was well nursed and cared for. He came to live here soon after we settled in this place: after his conversion it was edifying to see how cheerful and happy he was in his soul, and how attentive to all instruction, public and private, as if he were determined to make up for lost time. Whenever we spoke to him of the love of Jesus to sinners, and especially to his people, his whole countenance seemed lighted up, and by various

signs he confirmed every word. He was, indeed, an instance of what the grace of God can effect, even in one long buried in heathenism ; and if his spiritual enjoyments were so great on earth, what will they be now that he is with the Lord for ever ! Yes, indeed, if we have to travel ever so far through snow and ice, to gain one soul for Christ, such a decided proof of his power would be a sufficient reward."

Although but little direct communication reached this country in the year 1834, the want was partially supplied by the information brought by two of the missionaries, who arrived at Copenhagen in the autumn. One of these was brother Grillich, who retired from his long and faithful services in the mission of nearly half a century. The accounts they furnished of the state of the different settlements were very satisfactory, but presented few circumstances of novelty requiring special notice.

The missionaries had to lament, as they did in former times, the dispersion of their numbers, which continued to be required by the Danish inspector of the Greenland trade, and which greatly impeded their spiritual care of their flocks. In the two northern settlements this was particularly regretted, as the severity of the previous winter rendered it impossible for the brethren to visit the out-places, or for the Greenlanders residing in them to visit the stations. At Lichtenau, more than half the congregations were thus dispersed, but the out-residents had been able to attend at the settlement at the festival seasons in the winter, and the missionaries had also visited them at the out-places. On all such occasions, the latter appear to have been

well satisfied with the steadiness and faithfulness of spirit exhibited by the people.

The cold at Lichtenfels was most intense, the frost having continued from September to May, with Fahrenheit's thermometer at times as low as twenty degrees below zero. The sea being blocked up with ice, the Greenlanders could obtain a very scanty supply of provisions, and the scarcity at last amounted to a famine; nor could they warm their dwellings, having no blubber to burn in their lamps. To this distressing statement, however, the missionaries add:—"Although the winter was in this respect most afflicting, the prevailing distress was not unattended with spiritual benefit. Want of sustenance for the body, proved with many the means of causing them more eagerly to seek for the true bread that can nourish the soul, and to lay hold of the comfort to be derived from God's holy word; and our brethren witnessed many striking examples of confidence in God, of true contentment, and of lively gratitude."

At the other stations, where the cold was somewhat less severe, the people suffered no actual want; but the missionaries experienced a deficiency of fuel, both of wood, which they are obliged to seek at a considerable distance, and of coals. The needful supply of this necessary of life, in such a climate, calls for the active attention of their Christian friends in these more favoured regions.

A new chapel was opened at Fredericksthal, to the great comfort and benefit of that interesting settlement. The spiritual state of the congregation was such as to afford satisfaction and encouragement to the missionaries.

The following is the last report from Greenland:

—New Herrnhut, four brethren; Lichtenfels, three brethren; Lichtenau, three brethren; Fredericksthal, three brethren: eight being married, and five single. The number of labourers is 21; communicants, 744; baptized adults, 329; baptized children, 606: total in church fellowship, 1679. Candidates for baptism, new people, and excluded, 127: making a total under instruction of 1806.

CHAPTER VIII.

Labrador—The country and people described—Solicitude of the United Brethren in their behalf—Arrival of the first missionaries—Their early efforts—First settlement, called Nain—Confidence of the heathen in the missionaries—Encouragement afforded by the native Anauke—Melancholy consequence of a voyage—Another settlement formed at Okkak—Remarkable preservation of two missionaries—Formation of a third settlement called Hopedale—Striking description, given by some of the natives, of the effects of the gospel—Ravages of disease—The native Tuglawina—Affecting loss of brother Reiman.

LABRADOR lies on the east side of Hudson's Bay, extending from latitude 57° to 60° north. Although this latitude is not as high by several degrees as that of Greenland, yet the cold here is far more intense. The reason assigned for this is, that the north-west wind, which is the severest, comes over an arm of the sea to the settlements in Greenland, by which means the cold is lessened: on the contrary, this severe wind which prevails the greater part of winter in Labrador, comes to

that coast over an immense frozen continent. During the winter, Fahrenheit's thermometer often falls thirty or even more degrees below zero, and though the houses of the missionaries are heated by large cast iron stoves, the windows and walls are all the winter covered with ice, and the bed clothes freeze to the walls. Rum freezes in the air like water, and rectified spirits soon become thick, like oil. From December to June, the sea is so completely frozen over, that no open water is to be seen. Some of the missionaries venturing once, during the month of February, to make a journey from Nain to some Esquimaux, living at the distance of forty miles, endured extreme hardships from the cold. Though wrapped in furs, yet their eyelids froze together in such a manner, that they were continually obliged to pull them asunder, and by constant rubbing prevent them from closing. One of them returned with a pain in his side; another, with his hands frozen and swollen like a bladder; and it was only through God's mercy that their lives were preserved. It is no uncommon case in the winter, for some of the natives to be found frozen to death. The few summer months, on the other hand, are very hot; the thermometer sometimes rising to the eighty-sixth degree of Fahrenheit. Swarms of mosquitoes infest the air, whose sting frequently causes painful swellings.

The coast is but thinly inhabited; and the Esquimaux differ little in their general manners and mode of living from the Greenlanders, of whose language theirs is only a dialect. In summer, they live in tents constructed like those in Greenland, but their winter habitations are built in a very different manner. For this purpose they choose a large drift of snow, and dig an oval hole in it, in

size corresponding with the dimensions of the intended house. They then cut pieces of snow, three feet long, two in breadth, and one foot thick. These they place in the form of an arch over the hole; and instead of a window, they cut an aperture in the arch, in which they fix a slab of ice, which admits sufficient light. The entrance into the dwelling is long, winding, and very low, and a slab of frozen snow, answers for a door. In the middle of the house they leave an elevation of about twenty inches high, which they cover with skins, and this serves them for a place to rest and to sleep on. Since the missionaries have settled in the country, the natives have, by degrees, built winter houses for themselves, constructed after the manner of those in Greenland.

In Labrador, a sledge is drawn by a species of dog, somewhat similar to a wolf in shape; and, like that animal, they never bark, but howl disagreeably. They are kept by the Esquimaux in greater or smaller packs, according to the wealth of the proprietor. They quietly submit to be harnessed for their work, and are treated with no great mercy by the savages, who make them do hard duty, and at the same time allow them little food; this consists chiefly of offals: or, should their master not be provided with these, he leaves them to go and seek dead fish or muscles on the beach.

When pinched with hunger, they will eat almost any thing; and on a journey, it is necessary to secure the harness during the night, lest by devouring it they should render it impossible to proceed in the morning. In the evening, after being unharnessed, they are left to burrow in the snow wherever they please; and in the morning, they are sure to return at the call of the driver, as they then

receive some food. In fastening them in the harness, they are not allowed to go abreast, but are tied by separate thongs, of unequal length, to an horizontal bar on the fore part of the sledge: an old knowing one leads the way, running ten or twelve paces before the rest, directed by the driver's whip, which is very long, and can be properly managed only by an Esquimaux. The others follow like a flock of sheep. If one of them receive a lash, he generally bites his neighbour, and the bite then goes round. Their strength and speed, even with an hungry stomach, are truly astonishing. The Esquimaux, however, find it more convenient to go from place to place in their boats, when the sea is open, being then much less exposed to the cold than when crossing the ice in their sledges. Their journeys, therefore, are more frequent in summer than in winter.

In their pagan state, the Esquimaux appear rather more depraved than the Greenlanders. Their ideas in reference to God, and religious and moral subjects in general, are as confined as those of the latter; and in their superstitious notions and practices, there is no discernible difference between the two nations. The kajaks, skin boats, and other implements, are of the same construction as those of the Greenlanders.

The efforts of the brethren, to attempt the conversion of the Esquimaux, began from those in Greenland supposing that they were a branch of its people. Matthew Stach, in particular, entered warmly into these exertions, and applied, in the year 1752, to the Hudson's Bay Company, for permission to preach the gospel to the Indians belonging to their factories: but no attention was at that time paid to this application. In conse-

quence of this failure, some of the Moravians in London, joined by several well-disposed merchants, fitted out a vessel to trade on the coast of Labrador; four brethren having declared themselves willing to settle there, for the purpose of learning the language and preaching the gospel to the natives. A person, named Christian Erhard, offered to go with the vessel. As mate on board a Dutch ship, he had been several voyages to Davis's Straits in the whale fishery, and had visited at New Herrnhut, where he had learned a little Greenlandic, and was now residing at the brethren's settlement at Zeist, in Holland.

Every facility being thus afforded by government for establishing a mission on the coast, some of the brethren in London, and other places, formed a company, in order to fit out a ship to convey the missionaries to Labrador, and make an annual voyage thither for the purpose of supplying them with provisions, and of carrying on a trade with the natives. They purchased a brig of about a hundred and twenty tons burthen. In this vessel the three missionaries, Jens Haven, Lawrence Drachart, and Stephen Jensen, sailed to Labrador, in 1770, merely for the purpose of exploring the coast, and fixing on a spot where to build.

They landed on an island, where they met with a number of Esquimaux, who behaved very violently till awed by the report of the ship's guns.—Two days after they again ventured to go on shore, met the natives in a friendly manner, and preached the gospel to them. In sailing from the island to the mainland, though but a few miles distant, and having to pass between a number of islets and concealed rocks, along an unknown coast, without a chart or pilot, they were exposed to great danger;

but were mercifully preserved, and safely reached a harbour on the eastern extremity of the continent, to which they gave the name of Unity.

Having discovered a piece of land near the harbour, suitable for a missionary settlement, they found the Esquimaux not only willing to sell it them, but very desirous that a company of brethren might come and take possession of it. Filled with gratitude to God, who had so graciously prospered their enterprise, they returned to England, to spend the winter in preparing for the full completion of their plan. Meanwhile brother Haven married, and the offer of several brethren, in addition to those already mentioned, to join the mission, was accepted, with thanksgivings to God, for inducing so many of his people to sacrifice all the comforts of civilized society, and to venture among savages, where their sufferings must be many, and their lives constantly in peril.

The whole company now consisted of three married couples, a widower, and seven single brethren, in all fourteen persons; some of whom went out as assistants, to manage the external concerns of the mission. Among them was also a physician. Having been commended to the grace of God, in a solemn meeting at the brethren's chapel in Fetter Lane, on the 8th of May, 1771, they sailed in the brig *Amity*, for Labrador, touching at St. John's, Newfoundland. Their voyage was tedious; and the latter part of it rendered hazardous, as frequent storms obliged them to run into unknown bays, where they were often environed with large fields and mountains of ice. They, however, reached the coast in safety, on the 9th of August.

The next day they went on shore to the place

previously selected, and immediately began building their house, the entire frame of which, together with bricks and every other requisite, they had brought with them from England; and towards the end of September, the building was so far completed, that they could inhabit two rooms. They surrounded it with palisades; for, as one of them writes, "their situation was critical; it was as if each with one of his hands wrought in the work, and with the other held a weapon." They found it needful to be constantly on their guard against a nation to whom robbery and murder had become habitual. Their apprehensions, however, were happily, not realized; for they soon discovered a striking difference between the disposition of the natives and that which they manifested on their first visit. Before, they were bold and impudent, looked on the Europeans as dogs, and called them barbarians, while they styled themselves men; but now, they were quiet and modest, expressed their desire to hear the "good news," and of their own accord showed that they had no deadly weapons secreted either in their clothes or kajaks.

To the place chosen for their habitation, the brethren gave the name of Nain. It is so situated, that both the Nuenguak tribe, who reside in the island, and the other Esquimaux, who usually travel from the south to the north, can pass through the settlement.

The brethren improved every opportunity of preaching to the natives, especially brother Drachart, who was the greatest proficient in the language, and devoted himself wholly to this work.—The Esquimaux generally listened to it with silence, and expressed their astonishment. A few treated it with contempt, but there was reason to

think, that, in other instances, the good seed would become productive. Notwithstanding the excessive cold in winter, some of the brethren ventured to cross the ice and snow in order to visit the heathen, who entertained them very hospitably, and they in their turn visited, in great numbers, the missionary settlement.

One important result arose ; for the latter gained such confidence towards the brethren, that they asked their advice in all difficult cases, and even chose them as arbitrators in their disputes, determining among themselves to refer all their differences in future to the missionaries, and to submit to their decision. The fame of the settlement and its inhabitants now spread far into the country, and promised important results.

The following is another fact of great interest. A man named Anauke, who had been formerly a ferocious and desperate character, was at length induced to attend the preaching of the brethren ; and, after hearing them repeatedly, he pitched his tent in their settlement, in 1772, and remained there till the month of November, when he removed to his winter house. Even then, his anxiety for further instruction in the things of God was so great, that he actually returned on foot, for the purpose of spending a few more days with the heralds of the cross, though the Esquimaux were never accustomed to travel in that manner ; as in summer they pass from one place to another in their kajaks, and in winter they perform their journeys in sledges.

From the time of his second departure, the missionaries heard nothing of him till February, 1773 ; when his wife came to Nain, and stated that he had died, calling on the name of the Lord Jesus:—

Though no Christian friend was present to direct or influence him, he would not permit one of the *angekoks*, who were considered as the physicians of the *Esquimaux*, to come near him; but committed himself unreservedly into the hands of that great Physician, who descended from heaven to bind up the broken-hearted, and with whom he was enabled to hold sweet communion even when heart and flesh were failing. After his demise, this person was invariably spoken of by the natives, as "the man whom the Saviour took to himself."

This event encouraged the missionaries to select from among their hearers such as appeared the most seriously impressed with Divine truth, and to form them into a class of catechumens; in order to give them more particular instruction, and to prepare them for baptism. They also resolved to erect a proper chapel, as the room in their house, hitherto used for their meetings of worship, was not sufficiently large to accommodate their hearers, who occasionally amounted to some hundreds.

They likewise began to build boats, and make various implements and utensils for the *Esquimaux*, hoping thereby to introduce a degree of civilization among them, to prevent their going to the south to steal boats, and also to lessen the expenses of the mission, by bartering these articles to the natives for whalebone and blubber.

In the year 1774, four of the missionaries undertook a voyage for the purpose of exploring the coast to the north of *Nain*. This expedition was attended with most melancholy consequences.—After enduring incredible disasters, and escaping many imminent dangers, they suffered shipwreck

on their return; the vessel being driven on a rock, where she remained fixed, and finally broke to pieces. After a most anxious night they betook themselves early next morning to the boat. This was likewise dashed against the rocks. Two of the brethren, Brasen and Lehman, lost their lives; the other two, Haven and Lister, together with the sailors, saved themselves by swimming, and reached a barren rock. Here they suffered excessively from hunger and cold, and must inevitably have perished, had they not found it practicable to draw the boat on the rock; and so far to repair the damage she had sustained, as, on the fourth day after their shipwreck, to venture again into her. The wind was in their favour; and they were providentially observed by an Esquimaux in his kajak, who towed them into the harbour of Nain.

Unappalled by this calamity, Haven and Lister, accompanied by brother Beck in the following spring, ventured on another reconnoitering voyage along the south coast, penetrated as far as Old Hope Dale, and after some search, found a place near Avertok, more eligible for a missionary settlement than any yet discovered.

But before the directors of the mission could consider the expediency of occupying this station, they had commissioned brother Haven to begin a new settlement at Okkak, about one hundred and fifty miles to the north of Nain. Accompanied by brother Stephen Jensen, he proceeded thither in the summer of 1775. They purchased the land from the Esquimaux, fixed the boundaries of it, and the following year established themselves in this place. They immediately began to preach the gospel to the heathen in the neighbourhood, and though the progress of conversion here, as well as

at Nain, was but slow, yet it was sufficient to preserve the zeal and animate the hope of the missionaries. In 1781, there belonged to the congregation at Okkak, thirty-eight baptized Esquimaux, and about ten catechumens.

In the year 1782, two of the missionaries experienced a very striking preservation of their lives. Early on March the 11th, the brethren Liebisch and Turner, left Nain to go to Okkak, a journey of one hundred and fifty miles. They travelled in a sledge drawn by dogs, and another sledge with Esquimaux joined them, the whole party consisting of five men, one woman, and a child. Every thing seemed to favour the undertaking; the weather was fine and remarkably serene, and the track over the frozen sea was in the best order, so that they travelled at the rate of six or seven miles an hour. All, therefore, were in good spirits, hoping to reach Okkak in two or three days. Having passed the islands in the bay, they kept at a considerable distance from the shore, both to gain the smoothest part of the ice, and to avoid the high and rocky promontory of Kiglapeit. About eight o'clock they met a sledge driving towards the land with Esquimaux, who obscurely intimated that it might be well not to proceed. But as the missionaries saw no reason for alarm, they paid no regard to these hints and went on. After a time, however, their own Esquimaux remarked that there was a swell under the ice. It was then hardly perceptible, except on applying the ear close to it, when a hollow, grating, and roaring noise was heard, as if ascending from the abyss. The weather remained clear except towards the east, where a bank of light clouds, interspersed with some dark streaks, appeared. But as the wind blew hard from the north-

west, no sudden change of weather was expected. The sun had now reached his height, and there was as yet little or no alteration in the appearance of the sky. But the motion of the sea under the ice had grown so perceptible as rather to alarm the travellers, and they began to think it prudent to keep closer to the shore. The ice in many places had fissures and cracks, some of which formed chasms of one or two feet wide; but as they are not uncommon, even in the best state, and the dogs easily leap over them, the sledge followed without danger. They are terrible only to new comers.

But as soon as the sun declined towards the west, the wind increased to a storm, the bank of light clouds from the east began to ascend, and the dark streaks to put themselves in motion against the wind. The snow was violently driven about by partial whirlwinds, both on the ice and from off the peaks of the neighbouring mountains. The ground swell had now increased so much that its effects on the ice were very extraordinary, as well as alarming. The sledges, instead of gliding smoothly along as on an even surface, sometimes ran with violence against the dogs, and sometimes seemed with difficulty to ascend a rising hill; for, though the ice was many leagues square, and in some places three or four yards thick, yet the swell of the sea underneath gave an undulatory motion, not unlike that of a sheet of paper accommodating itself to the surface of the rippling stream. Noises, too, were now distinctly heard in many directions, like the report of a cannon, owing to the bursting of the ice at a distance.

The Esquimaux, therefore, drove with all haste towards the shore, intending to take up their night-quarters on the south side of the Nirak. But as it plain-

ly appeared the ice would break and disperse in the open sea, Mark, (who drove the sledge of the missionaries,) advised to push forward to the north of the Nirak, from whence he hoped the track to Okkak might still remain entire. To this proposal the company agreed, but when the sledges approached the coast, the prospect before them was truly terrific. The ice, having broken loose from the rocks, was forced up and down, grinding and breaking into a thousand pieces against the precipices, with a tremendous noise, which added to the raging of the wind, and the snow driving about in the air, nearly deprived the travellers of the power of hearing and seeing any thing distinctly.

To make the land at any risk, was now the only hope left, but it was with the utmost difficulty that the affrighted dogs could be forced forward; the whole body of the ice sinking frequently below the rocks, then rising above them. As the only moment to land was that when the ice gained the level of the coast, the attempt was extremely nice and hazardous. However, by God's mercy, it succeeded; both sledges gained the shore, and were drawn up the beach, though with much difficulty.

The travellers had hardly time to reflect with gratitude to God on their safety, when that part of the ice, from which they had just now made good their landing, burst asunder, and the water forced itself from below, covering and precipitating it into the sea. In an instant, as if by a signal given, the whole mass of ice, extending for several miles from the coast, and as far as the eye could reach, burst, and was overwhelmed by the rolling waves. The sight was tremendous and awfully grand, the large fields of ice, raising themselves out of the

water, striking against each other, and plunging into the deep, with a violence not to be described, and a noise like the discharge of innumerable batteries of heavy guns. The darkness of the night, the roaring of the wind and sea, and the dashing of the waves and ice against the rocks, filled the travellers with sensations of awe and horror, and almost deprived them of the power of utterance.— They stood overwhelmed with astonishment at their miraculous escape, and even the heathen Esquimaux expressed gratitude to God for their deliverance.

The Esquimaux now began to build a snow-house, about thirty paces from the beach; and about nine o'clock at night all of them crept into it, thankful for such a place of refuge, wretched as it was. Before entering it, they once more turned their eyes to the sea, and beheld with horror, mingled with gratitude, the enormous waves driving furiously before the wind, like so many huge castles, and approaching the shore, where, with tremendous noise, they dashed against the rocks, foaming and filling the air with the spray. The whole company now took supper, and after singing a hymn, they laid down to rest about ten o'clock. The Esquimaux were soon fast asleep, but Liebisch, the missionary, could get no rest, partly on account of the dreadful roaring of the storm, and partly from severe pain. Both the brethren, indeed, were engaged in thinking of their late most merciful deliverance; and they mingled with their thanksgivings, prayer for still further relief.

The wakefulness of the missionaries proved the deliverance of the whole party from destruction.— About two o'clock in the morning, Leibisch perceived some drops of salt water fall from the roof

of the snow-house on his lips. Though rather alarmed on tasting it, he lay quiet till the dropping became more frequent, and then, just as he was about to give the alarm, a tremendous surf, all of a sudden, broke close to the house, and discharged a quantity of water into it; a second quickly followed, and carried away the slab of snow which was placed as a door before the entrance. The brethren immediately cried to the Esquimaux to rise and quit the place. Alarmed at the call, they jumped up in an instant. One of them with a large knife cut a passage through the side of the house, and each seizing some part of the baggage, threw it out on a higher part of the beach. They all immediately retreated to a neighbouring eminence; but scarcely had they reached it, when an enormous wave carried away the whole of the house.

Thus they were a second time delivered from the most imminent danger of destruction; but yet they suffered great distress during the remaining part of the night, as it was scarcely possible to stand against the wind, the sleet, and the snow.— Before the dawn of day, the Esquimaux cut a hole in the snow to screen the two missionaries, the woman, and the child. Liebisch, however, could not bear the closeness of the air, and was obliged to sit at the entrance, where they covered him with skins to keep him warm, as the pain in his throat was extremely severe. As soon as it was light, they built another snow-house, about eight feet square, and six or seven feet high; yet still their situation was by no means comfortable.

The missionaries had taken but a small stock of provisions with them, one merely sufficient for the short journey to Okkak. Joel, his wife and child,

and Kassigiak the sorcerer, had nothing. They were obliged, therefore, to divide the small stock into daily portions, especially as there appeared no hope of soon quitting this place, or reaching any dwellings. Only two ways were left for this purpose, either to attempt the land passage across the wild and unfrequented mountain of Kiglapeit, or to wait for a new ice tract over the sea, which it would require time to form. They therefore resolved to serve out no more than a biscuit and a half per day to each. The missionaries remained in the snow-house, and every day endeavoured to boil so much water over their lamps, as might supply them with two cups of coffee a-piece.—Through mercy they were preserved in good health, and quite unexpectedly, brother Leibisch recovered of his sore throat on the first day. The Esquimaux also kept up their spirits, and even Kassigiak, though a wild heathen, declared that it was proper to be thankful that they were still alive; adding, that if they had remained a little longer on the ice yesterday, all of their bones would have been broken in a short time.

Towards noon of the 13th, the weather cleared up, and the sea was seen, as far as the eye could reach, quite clear and free from ice. Mark and Joel went up the hill to reconnoitre, and returned with the disagreeable news, that not a single piece of ice was to be seen in any direction, and that it had been forced away even from the coast at Nua-sornak. They were, therefore, of opinion, that they could do nothing but force their way across the mountain of Kiglapeit.

Towards evening some flakes of ice were observed driving towards the coast, and on the 14th, in the morning, the sea was covered with them;

but the weather being very stormy, the Esquimaux could not quit the snow house, which made them very low spirited and melancholy. Kassigiak suggested, that it would be well to attempt to make good weather, by which he meant to practise his art as a sorcerer. This the missionaries opposed, telling him that his heathenish practices were of no use, but that the weather would become favourable as soon as it should please God. Still it continued extremely boisterous, and the Esquimaux were ready to sink under their disappointment. They, however, possessed one advantage, the power of going to sleep when they pleased; for, if need be, these people sleep for days and nights together.

Meanwhile, the brethren at Nain, and especially the wives of the two missionaries, were thrown into a state of the utmost alarm, on account of the travellers. During the storm, they had felt considerable apprehension for their safety, though it was by no means so violent in that quarter, as the coast is there protected by islands. The Esquimaux, however, who had met them, and had warned them of the groundswell in their obscure, ambiguous manner, now threw out hints of their inevitable destruction. One of them, to whom either Liebisch or Turner was indebted for some article of dress, came to the wife of the missionary, and said, he should be glad of payment for the work. "Wait a little," answered she; "when my husband returns he will settle it with you, for I am unacquainted with the bargain between you." "Samuel and William," replied the Esquimaux, "will return no more to Nain." "How, not return! What makes you say so?" After some pause, he replied in a low tone of voice, "Samuel and William are no more! All their bones are broken, and

in the stomach of the sharks!" So certain was he of their destruction, that it was with difficulty he was prevailed on to wait their return. He could not believe it possible that they could have escaped the storm, considering the course they were pursuing.

While these circumstances were transpiring, the two brethren were in no small distress how they should escape from their present dreary situation. The weather had now cleared, and the sea, as far as the eye could reach, was so completely free from ice, that not a morsel was to be seen. They were also in such straits for provisions, that the Esquimaux one day ate an old sack made of fish skin, and the next they began to devour a filthy worn-out skin which had served them for a mattress. Moreover, the roof of the snow-house was melted by the warm exhalation of the inhabitants; and as this occasioned a continual dropping, every thing by degrees was so soaked with water, that there was not a dry thread about them, nor a dry place on which to lie.

But meanwhile the sea had begun to freeze, and in a short time, it acquired a considerable degree of solidity. The Esquimaux belonging to the other sledge now resolved to pursue their journey to Okkak; while the brethren, after remaining six days in this miserable place, set off to return to Nain. Their Esquimaux driver ran all the way round the promontory of Kiglapeit before the sledge, to find a good track; and after travelling about three hours, they reached the bay, and so were out of danger. Here they made a meal of the remainder of their provisions, and then proceeded on their journey without again stopping till about twelve at night, when they reached Nain, to

the great joy of the settlement, and particularly of their own families.

The ensuing summer, the brethren began a third establishment on the coast, to the south of Nain, which they called Hope Dale. For this purpose they purchased from the Esquimaux that tract of land which had been formerly reconnoitered, and deemed peculiarly eligible for a settlement. They were encouraged to this extension of their labours, in consequence of the eagerness then manifested by the heathen in that vicinity to hear the gospel, and in the fond hope, that by this means a communication might be opened between them and the so-called Red Indians, who live in the interior, and now and then approach the coast in small parties. This latter object, however, has hitherto remained unattainable; and even with respect to the Esquimaux themselves, the missionaries had several years to deplore their rejection of the gospel, so that, in 1790, it even appeared as if they had entirely withdrawn from these parts. This unpromising state of things led both the missionaries and the Society for the furtherance of the Gospel among the Heathen, to consider the expediency of relinquishing this settlement altogether. The Lord, however, directed otherwise; and, in the sequel, Hope Dale was the very place where a new awakening among the Esquimaux commenced, and from thence spread to the two other settlements.

In 1790, many horrid murders were committed in the north. The natives fell upon each other in their tents by night, and numbers were massacred in the most barbarous manner. Amidst the alarm, which this event spread through the country, the missionaries were not a little encouraged by the remarks of the Esquimaux who resided on their land.

They expressed their gratitude, that the brethren had settled in the country, adding, "As many murders would certainly have been committed here, if you had not come and brought us the good news of our Creator and Redeemer, of his love to us, and our duty to love him and our neighbour."

About six years after, the brethren had a very trying period. An epidemical disease broke out among the natives, and raged through the whole country for some months. All the settlements were visited by it; and it attacked not only the Esquimaux, but also the Europeans: in their case, however, its violence was considerably mitigated. The brethren were obliged for several weeks almost totally to suspend their usual meetings for worship, as the Esquimaux could not leave their dwellings. It proved a source of deep regret to them, to find that some of their people, when the medicine administered did not immediately produce the desired effect, had recourse to their old heathenish and superstitious practices for recovery. With few exceptions, however, they afterwards confessed their sinful deviations, and with every mark of true penitence begged to be reconciled to the congregation. In the settlements, the disorder was not generally fatal, only three or four dying in consequence of it; but among the heathen, its violence was greater, and dissolution more frequent. Notwithstanding their excessive dread of death, the gospel as yet found no entrance among them. They indeed acknowledged the necessity of conversion, if they would have any solid hope of happiness beyond the grave; but the impression was soon effaced, and they seldom came near the missionaries.

Among the Esquimaux whom the brethren received into fellowship with them, was a man named

Tuglawina, who had been baptized some years before, by a Presbyterian in Chateau Bay, during a dangerous illness. He was a person of great note among his countrymen, and acquired an astonishing ascendancy over them, not only by his activity, dexterity, and success in hunting, his courage, strength, and hardness,—the most essential qualities of a great man among the Esquimaux—but by a vigour of mind, a soundness of intellect, and a quickness of apprehension, far superior to most of his nation. As he was also a sorcerer, they believed him to possess extraordinary supernatural powers, bestowed on him by the Torngak, or familiar spirit which he pretended to consult on all occasions. Such, indeed, was the credulity of the poor deluded creatures, that if he declared, on the word of his Torngak, that any person ought not to live, they often instantly murdered the unfortunate object of his vengeance. Thus he was not only guilty of the murder of several persons by his own hands, but he was accessory to the death of many more, through the influence he possessed over others. The brethren would certainly have fallen a sacrifice to his artifice and barbarity, had Providence permitted him to disapprove of their settlement in the country; but though he was a tyrant among his own people, a disturber of the peace of the mission, and a seducer of the converts, he was the friend of the missionaries, and always professed to respect and even to love them. When reproved by them for his wicked deeds, he acknowledged that he was a vile sinner, frequently shed tears, and even trembled in their presence; but still he apologized for himself, saying, that the devil forced him to sin, and it was not in his power to help it. By degrees, however, he became attentive to the gos-

pel, and at length gave such proofs of his sincere conversion, that the brethren, after the usual time of trial as an inhabitant of the settlement, received him into Christian fellowship with them. Afterwards, indeed, he was guilty of some deviations from the path of duty; but yet, on the whole, he afforded them much satisfaction, by his pious and regular deportment. In his last illness, he declared that he was ready to go to Jesus, and hoped that the Saviour would not reject him. He repeatedly testified that he was happy, and put his trust in God our Saviour alone. As his bodily pain increased, he frequently called on the Lord to release him, and take him to himself. He was about sixty years of age when he died.

In December, 1800, an event occurred which occasioned the brethren the deepest and most pungent grief. One of the missionaries at Hope Dale, named Reiman, who had gone out to procure some fresh provisions by shooting, did not return. In the evening his brethren became much alarmed for his safety, particularly as the whole country was covered with ice, rain having fallen the day before the snow; and about seven o'clock they sent out four of the Esquimaux, with muskets, to seek him, and to direct him to them by the fire of their guns; but these returned about break of day, without having seen or heard any thing of him. As soon, therefore, as it was light, the whole of the brethren, together with all the Esquimaux, set off to renew the search. In several places, they discovered his footsteps in the snow, but these were soon lost on the ice; and though they persevered in the inquiry for nine days successively, examining every place they could think of with the utmost anxiety and care, yet it was without success. In April follow-

ing, they renewed their pursuit, in order, if possible, to discover his remains; but this attempt also was of no avail. It was, therefore, impossible to determine in what manner he had perished, though of his death no doubt could remain.

CHAPTER IX.

Pleasing instance of forgiveness—Fearful contrast—Perseverance of the brethren under discouraging circumstances—Commencement of a new order of things—Remarkable answer to prayer—Spread of interest in the things of God—Attack of disease—Voyage to explore the northern coast—Interesting incidents—The voyagers placed in great perplexity—Divine interposition in their behalf—Prayers at the missionary settlements—Trial of faith and patience—Recent intelligence—Perilous voyage of the ship *Harmony*.

In the diary of Hope Dale, of 1803, a pleasing instance is related of the mild and forgiving spirit of the gospel. In a conversation which took place among some of the converts, in the presence of a missionary, many disputes were amicably settled, and quarrels prevented. They showed a readiness to confess their grievances and faults to each other, and a sincere disposition mutually to forgive and forget them, and begin anew to bear with each other in the spirit of true brotherly love. "This circumstance was the more striking," say the missionaries, "as the custom of the Esquimaux is, to suppress their displeasure, and even feign indifference on receiving

injuries; but to watch an opportunity for revenge, which, if no earlier one presents itself, breaks out in the most diabolical and murderous retaliation, perhaps ten or twelve years after the offence has been given."

The following horrible incident is of a similar character. Intelligence was brought to the missionaries at Okkak, in January, 1806, from Kivalek, that an old sorcerer, Uiverunna, had spent the winter there, he and his family being the only residents. Here his wife died; upon which the monster seized a poor orphan child, which he had formerly adopted; and having murdered it, he cut it across all the joints of the fingers and toes, ripped open the belly, and threw it into the sea. "Though we are not acquainted with his motives for so atrocious an act," write the missionaries, "yet we know that it belongs to that system of diabolical incantations, by which he expects to appease the devil, by whom he pretends to do great wonders, but who now, according to his notions, required a greater sacrifice than before, as he had not saved the life of his wife." He did not long escape.— Having of late endeavoured to render himself formidable among the heathen, by making them believe that he had power to kill whomsoever he pleased, as he never failed, when any died, to have reported, that he had sent them out of the world by his Torngak, or familiar spirit; and being also known as an old murderer, many had resolved to kill him as soon as a fit opportunity should offer. Among other lies, he some time ago pretended, that by his sorceries he had killed Kujalek's two wives, who died on the same day. Ever since, Kujalek sought for revenge; and being joined by

another man, they succeeded in despatching the old sorcerer, shortly after the above act of infanticide.

Hitherto the conversion of the heathen in Labrador had not only proceeded very slowly, but had been attended with many discouraging circumstances. The missionaries had patiently persevered in preaching to the natives, and watching every opportunity to make them attentive to the best interests of their souls; but had reaped little fruit from their labours. Visits were frequent, and there was in general no want of hearers to address, but they showed no disposition to be instructed.— If even a salutary impression was occasionally made on their minds, it was not abiding. Some families were indeed collected in the different settlements, but after staying there during the winter, they mostly moved away again in the summer, and apparently forgot all they had heard. A few had been baptized and admitted to the Lord's supper, yet even these caused the missionaries more grief than pleasure. They had no power to resist the temptations placed in their way, when associating with the heathen during their summer excursions. This often obliged the missionaries to exclude them from fellowship with the believers. In case of sickness, they were but too ready to have recourse to the superstitious tricks of sorcerers. Even those who refrained from such practices, and were moral in their general deportment, had no true life of God in their souls. They might in some degree observe the forms of religion, but they were utterly destitute of its power.

One principal impediment to the progress of the mission, was the practice of the Esquimaux, especially those at Hope Dale, to go to the south to

purchase fire-arms and other articles from the Europeans. Here they associated with the heathen, and soon relapsed into their former impious course. However, as a scarcity began to prevail in that quarter, in consequence of which many perished with hunger, a stop was put to these wanderings.

Such was the state of the mission at the beginning of 1804; but before the close of that year a new order of things commenced. A fire from the Lord was kindled among the Esquimaux, accompanied by the clearest evidence of being the effect of Divine operations on their hearts. It commenced at Hope Dale, the very place that presented the most discouraging prospect.

When the Esquimaux returned from their summer excursions, the missionaries were delighted to find, that they not only had been preserved from sinful practices, but had greatly increased in the knowledge of Divine truth. They had obtained an humbling insight into the corruption and deceitfulness of their hearts, and the wretched state of those who are destitute of faith in Christ. This constrained them to cry for mercy, and gladly to accept salvation on the terms of the gospel: and some afforded encouraging hopes that they had found the forgiveness of sins through the blood of Christ, and that their souls were filled with peace in believing. Out of the abundance of the heart their mouths spake of the love and power of Jesus. Their artless, but energetic declarations, impressed the rest of the inhabitants. They began to feel the necessity of true conversion; and, in a short time, all the adults appeared earnestly to seek peace with God. Even several of the children were awakened. The missionaries were daily visited by the people, who either inquired, what they

must do to be saved; or testified of the grace of God manifested to their souls.

The work of conversion, that begun at Hope Dale, soon spread to Nain; and was promoted by a rather singular occurrence. Two young men, Siksagak and Kapik, whose parents were members of this congregation, went to Hope Dale, where the mother-in-law of the former resided. His intention was to convey his wife back to his mother, and marry another, who promised to second him in every heathenish abomination, and to forsake the Christian Esquimaux altogether. This man, on entering his own mother's house at Hope Dale, found the family engaged in their evening devotion. They did not suffer themselves to be disturbed by his arrival; he sat down quite astonished at what he saw and heard, being ignorant of what they were doing. The whole company earnestly entreated him not to part with his wife, but to pray for true conversion of heart. To these entreaties the missionaries added their exhortations, but without effect; he persisted in his determination. His relations finding that advice and persuasions had no result, resorted to prayer. The following day they all assembled in his mother's house, and, in his presence, joined in fervent supplication for his conversion. His mother, among the rest, uttered this petition, "O Lord Jesus! behold this my child; I now give him up to Thee. O, accept him, and suffer him not to be lost for ever!" A scene so unprecedented and unexpected, had an immediate effect on the young man; he evinced a real concern for his salvation, and his heart appeared changed; he desisted from his wicked purpose, took his wife back, and became an humble inquirer after the Divine truth, and to him the Lord afterwards

showed great mercy. His companion, Kapik, also was powerfully awakened by the instrumentality of his relations.

On their return to Nain, these two men, with energy and boldness, preached Jesus to their countrymen. Some of their friends heard with astonishment, others mocked and hated them; but the impression made on the inhabitants of the settlement was pleasing and permanent. "We saw several of our people," say the missionaries, "by degrees yielding to conviction, and beginning to doubt whether their Christianity were of the right kind, and whether they had not been deceiving themselves and others. They came voluntarily and confessed their sins; some with many tears, and in a manner of which we had no instances before. The more seriously they reflected on their former life, the more deeply were they convinced of the treachery of their hearts: they went on account of the deceit they had so often practised, and confessed to us all things, of which we could have formed no conception. Though we could not but feel pain on account of their former hypocrisy, our grief was counterbalanced by the joy we felt at the amazing power of our Saviour's grace, by which their hearts were thus broken and softened. Our faith, which in some cases was indeed very weak, revived, and we saw clearly that with God nothing is impossible.

The news of these pleasing events at Hope Dale and Nain soon spread to Okkak, and was followed by similar effects. The work of conviction and conversion here was greatly promoted by the visits of the Christian Esquimaux from Nain. These visitors showed such an ardent desire to describe to their countrymen the love and mercy of God, which

they themselves had so savingly experienced, that they went from tent to tent, testifying of the love of Jesus to sinners, in so impressive and affecting a manner, that their hearers could resist no longer, but came to the missionaries, and confessed the dangerous state of their souls, earnestly inquiring the way of salvation. Even the heathen visitors from the north, who passed through the settlement, were struck. They expressed their regret that they lived at such a great distance, and could not conveniently remove from their native country; but said, if the missionaries could come to them, they would gladly receive instruction. Many of the heathen, also, living in the neighbourhood of the brethren, were so astonished at the occurrences among their believing countrymen, that they resolved to move to one or other of the settlements.

The progress of the mission in the sequel, supplies sufficient proof that this effect of the gospel was not a wild fire, or a mere consequence of momentary impression; but a Divine work, wrought in the hearts of the natives by the Spirit of God. The missionaries frequently mention the attention and diligence shown in the schools, both by adults and children, and the delight and fervour with which they engaged in their family devotions, and in conversations with each other, respecting the influence of the gospel on their own souls. Their behaviour at public worship, likewise, very strikingly differed from that of former years, with regard to the eagerness with which they now attended the house of God, and their deportment during the performance of Divine service. On one occasion, the missionaries remark:—"We no longer see bold, undaunted heathen sitting before us, with defiance or ridicule in their looks; but people

expecting a blessing, desirous of experiencing the power of the word of life, shedding tears of repentance, and their whole appearance evincing devotion and earnest inquiry."

Whenever any heathen Esquimaux obtained permission to live on the land belonging to the brethren, their Christian countrymen manifested the purest joy. The following occurrence, related in the report from Hope Dale, of 1805, will serve to confirm this assertion:—"As soon as it was known that some heathen had obtained leave to stay, there arose among our Esquimaux such a spirit of joy and gladness, that it was truly affecting to witness it. Since their arrival here, our people had not failed to speak of the mercy which the Lord had shown in their own conversion, and to preach Jesus to them as the only Saviour, who alone could make them happy both here and hereafter; and now, on being informed that they were to be inhabitants of the place, they hardly knew how to contain themselves for joy. Young and old ran to help them with their baggage, and to settle their little affairs. It happened, also, that early in the morning, a party of heathen Esquimaux, who had declared that they would not live with the believers, on departing, had left a man, his wife, and child behind, who refused to follow the heathen any longer. He had pitched his tent at some distance; but our people, filled with love and ardour to serve all those who manifested a sincere desire of being converted, went immediately, took it down, and set it up in the midst of their own dwellings. The new comers were quite humbled and amazed by such proofs of love and attention on the part of their Christian countrymen, and declared that for the first time in their lives,

they had found people who loved them with disinterested sincerity."

A proof, no less striking, of the transforming influence of the gospel, appeared in the readiness of the believing Esquimaux to abandon those superstitious habits and practices, to which they are apt to cling to the very last. A woman, who had been called Magdalene at her baptism, resisted many temptations put in her way by her husband. Having formerly been very ailing, the heathen used to give her a variety of charms and amulets, which she wore about her clothes whenever she went to sea. In the summer of 1807, being ready to set out on a voyage with her husband, she threw them into the water, saying to the whole company, "Now ye shall see whether there is a Jesus, who can save and preserve us in health without this trumpery."

She enjoyed remarkably good health during the whole voyage, which greatly confirmed her previous convictions of the sinfulness of her past life, and her resolution to devote herself entirely to the Lord. Nor was this a solitary instance; the cases were now becoming less frequent every year in which, in consequence of their having been seduced to heathen superstitions during their summer residence at a distance from the settlement, the missionaries found themselves compelled to exclude any of the converts from church fellowship; a circumstance which, in the early period of the mission, caused them so much sorrow and perplexity.

In 1811, the settlement at Hope Dale suffered considerable diminution. A very unusual disorder broke out among the natives, of which the missionaries give the following account:—"Our Esquimaux had been for a long time preserved from any

particular illness, except being subject to a kind of eruption and boils; which, however, though painful and unpleasant, were rather beneficial to their general health. But on the 24th of July, as a boat filled with our people was leaving Tikkerarsuk, one of their provision places, to return to Hope Dale, several of them, one after the other, were seized with a nervous paralytic disorder, of a most dangerous and deadly nature, insomuch that, during the next eight days, thirteen of them departed this life, of whom seven were communicants. Three of them were fishing in perfect health in the morning, and in the evening lay as corpses in the boat. About thirty were taken ill, and some brought nigh unto death; but now, thank God, the greater part have recovered, though a few are still very weak. As late as the 12th of September, we buried an old communicant, called Luke. Terror and dismay seized the people; but we confidently believe that those that departed this life are now in the presence of Him whom they had known here as their Saviour, and to whose holy will they expressed full resignation at the approach of death. By this afflicting dispensation we have now got a considerable number of widows and orphans, depending entirely upon charity; and we cannot withhold from them occasional assistance. We often commend them in prayer to the Father of the fatherless, who will, in mercy, regard and supply their wants."

The brethren had not been long settled in Labrador, before they discovered that the coast was very thinly inhabited. They consequently conceived that the aim of the mission would be better attained, if access could be had to the main body of the nation, from which the roving Esquimaux on the coast appeared to be mere stragglers. In this

opinion they were confirmed by those heathen who annually visited the settlements, and who reported that the chief part of the Esquimaux nation lived near and beyond Cape Chudleigh. These visitors conceived much friendship for the missionaries, never failed to request that some of them would come to their country, and even urged the formation of a new settlement, considerably to the north of Okkak.

In order to determine the practicability of thus extending the labours of the brethren in Labrador, the directors of the mission, after mature deliberation, recommended them to undertake a voyage for the purpose of exploring the northern coast, which had hitherto remained unknown to the European navigators.

The missionaries Kohlmeister and Kmock readily engaged in this difficult and perilous enterprise, for which they were well fitted. The latter, to other essential qualifications, joined great cheerfulness and intrepidity, the former, having resided seventeen years in Labrador, was completely master of the language, and deservedly loved by both Christian and heathen Esquimaux. His kind and affable manner, also, was eminently calculated to conciliate the affections of unknown pagans, while his invincible zeal to promote their temporal and spiritual welfare sustained his mind in every difficulty and danger. He had besides acquired some knowledge of mineralogy, botany, and other sciences, which might be of advantage on such an expedition.

They engaged the Christian Esquimaux, Jonathan, of Hope Dale, who possessed a two-masted shallop, for a liberal recompense, to conduct them on their voyage. He was a man of superior under-

standing and skill, and of uncommon presence of mind in difficulties and dangers. At Hope Dale, he was considered the principal person, or chief, of his nation. On his part, it was no small sacrifice to accompany the missionaries; for though an Esquimaux roves a good deal during summer in quest of food, yet in winter he always, if possible, settles in his native place, where he is esteemed and beloved. But Jonathan was willing to relinquish all these comforts, to reside among strangers where he would have no pre-eminence, and expose himself to unknown hardships and dangers, uncertain whether he should ever return, and sustained only by the hope that the projected voyage might pave the way for the introduction of the gospel into that quarter. When any of his countrymen represented to him the danger of the expedition, he used to say, "Well, we will try; we shall know better when we get there." Once he said, "When I hear people talk about the danger of being killed, I think, Jesus died out of love to us: what great matter would it be, if we were to be put to death in *his* service, should that be his pleasure concerning us?" Nor did he ever, during the whole voyage, forsake that generous principle; but his cheerful, firm, and faithful conduct, under all circumstances, proved most honourable to the character of a convert to Christianity.

Besides the missionaries and the captain, the travellers were joined by the family of the latter, and three other Esquimaux families from Hope Dale, and a fifth from Okkak, who attended the shallop in a skin-boat. The whole company, therefore, consisted of nineteen persons, among whom were several young children. They all met at Okkak, and waited there till the bay was

cleared of ice. Having freighted the vessel with the things necessary for the voyage, they were commended to the grace and protection of God in a meeting of the congregation at Okkak, on the evening of the 23d of June, 1811.

At two o'clock, on the following afternoon, they weighed anchor, and for several days proceeded without any remarkable occurrence. The sea being full of drift ice, which it required great care to avoid, they commonly approached the shore at night and cast anchor. They frequently met with companies of Esquimaux from Okkak and other places, who had their summer station along the coast; and with them the missionaries held meetings for worship, whenever circumstances permitted, especially on the sabbath day.

Proceeding in a northerly direction, the travellers found their passage completely occupied with floating ice driving towards them and forcing them to return. This brought them into great distress, so that the captain himself repeatedly exclaimed, in a plaintive tone, "Alas! alas! we shall soon be without boat." With the utmost difficulty they sailed along shore, some being obliged to land to haul the boat with ropes round the points, and others with hooks and spars to keep her off the rocks. Two or three times she stuck fast on sunken rocks, but by God's mercy was got off without being damaged. At length they reached Nullartok Bay, in the 59th degree of north latitude. It is surrounded by high mountains, and so shallow at the upper end, that no large ice-fields can float in it. Here they pitched their tents, and were detained twelve days, during which time they explored the country as far as they were able. The mountains were covered with moss, alder, birch,

and various shrubs and plants, and the valleys, with grass and a variety of flowers. The rocks were slaty, easily splitting into plates of from four to eight feet square. They discovered also three rivers, abounding in salmon.

The sea being at length cleared of ice, they embarked again, on July the 15th, and steered towards Nachwak Bay, the magnificent mountains of which afforded them a most delightful prospect, especially at sun-rise. A party of heathen Esquimaux, about fifty in number, had fixed their summer residence on this bay. As soon as the voyagers approached, loud shouts of joy resounded from all quarters, and muskets were fired in every direction. The Esquimaux had scarcely patience to wait for their landing, and were all eager to assist them in pitching their tents. Their behaviour was modest and rather bashful; there was no reason to complain of any unpleasant intrusions, nor were any thefis committed. They rested here two days, and did not neglect to acquaint the people with the design of their voyage, or to preach the gospel to them.— They were evidently much impressed; and one of the chief men said, “I am determined to be converted to Jesus.” The Christian Esquimaux in the missionary company were very zealous in exhorting their countrymen to believe in Christ, and on every occasion they exhibited the character of true believers.

On the 25th of July, the party arrived at Oppernavik, lying between the sixtieth and sixty-first degree of north latitude, and not far from Cape Chudleigh. Here they found a native, named Uttakijok, with his two wives and youngest brother, waiting for them. They had come from Ungava Bay, the very place to which the voyagers were directing

their course. He was one of the two Esquimaux from whom the missionaries received the most distinct information respecting the Ungava country and its inhabitants. Having learned that it was the intention of the brethren to make a voyage thither in the present year, he had waited for their arrival in Oppernavik during the whole spring, and had erected signals on all the heights of his tent, that they might not miss him. This man was of very essential service to them; as without such a steady and trusty guide, they must have been wandering in the most painful and perilous uncertainty, in the desert regions to the west of Cape Chudleigh, where, on a coast of one hundred miles in length, they did not meet a single inhabitant. He executed the office he had thus voluntarily undertaken, with a degree of faithfulness and disinterested kindness, which excited their admiration and gratitude.

After enduring much fear and difficulty on the 1st of August, from large shoals of ice surrounding them on all sides, they safely passed the whirlpool and eddies in the straits, and doubled Cape Chudleigh without meeting any disaster, except that the skin-boat they had in tow, containing an Esquimaux, was seized by the vortex, and received a rapid twist, but as the towing rope did not break, she was immediately, by the swiftness of their course, rescued from danger.

Having thus entered the ocean on the western side of the Cape, they found themselves, as it were, transported to a new world. The coast, which had hitherto taken a northerly direction, now turned to the south-south-west. They soon had a sight of the Ungava country, and sailed briskly amidst the

numerous islands, lying along the coast, which is low, with gently sloping hills. They discovered three skin-boats, full of people, standing towards them from the shore. They were the inhabitants of Ungava, who welcomed them with shouts of joy, and with firing their muskets; and the missionaries visited them in their tents, informing them of the purpose for which they had undertaken this voyage.

On August 7th, they arrived at what was afterwards called George's River. To this part they had from the first directed their attention. It lies about one hundred and forty miles south-south-west of Cape Chudleigh, in lat. $58^{\circ} 57'$ north. Here they pitched their tents, and stayed several days for the purpose of exploring the country. At a short distance from the landing place, they discovered a spot well adapted for a missionary station. It is a green slope or terrace, overgrown with shrubs, having a woody valley extended on one side. Their conductor, Uttakiyok, who had spent more than one winter in the Ungava country, assured them that there was here an ample supply of provisions, and expressed his conviction that the Esquimaux would collect from all parts and settle here, if a settlement were formed. As to Europeans, the missionaries entertained no doubt that they might find means of subsistence in this place, as it is accessible for ships, and has plenty of wood and water. These considerations, therefore, induced them to erect high marks of stones, on the two opposite hills at the entrance of the bay; and on a declivity of another on the right they fixed a board, on which were carved the initials of the reigning king of Great Britain, those of the two

missionaries, and that also of the society to which they belonged, together with the year of their arrival.

The travellers, after leaving this place, had proceeded but a short way, when they were obliged to cast anchor in an exposed situation, being detained several days by contrary winds; and when these became more favourable, it blew so hard a gale, that they were in imminent danger of suffering shipwreck. Their situation now became more critical, and rather alarming. The season was far advanced, and the Esquimaux expressed their fears, that if they proceeded much further, they might not find it practicable to return to Okkak before winter, which would be attended with most distressing consequences.

These circumstances threw the missionaries into great perplexity. They were only seventy or eighty miles distant from the western extremity of the Ungava country, which they had fixed upon as the final object of their voyage; and yet difficulties seemed to render it nearly impossible to reach this point. In this distress they retired to their own tent, and having maturely weighed all circumstances, entreated the Lord's direction in fervent prayer. They rose from their knees with a firm conviction that they ought to proceed in His name, and relying on His help; and when they mentioned their determination to the Esquimaux, they found them cheerfully disposed to prosecute the voyage.

Two days after, the wind veered to the north-east, and became favourable so that after a sail of six days they arrived at the mouth of the river Kocksoak, (Sand River,) the very place they had in view. Here they remained from August 25th to

the 1st of September, exploring the surrounding country, and entering into conversation with the inhabitants respecting the object of this expedition. The difference between these Esquimaux and their countrymen living at the settlements was very striking. The former were very poor, and miserably provided; whereas the latter, by their intercourse with the brethren and other Europeans, had acquired many conveniences, and even comparative affluence. They appeared rather shy, but, after having received a few trifling presents, they became more free and communicative, surveying the missionaries from head to foot, as if they were a new species of animal. They listened, however, with attention to their discourses, repeatedly expressing their wish that they would come and settle in the country, that they might hear more of the gospel, and be converted.

The estuary of the Kocksoak lies in 58° 36' N. latitude, at the distance of about six or seven hundred miles from Okkak, and is about as broad as the Thames at Gravesend. The brethren gave it the name of South River. Having proceeded further onwards in the skin-boat, they arrived at a bay, surrounded on all sides by a gentle rising ground, well wooded with trees of moderate size, and called it Unity Bay; considering it as a very desirable place for a missionary settlement. A fine slope extends for about half an English mile, bounded on each extremity by a hill, on which they erected high signals. The land is level and dry, well watered by several rivulets issuing from the wood, and in this they found various European plants and flowers, and different kinds of shrubs, such as junipers, currants, etc., with grass and trees in abundance.

The travellers now deemed it unnecessary to prosecute their voyage any further, as, from all the intelligence they could gain from the natives, they were satisfied that no other place suitable for a missionary establishment could be found. Further west, no wood grows along the coast, and there is no place, except the two rivers before mentioned, where a ship could with safety approach the land; and at this season of the year they would probably meet with no inhabitants, as they were all gone into the interior to hunt rein-deer. The object of their expedition having been thus far attained, they therefore prepared for their return. They presented their faithful pilot, Uttakiyok, with their skin-boat, with which he was highly gratified. On September 2d, they commenced their voyage home; and, without meeting with any remarkable occurrence, arrived in safety at Okkak, on the 4th of October, after an absence of fourteen weeks, having performed a voyage of from twelve to thirteen hundred miles.

During the following years no very remarkable events occurred in the three settlements at Hope Dale, Nain, and Okkak. The mission proceeded with a slow but steady pace, and though the accession of new converts was not great, yet the brethren had the pleasure to find that, with but few exceptions, those who came to reside with them, remained faithful to their promise, to forsake their pagan customs, and to improve all the means of grace with which they were favoured. They were cheered in their benevolent exertions, by observing clear evidences of a Divine work in the children and young people born and educated in the settlements, who were stimulated to increasing diligence at school, by obtaining a new spelling and reading

book in the Esquimaux language. The progress of both young and old in scriptural knowledge was greatly promoted, by the translating and printing of the "Harmony of the Four Gospels," and the "Summary of Christian Doctrine," for the use of the children, and the subsequent version of each of the Gospels, generously published at the expense of the British and Foreign Bible Society. The devotion of the congregation had, moreover, been much enlivened by the publication of a hymn book in their native tongue.

The early commencement and extraordinary severity of the winter of 1815, prevented the Esquimaux from procuring a sufficient stock of provisions; they were, however, preserved from absolute famine, as the missionaries rendered them all the assistance which their own scanty stores allowed. This distress had in some measure an injurious influence on their spiritual course, as they were obliged to seek their food at a distance from the settlements. Some were so reduced by want and distress, that they seemed as it were stupefied, and scarcely able to attend to the concerns of their souls with becoming seriousness. Many of them, however, manifested filial confidence in their heavenly Father, and due resignation to *his* will.

Notwithstanding these trying circumstances, the missionaries remark:—"It is clearly seen, that the Christian Esquimaux have a consciousness of the necessity of knowing and relying on their Saviour and Redeemer, whom they are bound to love and serve; and often have we seen them shed tears on hearing the gospel. The conduct of our communicants has afforded us pleasure and edification, by which we have been greatly encouraged. In short,

we rejoice in perceiving, that the work of God and his Spirit has been carried on in the hearts of our people with manifest blessing, though amidst much weakness and imperfection on our part, and not distinguished by any extraordinary and striking appearances from without."

A trial, severer than any which had hitherto exercised the faith and patience of our brethren on this coast, was experienced by them in the year 1816, in consequence of the late arrival of the ship at Nain and Okkak, and the complete failure of all the captain's attempts to reach the settlement at Hope Dale. The following is the official account of this disastrous event:—

"October 28th, 1816.—The *Jemima* arrived in the river from Labrador, after one of the most dangerous and fatiguing voyages ever known. She arrived at the drift ice on the coast of Labrador, on the 16th of July. Captain Fraser found it extended two hundred miles from land; and, after attempting to get in, first at Hope Dale, then at Nain, and lastly at Okkak, he was at length completely surrounded by ice, and in the most imminent danger during six days and nights, expecting every moment that the ship would be crushed to pieces: with very great exertion, he at length got towards the outer part of the ice. Yet he was beset by it forty-nine days, and to the astonishment of all our brethren, as well as of the Esquimaux, did not reach Okkak till August 29th. The very next day, the whole coast, as far as the eye could reach, was entirely choaked up by ice, and, after lying at Okkak nearly three weeks, he was twice forced back by it on his passage to Nain, which place he did not reach till September 22d. After staying the usual time, Captain Frazer proceeded, October 3d,

towards Hope Dale, with fine weather, yet, on account of the lateness of the season and a great deal of drift ice, with but little prospect of reaching that settlement. Notwithstanding he mentioned his fears to the brethren at Nain, brother Kinock and his wife, and the two brethren Komer and Christensen, who were going to Hope Dale, went on board, and they set sail. In the evening the wind rose and blew very hard, accompanied with a heavy fall of snow, and so dense a fog that they could not see the length of the ship. Being within half a mile of a dangerous reef of rocks, the captain was under the necessity of carrying a press of sail to clear them, which he did but just accomplish, when the gale increased to such a degree, the wind being right on shore, that he was obliged to lay to, when the sea often broke over the vessel. Seeing every attempt to reach Hope Dale was in vain, he was at last necessitated to bear away for England, on October 5th. On the 8th, 9th, and 10th, he again experienced a gale equal to a hurricane, which during the nights of the 9th and 10th was so violent, that the captain expected the ship would be foundered. She was at one time struck by the sea, which twisted her in such a manner that the very seams of her larboard side opened, and the water gushed into the cabin and the mate's berth, as if it came from a pump, and every body at first thought her side was stove in: the Lord, however, was pleased to protect every one from harm, and nothing was lost, nor has the ship suffered material damage."

This disastrous event occasioned many fears and perplexities, both to the missionaries in Labrador, and their friends at home; it caused a very considerable expense to the funds of the society; it unex-

pectedly removed four missionaries from the scene of their labours; and it awakened the most painful feelings in the brethren and sisters at Hope Dale, who naturally concluded that the ship had been lost, as a considerable time elapsed before they heard of her arrival at the other two settlements; and even when their anxiety was partially relieved, they were inclined to fear that the vessel had foundered in her attempts to reach her harbour.

The four missionaries, who had thus been unexpectedly brought to Europe, after spending the winter in England, returned to Labrador in 1817. Their voyage was perilous, as the passage was frequently obstructed by immense fields of ice during heavy gales and thick fogs. But though the vessel was greatly damaged, she safely reached the harbour of Hope Dale; and, after receiving the needful repairs, proceeded to Nain and Okkak. The non-arrival of the ship at Hope Dale, in the preceding year, had, as was anticipated, caused much anxiety to the missionaries in that place.— They had, however, suffered no want of provisions, being sufficiently supplied from the stores of Nain.

The most distressing consequence of the event just alluded to, was the obstacle thereby thrown in the way of the brethren at Okkak, to proceed during the summer of 1817 to the Ungava country, and to spend the following winter there. But the unexpected removal of the missionaries to Europe, so reduced the number of those remaining in the country, that they were obliged, though very reluctantly, to relinquish that intention. This was the more to be regretted, as they had received previous information that the inhabitants of that country

and seasons are in the hands of the Lord; He does all things well; and the duty of his servants is, under every trial, to be resigned to his will.

The peaceful and hopeful course of the Christian Esquimaux was now unhappily disturbed by some pagan visiters from the south, who inveigled eighteen of the inhabitants of Hope Dale, and fifty of Okkak, to leave the settlements, and remove with them to the residence of the Europeans in the south. Discouraging as this was to the brethren, they were animated in the prosecution of their work, by observing that the major part of the converts were progressively attaining more of the Christian character, both in knowledge and practice.

The brethren wrote from Hope Dale, July 27th, 1825:—"We have, indeed, even in the year past, richly experienced that the good seed has not been sown in vain. The Spirit of God accompanied the testimony of the life, sufferings, and death of Jesus, with power in the hearts of our people; and we enjoyed with them many rich blessings whenever we met in his name. It gave us peculiar satisfaction to perceive, that all those that had for some time past been excluded from the congregation, returned with true signs of repentance, bemoaning their sins and transgressions, and crying to the Lord for mercy. We could, therefore, at different opportunities, readmit them all to fellowship with the believers.—Several persons advanced in the privileges of the church; two girls and eight children were baptized; four persons, baptized as children, were received into the congregation; seven became candidates for the holy communion; six partook of it for the first time; and a youth was added to the class of candidates for baptism. One child departed this life.

The Esquimaux congregation at Hope Dale consists of sixty-five communicants, thirty-five baptized adults, thirty-eight baptized children and youths, seven candidates for baptism, and two children yet unbaptized: in all, of one hundred and ninety-two persons.

“In externals, we have cause to thank our heavenly Father for his care of his poor children.— Though few seals were caught by our Esquimaux during the last winter, they never suffered real want. The rein-deer hunt turned out well, and many partridges were shot in the country, so that we could always procure a good supply of fresh meat. Towards the end of spring, the Esquimaux were remarkably successful in catching seals, which enabled them to dry a considerable stock of meat. We had little snow during the winter, but from the 24th of November to the 9th of June, our bay was frozen.”

On August 13th, 1825, the missionaries wrote from Nain:—“The internal state of our Esquimaux congregation has, by the Lord’s mercy, afforded us more joy than pain. Most of the baptized have been desirous of experiencing the power of our Saviour’s grace, to enable them to walk worthy of the gospel, and to give honour to him who has delivered from darkness and the power of sin. Some painful occurrences may be expected; for the enemy of souls is ever active, seeking to do harm to the cause of God. Nor has he spared us, but even sought to lead the children into mischief, and created disturbance among them. But the Spirit of God, ruling in the congregation, proved more mighty; and the evil being brought to light, the machinations of the enemy were soon destroyed. We thank the Lord, that we perceive that the spirit

of our people is with us, and all are intent on putting away that which is evil in the sight of God. Against such a spirit, which is his gift, Satan cannot long exert his craft with success. May the Lord preserve it amongst us ! As to externals, we can declare with gratitude that our merciful heavenly Father has cared for our people. None have suffered extreme hunger. They caught but few seals in kajaks, or upon the ice, but more in nets ; by which they obtained a sufficiency for subsistence. Nor have they suffered much from severe illness.

“ During the winter season, five adults and four children were baptized ; three persons were received into the congregation ; fourteen were added to the candidates for the Lord’s supper, and three became partakers. At present our Esquimaux congregation consists of two hundred and seven persons, of whom eighty-two are communicants. None have departed this life. About seventy children attend the meetings and schools, with diligence and profit.”

In a letter dated Okkak, August 24th, 1825, it is said :—“ Since the departure of the ship last year, nine children and thirteen adults were baptized ; thirteen became partakers of the Lord’s supper : three youths were received into the congregation ; twenty-three persons came to live here, desiring to be converted to the Lord ; a family of six persons removed to Nain ; seven adults and three children departed this life. They all gave evidence of faith, and expressed their desire to depart and be with Christ. Our congregation consists of three hundred and eighty-eight persons, of whom ninety-seven are communicants.”

In 1829, the missionaries at Nain furnished the following interesting communication:—

“What has not the Lord done for this nation for nearly sixty years! Oh might none remain behind, to whom the precious gospel of a crucified Saviour is brought; but experience that the blood of Christ cleanseth from all sin, and brings the sinner nigh to God! Of this we have seen many encouraging proofs in the years past; but never had more cause to rejoice than over those which we witnessed during the last autumn, when an infectious disorder was brought hither from the south, and spread so fast, that, in the space of four weeks, upwards of one hundred and fifty of the members of our congregation lay ill.

“The situation of these people was deplorable in the extreme. In such cases every thing is wanting; nor could the patients assist one another. In many tents, all the families lay in a helpless state; nor could any one give the other even as much as a drop of water: those who had recovered a little walked about like shadows. We were employed early and late, in preparing medicines, and visiting and nursing the sick; and all our spare time was occupied in making coffins and burying the dead. On some days, we had two or three funerals; and you may conceive what we felt during such an accumulation of distress. Our stock of medicine was all expended; and at one time we feared we should lose the majority of our congregation.

“But the Lord heard our sighs and prayers, and gave us to experience His marvellous help, when the distress was at its height. For on the 1st of October, when yet thirty patients lay ill, they were at once enabled, without help, to sit up on their

beds. We cannot express what our hearts felt, when we afterwards met our congregation to render thanks for this mercy, which our dear brethren may easily conceive; for, in such trials, faith is sometimes weak.

“Our greatest comfort was the state of mind of the twenty-one persons who departed this life; one seeming more desirous than the other to depart and be with Christ. They all declared that they rejoiced at the prospect of soon seeing Him face to face, who, by sufferings and death, had redeemed them from the power of sin and the fear of death. In watching the departure of many, we felt indeed as if heaven was opening to them. Parents were removed from the embraces of their children, and departed with joy; as did many children out of the arms of their parents. Thus the Lord gathered in a rich harvest. Many of the patients even expressed sorrow at being left behind.

“This melancholy scene, therefore, afforded subjects for praise and thanksgiving. Here we reaped the fruits of the tears of our predecessors. Who would have expected this fifty years ago, when no European durst show his face without being unmercifully murdered; not to speak of the human sacrifices offered up by the heathen Esquimaux, to appease evil spirits! Here is, in truth, made manifest the power of the word of the cross, among the most benighted nations.”

Favourable tidings were received from the mission at Labrador, in 1834. At Nain and Hope Dale, the brethren, though not entirely free from annoyance from the Southland traders, had, for some time, found less occasion to complain of their intrusive visits. One family, who had been seduced by their representations, and left the settlement

at Hope Dale, had returned thither with a penitent resolution to forsake no more the fellowship of believers. A satisfactory and improving spirit appears to prevail.

From Nain, brother Lundbury writes:—"Upon the whole, the past winter has been a season of much greater satisfaction to us than the preceding. Many of our Esquimaux appear to have been led by the Spirit of God to serious self-examination; and we cherish the hope, that the spiritual advantages they have enjoyed, will not have been conferred in vain. Experiences of this kind prove a great encouragement to us to continue to proclaim the gospel to the poor Esquimaux, for we see that the Lord is still with us. The New Testament remains in constant use among our people, and never fails to be their companion and guide, during their absence from us at the out-places in the spring and summer."

Brother Fritche adds the following testimony:—"It was evident that our simple preaching of the sufferings and death of Jesus made an impression upon the hearts of our hearers; to this, the conversations which I had from time to time in visiting Esquimaux, bore sufficient testimony. The knowledge of the truths of the gospel, which many of them exhibited, surprised me. I question whether many European Christians in the same rank of life could be found possessing a clearer insight into them."

The missionaries at Okkak speak with pleasure of the general course of their congregation, and of the appearance of greater spiritual life among their young people. Some persons had been added to the congregation, but the total number of members had decreased by removals to other settlements,

especially to one called Hebron, situated on George's River.

The buildings at Hebron were making progress but slowly, owing to the want of materials on the spot, the necessary timber having to be procured from the settlement of Hope Dale, at the distance of five hundred miles, or from England by the ship. It was hoped, however, that the mission house would be completed in the ensuing summer.

The advantage at present derived from this new settlement is chiefly as an outlet for the redundant population of Okkak; but the brethren cherish the hope, that it will become the means of extending the Redeemer's kingdom in those northern regions. Fourteen natives have taken up their abode at the settlement, among whom some encouraging indications have appeared. But most of the visitors whom the missionaries receive from the north come only for the purpose of trade, and hitherto have shown no inclination to attend to the gospel message.

At all the settlements, the missionaries speak with satisfaction of the progress of the schools, and the diligence and proficiency of the scholars.

Brother Morhardt perseveres in his arduous and important undertaking, the translation of the Scriptures of the Old Testament into the Esquimaux language. In the course of the preceding winter, (1833,) he completed the translation of the prophecies of Isaiah, which is under the revision of the brethren at the other settlements, and purposed to proceed with the book of Exodus. His version of the book of Genesis has been printed by the British and Foreign Bible Society.

The last accounts are as follows:—Nain, four brethren; Okkak, five brethren, Hope Dale, four

brethren; Hebron, four brethren: of these twelve are married, and five single. The labourers amount to 29; communicants, 340; baptized adults, 162; baptized children, 355: total in church fellowship, 857. Candidates for baptism, new people, and excluded, 46; making a total under instruction of 903.

The winter of 1834-35 proved very severe and protracted, as has already been stated; but, in Labrador, the native converts had less to suffer from the want of the necessities of life than their Greenland brethren. The missionaries here had also less cause to complain of the encroachments of the Southlanders than in former years; and the course of their Esquimaux congregations was, in consequence, less disturbed: the youth afforded them particular pleasure, by their diligence in learning. At Hope Dale, a cheerful jubilee was celebrated, fifty years having elapsed since the baptism of the first heathen Esquimaux at that place. At Hebron, the frame of the church and mission house was erected in the course of the summer.

It has often and justly been remarked, that the punctual performance, by the brethren's ship, of the dangerous voyage between England and Labrador, for the last sixty-seven years, forms an interesting and important fact in the history of their labours. The voyage in 1836, both outward and homeward, was, however, one of great peril, the most hazardous, with the exception, perhaps, of that performed in the year 1816, which the present century has witnessed.

The perils to which the Harmony was exposed, on her outward course, commenced soon after the

24th of June; on which day, after a speedy and prosperous voyage across the Atlantic, she fell in with the drift ice, about two hundred miles from the coast of Labrador. According to the statement of the captain, it was not merely the immense quantity of ice which rendered the navigation difficult and dangerous, nor yet the number of ice-bergs which crowded the narrow channels, and of which he, on one occasion, counted no less than seventy; but, more especially, the character of the frozen masses, consisting chiefly of what the seamen call "bottom ice," (ice of great thickness, concealed either wholly or partially beneath a covering of water, too shallow to allow a vessel to pass with safety,) and the violent swells by which they were frequently agitated. The undulations thereby produced exceeding, on one occasion, one hundred feet in perpendicular height; a spectacle, which, however sublime, could not be contemplated without the most lively sensations of alarm; for though the *Harmony* was at the time beyond the reach of the most violent agitation, the striking of the ice against the ship's sides was sufficiently severe to cause the utmost apprehensions for her safety.

It was, in fact, only by the constant use of tow or cable-junk let down beneath the surface of the water, and interposed between the vessel and the advancing masses, that the sailors were enabled, with the Divine help, to prevent her receiving serious, and perhaps irreparable, injury from their sharp and rugged edges. For eight days subsequent to this anxious period, the vessel remained completely intrenched in ice; not a drop of water being visible on any side of her, as far as the eye could reach. At length, however, the Lord sent

deliverance from these accumulating perils, and opened for her a safe, though toilsome, voyage through the ice, to the coast of Labrador.

On entering Hope Dale harbour, on the 4th of August, the captain learned that it had become clear of ice only two days before; a circumstance which led him to consider as peculiarly providential, the many obstacles which had hitherto opposed his progress; having every reason to believe, that, had the ship been obliged to contend with similar ones in the narrow and rocky channels between Hope Dale and the islands, the destruction of the vessel, humanly speaking, would have been inevitable.

The voyage of the *Harmony* northwards, to Nain and Ökkak, was performed without any serious difficulty; but the approach to Hebron was attended with fresh dangers. When within a quarter of a mile of the coast, at no great distance from the settlement itself, a sudden storm arose, which drove the vessel out to sea; and continued to blow with such violence, that the missionaries, who, with their Esquimaux, had been standing on the beach, making signals of welcome, gave way to the mournful thought, that the *Harmony* had finally quitted the coast of Labrador, and that they must forego the comfort and refreshment of her annual visit. So much the greater were their joy and gratitude, when, on the 11th of September, they saw her brought to an anchorage in Hebron bay, uninjured by the three days' tempest to which she had been exposed.

On the 15th of September, the ship commenced her homeward voyage. The weather was boisterous; but it was not till the 28th that she had to encounter any severe gale. On that day a heavy

sea broke over her, which carried away the skiff hanging astern, stove the cabin windows, swamped the cabin, and, in its progress over the decks, washed away the cook house, broke the wheel, and nearly killed the man at it. No serious injury was done, however, to the hull of the vessel.

To this affecting narrative, it may be appropriately added in the words of the committee:—
“ When it is considered, that, owing to the extreme rigour of the season, the whale fishery on the coast of Greenland, and in Davis’s Straits, has proved an entire failure, and that not a few of the ships engaged in it have been lost; and when, in addition to this circumstance, the distressing fact is recorded, that, of the four vessels fitted out by the Hudson’s Bay Company, for the conveyance of the necessary stores to the factories within their jurisdiction, one has returned without being able to fulfil her errand, and two others had not been heard of so late as the 20th of November, the friends of the Labrador Mission will doubtless feel how much the Society owes to the undeserved favour and good will of Him, who alone maketh a way in the sea, and a path in the mighty waters.”

CHAPTER X.

State of Asiatic Russia—Heathen nations—Efforts to diffuse nominal Christianity—Edict of Catherine the Great in behalf of the United Brethren—Station at Sarepta—Labours among the Calmucs and other pagans—Journey to Mount Caucasus—Translation of the New Testament—Visit to the Lama—Interview with prince Tuemmen—His death—Funeral ceremonies—Distribution of the Scriptures.

THE vast north of Asia, placed beneath the sceptre of Russia, is said to contain an area of more than 4,000,000 square miles. So extensive is this space, that it would admit the whole of Europe, were it half as large again as it is. This immense tract is, for the most part, a dreary desert, full of steppes, extending further than the eye can reach, and without even a single tree; or else of moors and forests, into which a human being has scarcely ever penetrated. Still more dreary does the wilderness become, at every step towards the polar circle, where the soil is more and more unyielding, until at length neither man nor beast can exist. It is no uncommon circumstance for snow to fall during the summer months in Siberia; and in the winters of Nertschinsk and Tobolsk, quicksilver becomes so hard a mass, that it may be hammered out into leaves.

Scattered over this immense tract there are, however, many heathen nations, amounting to about 9,000,000, living in a state of primitive barbarism. The greater part of these people are rude and independent; they lead a roving life, under movable tents and jurts, or in caves and subterra-

neous houses ; and engage in rapine, the rearing of cattle, hunting, and fishing. Many, overwhelmed by cares for the preservation of life, yield themselves merely to the first instincts of nature. Some bear the Christian name, but without even an obscure notion of the religion of the Son of God. Others are attached to the gods of their forefathers. From inquiries made some years since, there appear to be about 1,000,000 of fire and fetish worshippers, besides about 300,000 professors of the Lama religion, in addition to about 3,000,000 Mohammedans, who inhabit the Asiatic dominions of Russia.

During the eighteenth century, various attempts were made to diffuse Christianity through the Tartaries and the deserts of Siberia. Philophei, for instance, Greek archbishop of Tobolsk, sent several of his clergy to the Mongol tribes and their kutchtes, or Lama high priests, but without success. Impelled by zeal, he himself at length went, in the year 1712, to the Ostiaks, who live by hunting, fowling, and fishing, in the wilds along the Obi. He took with him priests and Russian soldiers. He entered the jurts of the timid people, attacked their shamans, or sorcerers, burned their household gods, overthrew the sacred trees, forbade polygamy and the eating of horse-flesh, enjoined the observance of the Greek fasts and the wearing of the cross, and, at the same time, was assiduous in baptizing. He frequently ordered his military attendants to drive large bodies of the refractory into the water, where they then received baptism, whether they would or not.

Similar efforts were made among the indolent and effeminate Buriats, who inhabit the country from the Jenesei to the frontiers of China, dwell in

felt huts, and worship Oktorgon Burchan, the good spirit, and Oködol, the evil one, besides heavenly bodies and household deities; among the Wogules along the northern Ural mountains, the Tungusians, Wotyaiks, and other tribes. In 1721, Theodore, metropolitan of Tobolsk, announced, with exultation, the baptism of more than 40,000 Tartars, whose conversion was said to be completed in a very short time; and the College de Propaganda Fide acquainted the sacred synod of Petersburg with the conversion of 295,679 souls among the Wotyaiks, Tchuwasches, Tcheremisses, and Mordwines, in a series of eight years, from 1740 to 1747. Many of the Calmucs, through the zeal of Nicodemus Lenkeiawitz, archimandrite of Astrachan, especially after Mursa Tenishkow, in 1732, and even Dshan, the female khan of the Calmucs, in 1744, received this rite, for which the empress Elizabeth made them valuable presents, and conferred on them the princely rank, bearing to them in this service the relation of godmother.

Yet what, after all, was thus accomplished? Travellers since that period furnish no very gratifying accounts of the Christianity of the Fins, Tartars, and Mongols. It appears, from Gmelin, Pallas, and others, that it was chiefly hordes living in abject want, that submitted to baptism, in the hope of gain; and that there was no improvement in their moral condition. All they did to ingratiate themselves with the Russians, was to adopt a few usages of the Greek church, and punctually to celebrate its festivals, because, on such occasions, they were supplied even to intoxication with beer or brandy. The more wealthy natives, on the contrary, as the Tungusians, who possess numer-

ous herds, adhered steadfastly to the idols of their country and the usages of their ancestors. The emigrations of many of the Calmucs to the Chinese territory, are even said to have been a consequence of the indignation of these Mongols against the Russian clergy and their armed deacons, since the Lama priests accounted to the people in the following manner for the zeal manifested by the Russians for their conversion:—"The Russian god wants money, the Russian governor bread, the Russian czar recruits: this is the reason why you are to become Christians, and to till the ground like slaves."

Under the empress Catherine II. other measures were adopted. Seminaries were founded for the education of boys belonging to the Tchuwasches, Tcheremisses, Mordwines, Calmucs, and other Tartar and Mongol tribes, who were afterwards to be employed as teachers and priests among their roving countrymen. Similar institutions were established at Iskutzk, Kasan, and other places; and the Jesuits also sent forth missionaries into the desert steppes. Of the results of their efforts, however, but little is known.

In consequence of an imperial edict, issued by Catherine the Great, in behalf of the United Brethren, granting them free permission to settle in her dominions, and promising them entire liberty of conscience, five missionaries sailed from Germany in 1765, and proceeded to the banks of the Wolga, where, with the assistance of some Russians, they formed a settlement, to which they gave the name of Sarepta. In the course of a few years this place became a flourishing and populous little town, and the discovery of a mineral spring, within the distance of five miles, drew together a great

number of visitors of different nations, many of whom remained some time at the settlement, or in the vicinity, for the benefit of the waters.

Intent on their great object, the brethren were desirous of forming an acquaintance with the Calmuc Tartars, who occupy an immense tract of country on each side of the Wolga; and their wish was speedily gratified, as a numerous horde of that people encamped in their immediate vicinity soon after their arrival. Many of them also became patients of Dr. Joachim Wier, the practising physician of the settlement. Among these was a prince of the Derbet tribe, who, with his retinue, took up his winter quarters near Sarepta, in 1767; and, on his removal in the ensuing spring, he invited two of the brethren to accompany him to the immense plain called the Great Steppe, assuring them of his friendship and protection, and promising to facilitate, to the extent of his power, their attainment of the language. Of course, this proposal was gratefully accepted; and, for about two years, the missionaries who had been selected for this purpose, resided with the Calmucs, following them, with their tents and cattle, in their occasional migrations, and cheerfully conforming to their mode of life. During the whole of this time they were treated with civility and kindness, and were without opposition from the priests: but, as little or no benefit appeared, they relinquished their wanderings, and confined their labours to such of the Tartars as occasionally visited the settlement, or resided within a moderate distance.

In the summer of 1744, an alarming event occurred. A formidable troop of insurgents, who, by their devastations, had for some time excited terror and dismay in various provinces of the Russian

empire, made an irruption into the government of Astrachan, reduced the town of Saratof, and completely routed a party of the military, who attempted to check their progress, at a place called Praleika, within sixty miles of Sarepta.

The brethren were first apprized of these alarming circumstances by some fugitives, who arrived at the settlement on the 28th of August; and about the same time they received a message from the commandant of Czarizin, avowing his total inability to defend Sarepta, and recommending the inhabitants to provide for their safety by immediate flight. Accordingly, the whole of the women and the children set out the same night, accompanied by several of the brethren, and proceeded, partly by land and partly by water, to Astrachan, where they arrived, after many hardships and perils, on the 7th of September. Meanwhile, sixty-four of their companions remained at Sarepta, anxious to secure their most valuable property, and determined not to abandon their post, until to do so was altogether unavoidable. On the 1st of September, however, some very alarming reports reached the settlement, which induced them to flee for their lives, and it was not until the 9th that they heard of the complete discomfiture of the insurgents. When this became known to the fugitives at Astrachan, they all returned, adoring the God of their mercies that no lives had been lost, and that not one of their number had fallen into the hands of the rebels.

The brethren now resumed their labours among the Calmucs, and other pagans who visited the settlement, and embraced every opportunity of declaring and explaining the truths of Christianity; but, though some seemed to listen with pleasure, no abiding impressions were made on their minds.

At length, however, they had the satisfaction arising from the conversion of a blind Calmuc girl, who had been educated at Sarepta, and who was not only admitted to the rite of baptism, but became a living evidence of genuine faith, and at length died, confidently relying on the all-sufficient atonement of the Son of God.

In November, 1781, two of the brethren, Messrs. Grabsch and Gruhl, undertook a journey to Mount Caucasus, in order to put to the test some reports which they had heard of a tribe called the Tschecks, in that part of the country. It was said they had fled thither from Europe, some centuries ago, and still retained their peculiar customs, but professing the Christian religion, though their churches were never occupied, as they were no longer capable of reading the books of their forefathers, which were there deposited. Some of the missionaries were indeed ready to conclude, as the name of Tschecks is assumed by the Bohemians, that the persons of whom they had then heard were the descendants of their countrymen, who, on account of their religion, were cruelly banished from Moravia, towards the close of the fifteenth century, and are supposed to have retired to the vicinity of Mount Caucasus.

On arriving at Astrachan, the travellers waited on the governor, who kindly furnished them with the necessary passports; and after passing through several Tartar villages, they reached Beregu, the inhabitants of which are bigoted Mohammedans. Considerable difficulty was, therefore, found in procuring a lodging, till, at length, one man consented to receive them into his house for a night to oblige their guide. Usmei Khan, the prince of the country, happened to be in the town at this time, and as

to him they had letters of recommendation, they intimated to him without delay the object of their journey. Some time elapsed before he could believe the account which Grabsch gave of himself and his companion; but being at length satisfied of his veracity, he took them in his retinue to his residence at Bashlu, and provided them with a guide to conduct them to the house of his friend Mahmud, at Kubasha, the principal town belonging to the T'schecks.

The missionaries on their arrival were grieved and disappointed, as they had been before, to find the religion of the inhabitants was that of the Koran. But they resolved to make every inquiry respecting their origin, language, former religion, and sacred books; and, in this research, Grabsch actually visited all the houses, consisting of about five hundred. He also carefully examined all the public edifices, and discovered the remains of three well-built churches. The inscriptions which were visible, were in characters bearing no resemblance to those of any alphabet which he had ever seen.

Mahmud, to whom the missionaries had been recommended by Usmei Khan, treated them with great kindness, and convened ten of the inhabitants of Kuhasha, for the express purpose of procuring the information which they desired. From the united testimony of these persons, it appeared that their ancestors had originally professed the Christian religion, but that upwards of three centuries ago they had embraced the doctrine of the Koran; and also, that they had now no books in their possession written in the characters used by their forefathers, as the Arabic alphabet was invariably used by them in writing the Turkish, the Tartar, or their own language. In speaking on the subject of

religion, they expressed themselves grateful to God, that he had mercifully directed them into the right path; and assured Mr. Grabsch they could never acknowledge him as a brother till he had renounced the faith of Christ for that of Mohammed. The remarks of their visiter, however, seemed to make a favourable impression on their minds, and Mahmud assured him that, whenever he came to Kabasch, *he* would treat him with fraternal kindness. "What!" said Grabsch, "though I should not turn Musselman?" "Oh!" replied his host, "all that goes for nothing!"

On the 17th of March, 1782, Mr. Grabsch and his fellow-traveller returned to Bashlu, and the same day proceeded to Derbent, where they were treated with the utmost kindness and hospitality, by an Armenian, to whom they had letters of recommendation; but on their attempting to leave that place for Teflis, two days afterwards, they were arrested by order of Hashi Bek, a person superior to the khan in wealth and influence, and informed that they would be detained till a quantity of silk should be restored which had been recently confiscated in the Russian territory. They had the privilege, however, during their detention, of walking about the town; and, on the 18th of April, through the kind offices of a friend at Kishar, they were permitted to resume their journey, in company with a caravan.

On their arrival at the town of Samachia, they were informed that the adjacent village of Wartaschin contained a congregation of Christians, who were supposed to be the descendants of foreigners; and who had peremptorily refused, notwithstanding all the threats and persecutions of their priests, to embrace the doctrines of Mohammed. The breth-

ren deeply regreted that they could not, under existing circumstances, visit these people ; but having met with one of the inhabitants of the village, he informed them, that the persons who had been described, came originally from Georgia, and were members partly of the Georgian, and partly of the Armenian church.

After a tedious and troublesome journey, in which they had been compelled to take a circuitous route, to avoid coming in contact with the Lesgi-ans, who were returning from a predatory incursion, and marking their route with depredations, they arrived, on the 20th of June, at Teflis, where they were received with the most distinguished condescension and kindness by the czar, or emperor, Heraclius ; who not only entered into familiar conversation on the subject of the doctrine and constitution of the church of the United Brethren, but even wrote a letter to the directors of the missions of Europe, requesting that some of their members might be sent to reside in his dominions.

During their stay in Teflis, the travellers felt anxious to proceed across the mountains, in order to visit a people called the Tschegemzes, resident on the banks of the Tschegem, and conjectured, from the resemblance of their name to that of the Tschecks, to be lineally descended from the ancient brethren of Bohemia. In a conversation, however, with some persons from that part of the country, Mr. Grabsch was given to understand, that they were the descendants of a Tartar tribe, who had fled from the Russians into the mountains in the neighbourhood of Astrachan ; though the ruins of Christian churches in their immediate vicinity, intimated that a different race of people had formerly dwelt on the spot now occupied by

them. Other testimonies, also, induced a belief, that the idea respecting the Bohemians was unfounded; and as the missionaries could not accomplish their intended visit without great inconvenience, they resolved to abandon it, and set out for Sarepta, where they arrived in safety, after an absence of about ten months.

The brethren still continued to labour with unwearied patience and unremitting assiduity, in their attempts to disseminate the knowledge of Divine truth among the pagan hordes by whom they were surrounded; but as nothing seemed to have been effected among the adults, they resolved to direct their attention towards the children. Accordingly, in 1801, the missionary Wendling opened a school at Sarepta, to which one of the Calmuc princes was induced to send his son, named Makash, for the purpose of learning the German language; and, in the following year, several other children were placed in the new seminary for the same purpose. In the instruction of these, it was found extremely difficult to fix their attention; yet, on some occasions, they appeared to be impressed by those passages of Holy Writ which they were taught to read; and Makash, in particular, afforded proofs of deep reflection, if not of Divine influence. Having one day learned a verse relative to the necessity of faith, he observed that he had offered up his petitions to our Redeemer for this inestimable gift, and the blessings connected with it; and he had found such enlargement of heart upon this occasion, that he hardly knew how to give over praying. Being once asked whether he considered it a duty to pray for our fellow-creatures, he replied, "I have often prayed that our Saviour would lead my mother and relations to this place, that

they might have an opportunity of hearing of the way of salvation, and that he would send a teacher to them with this good news." At another time he observed, that after he had been perusing the history of our Lord's temptations in the wilderness, he felt strongly inclined to absent himself from the celebration of Divine service; but soon recollected that this was a temptation of the enemy, and prayed to Jesus to deliver him from it. "Afterwards," said he, "I rejoiced that I went to the preaching, particularly as the subject of temptations was introduced in the sermon; I had cause to bless God that I had not been permitted to follow my evil inclination."

In the year 1808, the brethren were encouraged, by the committee of the British and Foreign Bible Society, to undertake the translation of the New Testament into the Calmuc language; and, in the same year, they had the pleasure of ransoming from slavery four girls of the Kingese nation; who, through the Divine blessing on the discourses of their teachers, were subsequently emancipated from the dominion of sin and Satan; brought to a saving acquaintance with the things of God; and admitted, at Easter, 1810, into the pale of the church by the rite of baptism. These, however, with the blind Calmuc female, to whom reference has already been made, were the only individuals of that nation who had been considered proper subjects of baptism; after a period of forty-five years; and the mission was, in consequence of this small success, soon afterwards abandoned. The encouragement and pecuniary assistance of the directors of the London Missionary Society, however, induced the brethren to recommence their labours among the people, whose immense numbers, together with

the blindness of their minds, and the grossness of their superstitions, rendered them peculiar objects of consideration.

The Calmucs, in what is called the Great Steppe, amount, according to the most authentic information, to upwards of sixty thousand. Beyond the limits of the Steppe, on the banks of the river Wolga, there are about ten thousand more, who have occasionally embraced the Christian faith, and are considered as belonging to the Greek church. And, besides these, sixty-five thousand families, speaking the Calmuc language, live under the protection of China, having emigrated from Russia in the year 1791.

With an ardent desire of proving instrumental to the eternal salvation of some individuals among this vast multitude, the brethren J. G. Schill and C. Huebner set out from Sarepta, on the 20th of May, 1815; and, after a hazardous and difficult journey, they arrived among the Choschut horde. These people inhabit a district about two hundred miles south-east of the missionary settlement, and fifty miles south-west of Astrachan; they reside in kibitkes, or tents covered with skins, sometimes on one, and sometimes on the other bank of the Wolga, and employ themselves in the rearing and feeding of cattle.

Here the brethren were introduced to the Calmuc prince Tuemmen, to whom they had a letter of recommendation from St. Petersburg, and whom they found sitting in his kibitke, on a rough skin spread on the ground, barefooted, clad in black horse fur, and with a black silk cap on his head. He received them very kindly, and caused several dishes of food to be served up to them, with plates, knives, forks, and spoons, in the European style.

He also gave them free permission to reside in the horde, that they might become thoroughly acquainted with the religion and manners of the nation; and procured for them a competent teacher of the language, in the person of another prince, named Dschalzen, who had recently left his tribe on the Don, and had come to reside in this part of the country as a private person.

Their next visit was to the lama, or high priest, who received them with the utmost courtesy, and readily permitted them to cultivate an acquaintance with the inferior priests. These are very numerous, and, together, with their disciples, are divided into three classes, called the Gellong, the Goezul, and the Manschi; the first being considered of superior rank. All these sacerdotal orders are profoundly revered by the laity, who are extremely ignorant, and every thing connected with religion is carefully enveloped with the veil of mystery. The priests, indeed, were extremely cautious in conversing with the missionaries, and soon began to suspect their real object in desiring to reside among them. Hence, on one occasion, a Gellong observed:—"All that is necessary to enable you to transact with the Calmucs who come to Sarepta, is, that you should learn to read and write our languages; you have no need to trouble yourselves about our gods; and would do better to spend your money at home, and rest satisfied with having a thorough knowledge of one religion."

This mistrust of the brethren was particularly apparent, when the Gospel of St. Matthew was published in the Mongolian language, at the expense of the Petersburg Bible Society. The first intelligence of this work was conveyed to prince Tuemmen, by the Russian agent resident in the

horde, and it appeared to give him much uneasiness. When two copies, elegantly bound, were presented to him, however, in the name of prince Galitzin, he received them with apparent satisfaction, and immediately sent for the missionaries, to inform them of the circumstance. He also stated, that they had been recommended to his protection in the letter which accompanied the imperial minister's present; and assured them, that no individual, either of the Russian, Calmuc, or Tartar nation, should be suffered to injure them with impunity.

On the 1st of January, 1816, prince Tuemmen requested an interview with Mr. Schill, and proposed several questions relative to the Christian religion; but the whole of these were unimportant, and evidently dictated by mere curiosity. "He likewise mentioned," say the brethren, "that he had sent a copy of St. Matthew's Gospel to the lama: but as he had very weak eyes, the writing would be too fine for him. This expression was perhaps intended to have a double meaning, as we were afterwards led to suppose, from a declaration made to us by two learned Calmucs. They asked us if we had any writings in their language; and upon our showing them the printed Gospel of St. Matthew, they observed, 'That is *your* doctrine, but it is too fine for our eyes.' Priests of the second and third class, however, continued to request copies of this work, and sometimes went so far as to approve of the Gospel, though, in general, they remarked that it was very good for Christians, and not for Calmucs. One day, a gellong of some consequence, expressed this opinion by an allegory.—After he had read a portion of the Gospel, and received from the brethren the desired explanation of it, he wrote upon a piece of paper as follows:—A

goose flew to a fine clear pond ; but she could not find rest there, and as soon as she heard the voice of the hunter she flew back again to the pond which she had left, but which she had not forgotten." "We begged," say the missionaries, "that he would explain this parable, but he was unwilling to do it: the meaning, however, was sufficiently intelligible."

Only ten copies of the Gospel were, at first, sent to the missionaries from St. Petersburg, for distribution, and these remained some time in their hands ; but, on the subsequent reception of about ninety copies, they were sought after with such avidity, that nearly forty were disposed of in two hours, and in a few days, not a single copy remained with the brethren. This demand took place soon after an event which produced a deep sensation in the horde, namely, the demise of the prince, after a short illness. Various offerings of camels, horses, sheep, and money had been made to the priests, in order to procure the removal of the patient's disorder, which was a pleurisy, but all proved ineffectual.

"The prince breathed his last," say the missionaries, "in the night between the 10th and 11th of June, old style. To that moment an incessant uproar had been kept up in the idol temples ; where vociferous prayers and unintermitting drumming indicated the anxiety of the people for the recovery of their prince ; but now an universal stillness ensued, and all mourned the loss of the deceased ; for, though he was severe in punishing crimes, he knew how to make allowances for faults and mistakes, and was consequently beloved and feared by his subjects. Gladly would we have visited him during his last illness, but one of his attendants had

advised us against the attempt, assuring us that we should not be admitted. In the visits which we had previously made to him, we had remarked a continual desire, on his part, to connect the gospel history with the fables of his own religion; but as soon as we endeavoured to bring the fundamental truths of Scripture home to his conscience, he was seized with a kind of agitation, which induced him to turn the conversation upon other subjects, or to break it off altogether.

“On the second day after his decease the interment took place. At a short distance from the encampment, a number of gellongs constructed the tomb in which the body was to be deposited.—This was built of brick, of an oblong form, with a hole in each of the four sides. A large iron three-legged chair was then placed in the middle of the inclosure, and above it an iron ring, secured by long poles driven into the wall. A sufficient quantity of wood, and several kettles filled with melted butter, were likewise provided for the occasion.

“After these preparations had been completed, the funeral procession set out in the following order:—First, the lama, seated in a covered car with two wheels, drawn by ten gellongs and goezuls. After him came the corpse, sitting upright on a litter, and borne by twelve of the principal servants of his household. The deceased was attired in a light blue gown, the head being bound with a yellow silk handkerchief, and covered with a Calmuc cap; and the body was kept in an erect position by some persons who walked on each side. Next to the corpse walked two sons of the prince, the one twenty, and the other seventeen years of age; the heir of the throne and another son being absent. A guard of honour, composed of fifteen

young saisangs, or nobles, armed with spears and muskets, followed; and the rear was brought up by gellongs with music; if, indeed, the noise of their drums and their long copper horns may be dignified by that name.

"The procession having reached the place of sepulture, the deceased was conveyed into the tomb by some gellongs, who, together with the corpse, were concealed from view during this operation, by a large white cloth thrown over them. The body being placed on the three-legged chair, the iron ring was passed round the neck, and the interstices being filled with wood, the gellongs began to wall up the tomb, narrowing it as they advanced; at the top, instead of a key-stone, an iron kettle was placed, in the bottom of which was an aperture, and the whole building was daubed over with melted butter and chalk.

"While the work was thus proceeding, the lama and other gellongs were busy in performing their devotions, in a kubitke appointed for the purpose; the monotony of their prayers being relieved by the tinkling of little bells, of which each person held one in his hand. The sons of the prince, in the mean time, stood mourning over the grave, and behind were the saisangs, with a great concourse of the laity. Soon after, the gellongs formed a circle round the tomb, set fire to the wood which it contained, by means of the four apertures already described, and poured repeated libations of melted butter through the upper opening, to increase the strength of the flames. The whole of the contents being consumed, the company dispersed. The gellongs, however, first drank tea together, and some of them remained three days to watch the tomb. To beguile the time, they

amused themselves by playing at cards; a practice in which no one durst indulge during the life-time of the prince.

"The deceased was now, according to the idea prevalent among the people, translated to the company of the gods, from whom his soul, like that of every other chief, had originally proceeded. All that remained of his bones was, on the third day, carried to another place for preservation; and the tomb containing his ashes, which had been damaged by the fire, was repaired, to serve as a place of prayer.

"Thus ended the government of this good natured and respectable prince. He had placed no absolute impediment in the way of the gospel; but, owing to a predilection for his own religion, he had beheld with concern the attempts to introduce it among his people. The distribution of the Gospel of St. Matthew, particularly, caused him uneasiness; and he considered all those who accepted copies of it as persons of a light and wavering character. On this account it was, that many who had refused to accept copies during his life-time, willingly received them when he was no more."

The brethren were now particularly anxious to distribute these sacred writings, which they knew, by personal experience, were able, under the influences of the Holy Spirit, to make men wise unto salvation; but various hinderances were opposed to the accomplishment of their pious wishes. One evening, Mr. Schill paid a visit to a gellong, in whose house several persons of the same rank were assembled, in consequence of the arrival of a venerable priest, named Arschi, from the vicinity of Astrachan, who had acquired the appellation of *master* by his great learning. This person, on hearing that Schill was a native of Germany, re-

marked, "The Germans are very sensible and clever people, but they are not competent to understand the profound mysteries of our religion." He also stated he had received a copy of the Gospel of St. Matthew from Astrachan; but that he could by no means countenance the distribution of such writings among the Calmucs, and had therefore visited the horde for the express purpose of repressing it. Some days after, a gellong, who had accepted one of the first copies of the Gospel, called upon the missionaries, and, in the course of conversation, expressed a strong desire to return the volume which had been placed in his hands. The brethren observed, that it would by no means appear friendly to return a present which he had once received, and at the same time assured him, that they should feel happy in accepting any book illustrative of the Calmuc religion; but he replied, "Our religious writings are principally Tangutish, and as that language is sacred, we never commit them into the hands of laymen." Several other persons afterwards returned their copies of the Gospel; yet it was pleasing to observe some instances in which this barbarous people appeared to thirst after the waters of salvation. One student in particular, on obtaining the sacred volume, observed, "I have borne many blows for the sake of this book, but I am resolved to have it again; though, in future, I will be very cautious how I permit a gellong to see it."

CHAPTER XI.

Sacrifice offered by the prince on the death of his father—
Various ceremonies—Coldness of the people towards
the brethren—Disappointment of hope—Death of the
lama—Interesting account of two Buriat nobles—Im-
portant letter to the missionaries—Its effects on others
—Visits of the brethren to the new lama—Case of
wretched superstition.

As the brethren were allowed to instruct some of the Calmuc children in reading, they availed themselves of every opportunity to speak of Christ and his great salvation. Sometimes, on these occasions, they were joined by a few adults; but it too frequently happened, that after listening for a short time, they left the company, observing, "Oh! it is only the history of Jesus!" To the history of angels they would give the utmost attention, but they were indifferent to the Lord of angels.

One exception it was hoped was found in an aged woman, the mother of a boy whom the late prince had appointed to attend on them. Suffering from ill health, and having heard, from the Gospel of St. Matthew, of the diseases cured by the Redeemer, she expressed an earnest desire that he would afford her relief. The missionaries, therefore, told her that the help of Jesus was principally needed to cleanse her soul by his precious blood; and that, if she experienced the healing power of his atonement, she would not only be able patiently to submit to her afflictions, but be enabled to rejoice in the prospect of death, as the means of her removal from a state of sin and sorrow.

To her this statement appeared at first incredible, yet it evidently made an impression on her mind. One day she remarked:—"Whosoever lives entirely without religion, cannot expect any happiness in a future state; and though we Calmucs are by no means the worst of people, yet it must be acknowledged that we sin frequently." She then proceeded to relate, that a great sinner once appeared, in the world of spirits, before the judgment-seat of God. The good works and the sins of the individual being placed in the balance, the latter immediately preponderated. Happily, however, for the culprit, he had brought with him a single letter of one of the sacred writings; and on this being added to the good works, the scale turned as much in his favour as it had been before against him.

"This story," say the missionaries, "gave us the most desirable opportunity of first making known to her the nature of sin, according to the word of God; and then of bearing witness of Jesus, as the Saviour of sinners, who is ordained to be the Judge of the quick and the dead; and whose precious blood alone can satisfy the demands of Divine justice against every guilty transgressor. In consequence of this conversation, she fell into great uneasiness of mind, but it seemed as if she were kept from us by some invisible hand. On another occasion, also, she appeared to be affected by our discourse, but we were unable to trace any abiding impression made upon her heart."

Early in September, Sherbedshab, the eldest son of the late prince Tuemmen, arrived from St. Petersburg, to assume the reins of government, and one of the first duties he had to perform, was to offer a sacrifice in honour of his deceased father.

This was attended with various ceremonies, and employed the priests for several days successively, for which they received a handsome gratuity. Previous to the arrival of the prince, indeed, they had exacted a contribution of ten roubles from the inhabitants of each kikitke, without distinction of rank or possession; and the readiness with which the people came forward on this occasion would have done honour to more civilized nations, and to a better cause. It must be remarked, however, that it is a grand point with the priests to impress on the minds of the laity, that great liberality is prelusive of everlasting happiness; and from this doctrine they derive a considerable revenue, particularly at the celebration of a singular solemnity, styled the "Festival of Good Works," which has been thus described by the missionaries, in their diary for the year 1816:—

"The festival alluded to, lasted eight days, during which the laity were expected to entertain the gellongs. This required a great quantity of butchers' meat and mares' milk. Early in the morning, the guests, from four to five hundred in number, assembled under a wide-spreading tent. First they drank tea, and towards noon regaled themselves with sour mares' milk; after which, tea, and a supper of meat followed. The intervals between feasting were filled up with the murmuring of long Tangutish prayers, accompanied by the sound of drums and horns. This constituted the round of their devotions, every day, from morning unto late at night. The conclusion of the festival, however, was particularly imposing. All the orders of the priesthood assembled together in the great tent; the lama and the gellongs being clothed

in a vest of red satin, without sleeves; about the loins they wore a piece of dark red baize, fastened by a girdle; and over the shoulders a kind of mantle, of yellow silk: they wore no shirt, so that the arms remained nearly bare. The lama was only distinguished from the rest of the gellongs by a high yellow cap, pointed at the top. The great tent stood near his dwelling; and five kibiikes, fitted up as temples, belonged to the sacred inclosure. Around this place an immense multitude of persons, of both sexes, adults and children, kept incessantly moving; and whenever they passed the temples, they bowed down to the ground, with their heads uncovered. They then seated themselves, and listened, for a time, to the prayers of the gellongs. Towards the end of the ceremonies, the various orders of the priesthood performed a similar revolution, the laity meanwhile standing round them in a close circle. The lama was supported by two gellongs, who held him under the arm-pits; for, as he generally remains in a sitting posture, or is supported by others, he finds walking very difficult. The procession being concluded, the lama was brought back into his kibiike, and the whole multitude flocked around him, to receive his blessing, which he imparted with imposition of hands."

In the early part of 1817, the brethren observed a growing coldness in the conduct of the priests, few of whom now visited them; while others, on being visited, were actually rude, and desired them to quit their kibiikes. Many of the laity, also, who had been warned against the missionaries as seducers of the unwary, advised their neighbours to avoid all intercourse with them; and others as-

serted, that all who had accepted copies of St. Matthew's Gospel would eventually be required to pay for them.

A gellong, one day, asked the brethren, "Why do you expend so much money, in translating, printing, and gratuitously distributing a book, the doctrines of which we shall never receive? Such expense is entirely useless; for though many of us have your Gospel in our possession, we never peruse it; as it contains many Russian names which we cannot understand; and, besides this, we have a sufficient stock of religious writings of our own." At another time, they were accosted in a more indecent manner, by a half-drunken Calmuc, who charged them, in the most insulting terms, with falsehood and imposture. "You have given out," said he, "that you reside in our horde in order to acquire the language; but I have sagacity enough to discern, that your real design is to betray and sell us. You sneak into our kubitkes, to pry into our religion and customs, and I have no doubt, that you were sent hither by the emperor for this purpose." Unmoved by these base calumnies, and probably remembering the observation of the wise man, that "A soft answer turneth away wrath," the brethren mildly observed, that they had no other object in view than the temporal and eternal welfare of the people among whom they dwelt; and though the barbarian at first replied that he only considered this an empty expression, he gradually became more calm, solicited some tobacco, and said, on receiving it, that he had merely called on them, to request that they would make a favourable report of the Calmucs to the court of St. Petersburg.

To the painful feelings excited by repeated at-

tacks, were sometimes added the bitter pangs of disappointment, in reference to those of whom the most lively hopes had been formed by the brethren. "By one gellong, in particular," say they, "we had been treated in a very friendly manner. He visited us frequently; seemed attentive to what was said on the subject of the counsel of God, concerning man's salvation, and confessed at times, that the exercises prescribed by his religion, did not afford him true peace of mind. We, therefore, conceived hopes that he was not far from the kingdom of God: and were so much the more grieved, to find that his opinion on this subject soon began to waver, and that he seemed to lose the impression formerly received. At length, he declared that he visited us merely out of good-will, and that, even if he discoursed on religious subjects, it was chiefly to afford us a little exercise in the language."

The death of the lama, an event of great importance to the whole horde, occurred towards the close of the year; and he was succeeded in his high dignity by an individual who came from a considerable distance, where he had acquired the appellation of "the hermit." The ceremonies observed at his installation, which took place a few days after his arrival, are thus described by the brethren:—

"A general assembly of the people having been convened in the open place where the temples are erected, the prince, with his brother and their relations, first entered into each of these temples, and bowed down before the idol images; and similar adorations were paid by the common people, though at a considerable distance. After several processions of the whole company round the sacred

inclosure, the prince repaired to the great tent erected in the midst of the temples, and to which the gellongs were likewise invited, together with the person to be installed into the vacant dignity. The reigning prince, turning to the latter, addressed him in the following words:—‘I make thee lama, and bow down before thee.’ The new lama now showed himself to the people, all of whom prostrated themselves before him on the earth, and afterwards each individual approached him in the most reverential posture, to receive the blessings which he imparted by means of a species of rosary.”

At St. Petersburg, in the meantime, an event had occurred, which seemed likely, under the Divine blessing, to open “a great door and effectual” for the diffusion of a heavenly light among a people who had been long and awfully enveloped by dense clouds of ignorance, and the thick darkness of pagan superstition. Two *saisangs*, or nobles, of the Chonin-Buriat tribe, of the Mongol nation, had come to the Russian capital, from the border of the sea of Baikal, for the purpose of translating the Gospel of St. Matthew into their dialect and character; which differ, in some respects, from those in use among the Calmucs. This journey had been undertaken at the request of the Petersburg Bible Society, and with the consent of the prince and lama of the tribe. Whilst they were engaged in this important work, it pleased God to enlighten their understandings, and to convince them so effectually of the truth, that they avowed the necessity they felt of openly confessing Jesus as the Saviour of their souls; and, after a short time, they gave a public testimony of their conversion, by writing to the prince of their nation a letter, the

perusal of which will, no doubt, afford a peculiar gratification to the reader.

“At all times, gracious and benevolent prince, and father of the eleven tribes of the Chonin-Buriat people, DINGBIL GALSANG FAISCHI ! we wish you to enjoy peace, joy, and honour evermore.

“We have received from your exalted person, a letter of friendship and kind greeting, together with the letters from the nobles in our chancery, and from other nobles among our people and our families.

“We rejoiced greatly on reading the contents of your letter, in which you send us loving exhortations and words from your heart, expressing your wish that we might use all diligence in the translation of the sacred Gospels. We have nothing further to reply to it.

“Of the words and doctrine of the most high God and Saviour, Jesus Christ, we have translated the first book, called the Gospel according to St. Matthew, into the Mongolian language and character; and we shall soon finish another book, called the Gospel according to St. John. As far as we know, we have perfectly well understood the words of the Calmuc-Mongol writing and doctrinal language, and have faithfully translated it into our Mongolian dialect. As the word of God is clear and plain, we can never be tired of reading it; and we feel that it is certain truth.

“The most high God and Saviour came into the world, as into a great wilderness, with the design to bring together, and unite in one fold, men who were walking in various ways in darkness, like straying sheep having no owner. It pleased his merciful love to save and deliver them; and, therefore, he left his Divine majesty, and came as the

Son of God into this world, being born in a mean condition, and was called **JESUS CHRIST**.

“That he might show us the most exalted Father’s truth, mercy, and love, in all its clearness, he became our light, our trust, and our guide into all truth. He took on himself the grievous sins and trespasses of men, and, instead of them, he gave us his easy and gentle yoke. Though he could declare to his cruel and savage enemies, that he might have twelve legions of holy angels ready, at his beck, to turn them to dust and ashes; yet he delivered himself up to these enemies, and suffered himself by them to be nailed on the cross; and all this he did for us, that we might be inseparably preserved in his faith, and that men might be united under his merciful hand. Before the cross, therefore, all the gods that had previously been on earth, all idol temples, and all traditions of men must vanish. The prophecies have been fulfilled, and that tree has sprung up which grows more and more glorious, under whose leaves those related to each other by religion, though widely differing in form, may assemble together and build their nests.

“Though eighteen hundred years have passed away, yet this vessel of reasonable faith, this pearl of a devout heart, has not yet reached the ears of our Mongols and Buriats. According to our humble conception, our highly exalted and most gracious emperor is an instrument in the hand of God; and the society of the sacred book of religion, called the **BIBLE**, is a true apostle of Jesus Christ.

“We hope to send you the translations of the Gospels this summer; and we are of opinion, that you, exalted prince, according to the upright and sound judgment you possess, will receive them

with joy. We likewise believe, that the priests, the learned, and the nobles among our people, and the whole nation, will rejoice at it. We wish and hope, also, that these Tunguses on the river Onon, the Selengenskian Mongols, and the Mongols beyond the frontier, may be converted by it.

“As to yourself, having already made most laudable attempts to comprehend this doctrine, do not any longer act according to the will of your old priests. As you well know the proper aim of religion, you will soon love the doctrine of Christ.

“When, by the grace of God, both our own people, and all who speak the Mongol language, shall leave their old belief, and receive the doctrine of Jesus Christ; and when they shall walk in the only way of salvation; then they will likewise adopt a godly conversation and good usages. God only can work faith within us.

“Thus have we, by this letter, laid before you the feelings and thoughts of our heart in words of truth. We have made the same confession to the president of the society of this holy doctrine, and to other enlightened persons; but particularly to our most enlightened teacher, Jacob Isaac Schmidt.

“We are thoroughly and firmly resolved to adopt the doctrine of the Saviour and true God, Jesus Christ. Though we are yet ignorant of the customs and rites of Christendom; and when we return home, shall neither find a teacher on whose breast we may lean our heads, nor have a house of God; yet, after receiving such convictions of the truth, we can be satisfied no longer, but must remain true to this doctrine.

“We hope that our highly exalted and gracious sovereign, the emperor, on hearing that his subjects

in the uttermost parts of his empire will receive Christianity, will favour us with wise and worthy teachers."

A copy of this letter having been sent from St. Petersburg to the missionaries, they embraced every opportunity of distributing so interesting and important a document among the Calmucs of every rank in their neighbourhood. Prince Sherbedshab read it aloud, and with great seriousness, in the presence of the old Arschi, whose countenance evinced the workings of his mind, particularly during the recital of that passage which warns the prince of the Buriats from suffering himself to be any longer guided by his old priests. After Sherbedshab had concluded the letter, he said:—"It appears, then, that these Buriat saisangs are inclined to receive the religion of the Christians; but will the rest of their nation be of the same mind? Whoever embraces a new faith without a strong predilection for it, acts improperly; and to become a Christian merely in name, will answer no purpose whatever." The brethren immediately replied, that this observation was extremely just; for it was indispensable that every one who made a profession of Christianity, should be satisfactorily convinced of the truth of the system: they also stated, that a change of religion should be perfectly voluntary, and that no object should be kept in view by the convert, but the obtaining of rest and salvation for the immortal soul. In respect of the saisangs, however, they observed, it was evident, from their own letter, that they had considered this subject maturely and had acted in complete conformity with the principles laid down.

Soon after the contents of this letter were communicated to a company of gellongs, who listened

to it with evident astonishment, and eagerly asked, whether the converted Buriats designed to become Russians? As this question referred to the loss of national character, which the Calmucs consider as exceedingly degrading, the brethren told them that Christ was no respecter of persons; and that as no nation had any special claim to his mercies, so none was excluded from their participation.

“This remarkable letter,” say the brethren, “found its way even to the lama himself. Together with it, we had received from St. Petersburg, the Lord’s prayer in the Buriat character; and, one day, whilst the lama was entertaining us with tea and sour mares’ milk, we presented him with both documents. He invited brother Schill to sit down by him, and to read them aloud.—This being done, he showed us an old book, written in the same character, and observed, ‘That is the old Mongolian, which is no longer understood among our people; our characters being of later date.’ To this question, ‘Why the two Buriats remained at St. Petersburg?’ we replied, that it was for the purpose of translating the remaining Scriptures into the Mongolian. After this he made no further inquiries in reference to the subject.

It afterwards appeared that the new lama was desirous of more frequent visits from the brethren, and they called on him several times before the close of 1818. It seemed, however, that he was more anxious on these occasions to give his own views, than to obtain information as to Christianity. In one case, they stated that by Jesus were all things created that are in heaven and on earth, and, consequently, both the body and soul of man. On

hearing this, he burst into loud laughter, and exclaimed, "What! Is there any one who can create souls?" Here the conversation was interrupted by some gellongs; and the lama, after remarking that though unnecessary talking was sinful, it was right and profitable to speak on religious subjects, dismissed the brethren, exhorting them to pray diligently, and to visit him frequently.

"At our next visit," say the missionaries, "the lama gave us another well-meant admonition. He had observed that we were in the habit of killing gnats and other vermin that annoyed us. He remarked, that we ought not to do this, but deal in a more gentle manner with such creatures; for though it was true they deserved punishment for molesting us, yet some allowances ought to be made for their want of understanding. Upon our asking what was the reason that the Calmucs subsist almost entirely on animal food, although killing cattle is absolutely forbidden by the principles of their religion? he returned for answer, that every thing in this world was growing worse and worse; and that it must be confessed, the decline of true religion among his nation had been particularly great in this respect; for, in earlier periods of their history, they had lived merely upon milk and water gruel. It is worthy of remark, however, that the Calmucs in this neighbourhood always employ the Tartars, who reside among them, to slaughter their cattle.

The following is an affecting instance of the extreme darkness and wretched superstition of this people:—

"A saisang died, leaving behind him considerable property. At his funeral the priests were very busily engaged. After they had finished some long prayers, the lama instructed the deceased at length,

how he must travel to the world of spirits. The best riding-horse of the saisang stood saddled before the door, provided with a drinking glass; and this animal, with other valuable perquisites, fell to the share of the lama. A gellong afterwards observed to us, 'The saddled horse belongs now as much to the deceased as ever; for, though the lama takes possession of it, he makes an aerial horse, after the fashion of the other, that the saisang may travel upon it to his new place of abode.' Concerning this shameful transaction, however, a man of rather low rank expressed his astonishment to us, in words to this effect:—'It is singular that our priesthood are solicitous merely to provide for the rich, and that the latter alone are put into the right way after death; but that, on the contrary, the poor are left unheeded, and are obliged to find the way as well as they can without a guide.'"

CHAPTER XII.

Interesting account of the convert Sodnom—Difficulties attending his course—His encouragement of the brethren—His fortitude and enlightened zeal—Effect produced by the appearance of a comet—Conduct of the prince Serbedshab—Removal of the converts to Sarepta—Their reception by the congregation—Fire at Sarepta—Opposition of the government—Relinquishment of the mission.

In one individual, the missionaries had the happiness of discovering an earnest desire to understand and embrace the truths of the gospel. To

this man, named Sodnom, they were providentially led to present a copy of the letter written by the two Buriats at St. Petersburg, and its contents appeared to make an immediate and serious impression upon his mind. "This letter," said he, "is not to be slighted, for it has been evidently written from genuine conviction of heart. The authors have not acted like the generality of our Calmucs, who take no pains to examine into any thing, but are perfectly indifferent whether the doctrines which they believe be true or erroneous. We have, indeed, numerous writings on the subject of our religion; but they are either so dark or so contradictory, that it is impossible to obtain any clear ideas from perusing them. If an explanation be requested of our learned men, they merely reply, 'The meaning of religion is very deep.' But what benefit can I derive from writings, the sense of which is too mysterious for my comprehension? What I read I ought to understand, or there should, at least, be some person able and willing to give me the needful explanation. I am not at all surprised that the two Buriats have adopted the resolution mentioned in their letter; and I sincerely wish they would come hither, that I might converse with them on the subject." After a short pause, during which he probably feared that he had gone too far, he added, "It would not, indeed, be right in me to disbelieve our own religion: yet it is very possible, that though the trunk of the tree be Divine, some of the branches may be the work of human invention."

The readiness with which this man appeared to receive the truth, and the frankness with which he owned his convictions, excited the liveliest hopes in the bosoms of the missionaries, who resolved to

spare no pains in his instruction. The efforts they made were so richly blessed of God, that Sodnom never appeared so happy as when in their company, notwithstanding the derision and persecution of his countrymen. On its being stated that, in the commencement of the mission in Labrador, one of the brethren had been murdered by the inhabitants, yet the mission had not been abandoned, as others were found willing to risk their lives in the service of the Redeemer; he was deeply affected by the remark, and exclaimed, "It must, indeed, be an easy thing to suffer death for the sake of Jesus!" Sodnom was, therefore, considered the first fruits of the Calmuc mission.

He wrote to the two Buriats at St. Petersburg, stating the impression which a copy of their letter had made on his mind, and explaining his views of the Christian religion; the answer he received tended greatly to his encouragement. On the missionaries presenting him with a copy of the Gospel by St. John, he read it with the most devout attention; and one day emphatically exclaimed, "This is the soap which must cleanse us from the defilement of the old system of religion." He seemed greatly delighted with the seventeenth chapter, containing the prayer which our blessed Lord offered up for his disciples, previous to his sufferings. He now longed ardently for that communion of heart with all believers which the Redeemer solicited as the portion of his followers; and, as a proof of this, he addressed the brethren at Sarepta, in a letter to the following effect:—

"Herewith I approach you who live at a distance, wishing you rest and joy. Since by the instrumentality of the word of the Most High God, who cannot lie, a small seed has fallen into my

heart, I entreat most earnestly that you will afford me your assistance, in still further enlightening my mind; remembering me continually before the Most High, and commending me to his grace and favour."

About this time, he gave the missionaries to understand, that it would be impossible for him any longer to attend the religious exercises of the Calmucs; that, on account of the change in his sentiments, he had already suffered much persecution from his wife and relatives, particularly since his neglected rosary had been devoured by the mice; and that he was aware his conduct would expose him to the hatred of the whole nation; yet he said it was his most earnest desire to be saved through faith in Jesus Christ; and he added, "I trust the dear Saviour, according to his great mercy, will grant me grace to remain faithful to my resolution of devoting myself to him."

On another occasion, whilst conversing with the brethren respecting the difficulties which attended the conversion of the Calmucs, he endeavoured to encourage them, by saying, "When the sheep are to be washed, we find every one afraid to enter the water; but this is no longer the case after the first has been washed." A few days afterwards, he stated, with evident delight, that he had at length met with a friend, in one of his countrymen, with whom he could converse freely upon spiritual subjects. This person had once observed to him, "I am in the service of the prince, and entirely dependent upon him; but I should not wish, on this account, to risk the salvation of my soul." Sodnom had also the pleasure to perceive that his daily practice of reading a portion of the Gospel in his family, though formerly opposed and derided, was

at length productive of the happiest consequences. One of his brethren, who, in time past, exhibited the utmost aversion to hearing the word of God, now began to listen to it with seriousness and interest; nor was it long before a similar change became apparent in his wife. In the commencement of the winter, when Sodnom had sometimes continued reading till a late hour, she used to express her impatience, and to remonstrate against a practice, which, she observed, could be of no utility, though it occasioned an unnecessary consumption of fire-wood. Now, however, she appeared to give the most devout attention to what was read, and, if the slightest interruption were made by the children, she immediately suppressed it.

Sodnom, like many other converts, in the ardour of their first love to Christ, had, for some time, seemed anxious to preach to his countrymen; but having, on one occasion, received from the brethren a correct and judicious exposition of that passage, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven;" he observed, "I am now convinced that it is better for me, at present, to be silent than to speak. Our people are well versed in asking questions, but if they are interrogated in turn, their answer is commonly an empty vapour. Perhaps it might be advisable for us to live at some distance from the rest of the horde; for how can the spark of truth, which is enkindled in the heart, burst forth into a flame, if water be incessantly poured upon it?"

But, notwithstanding his conviction on this subject, and the resolution which he formed, he was never backward to speak "a word in season," on behalf of the gospel, or with a view to the edifica-

tion of the heathen with whom he happened to fall into conversation. Hence, the brethren observed that a Calmuc having, one day, asked him, in a jeering manner, whether it was really true, that he was desirous, in his old age, of becoming acquainted with a new religion; Sodnom replied, by asking, whether old age would exempt him from *dying*.—And, on another occasion, when a man of the Kinghese nation objected to the Christian religion, on the ground that none of the nobles or learned men had embraced it, he said:—"If a friend were to offer you a costly present, would you ask why he did not bestow it upon a more wealthy or distinguished person? Or, if a quantity of gold were lying on the summit of a lofty precipice, and our teachers were to place a ladder and invite you to ascend, and to take away so much of the treasure as you might think proper, would you wait till some one greater or wiser than yourself came and swept it all away?"

The appearance of a comet, in the month of July, was considered as indicative of some disaster to the Calmuc nation, and the gellongs were busily employed in prayers and religious ceremonies, with a view to avert the evil threatened by the celestial stranger. This led to a conversation between the prince and the missionaries, in which the latter stated explicitly, that such a phenomenon portended nothing relative to the concerns of mankind, but merely displayed, like the other heavenly bodies, the glory of the invisible Creator. The subject was then dropped, as Serbedshab never appeared inclined to speak of any thing connected with the Christian religion. On several occasions, however, he demonstrated a superiority to the prejudices of his own nation; which rendered it truly

desirable that he might be led to examine for himself the truths of Divine revelation.

He even deposed the lama from his high dignity, and sent him back to the place from whence he had originally come, in consequence of his having spoken with unbecoming freedom of the government; and, on another occasion, he reduced the number of gellongs from upwards of six hundred to two hundred and fifty; and informed those that were dismissed, that they must, in future, pay tribute to him like the rest of his subjects. No act of a similar nature had ever been heard of before among the Calmucs; but, though the greatest astonishment was excited, not the least opposition was made to the will of a prince, of whose wisdom and power the whole horde had the highest opinion.

Some time after the promulgation of these decrees, Serbedshab began to exhibit a decided hostility against the dissemination of the gospel, and would no longer permit the missionaries to reside among his people. By this time, however, the light of divine truth had dawned upon twenty-two of the Calmucs, who accordingly removed, with Mr. Schill, to a spot belonging to the brethren at Sarepta, and within about an hour's walk from that settlement.

Mr. Reichel, in allusion to this circumstance, observes:—"I shall never forget the impression made upon my mind, when I beheld these dear firstlings from a heathen nation, thrust out from their own people and connexions, arrive on our land, after a wearisome journey, accompanied by their faithful missionary, brother Schill. The weather was rather unfavourable, but I and some other brethren rode to meet them, and, after the first cordial welcome, we stopped to see them pass.

Brother Schill proceeded on horseback, accompanied by a division of men; another division went up the Wolga, in a boat; and the main body of the people proceeded along the high banks of the river. Then followed, at a short distance, the camels, loaded after the oriental manner, with the various parts of the kubitkes, or skin-tents, upon which the women were seated. These were followed by two Calmuc carts, drawn by horses; and one by a bullock, loaded likewise with tents and their furniture, on which the young children were placed. After the carts followed two loaded bullocks, as they had only three camels; the herd of horned cattle, and, lastly, the sheep and goats, driven by the bigger children. There might be, altogether, seventy head of cattle belonging to them.

“In the countenances of the people, who were mostly, as it were, babes in faith, and had but just begun to believe in the power and protection of Jesus, we observed marks of mildness, thoughtfulness, and deep reflection, rather than indications of joy and gladness of heart. The countenance of Sodnom, whose features are those of a genuine Calmuc, but manly and expressive, seems to show a gentle and contemplative mind. The Lord has granted him true grace and a living faith. He is truly humble in heart; and with his humility he combines a truly apostolical zeal, fearing neither reproach nor danger, but ever desirous to promote the deliverance of his countrymen from the chains of darkness, and to show them the same way to the Saviour which he himself has found. As the next to him in experience and grace, I may mention his wife. She is of a very mild and quiet disposition, and does not speak much; but her expressions remind us of what is recorded of Mary;

'She kept all these things, and pondered them in her heart.' Indeed, there are several among them, who, when they walk with their teacher along the coast of their island, might say to him, as the eunuch said to Philip, 'Here is water; what doth hinder us to be baptized?'

"During the first days after their arrival, almost the whole of the congregation of Sarepta went to see these dear emigrants, and to bid them welcome. As the weather proved remarkably fine, aged brethren and sisters, widows and hoary-headed men, were seen grasping once more their pilgrim's staff, and creeping along the road towards the kibitkes, which stood about three English miles from hence, that they might with their own eyes behold this work of God. We were particularly affected with what happened to a venerable brother named Steinau, eighty-three years of age, and one of the first settlers at Sarepta. He, like other aged fathers of this place, never forgets its pristine destination to be the means of introducing the gospel to the Calmucs. For this he had offered up his daily prayers, and he now desired to see the firstlings of that heathen nation. He, therefore, seized his staff, which he had long ago laid aside, and, by the help of a friendly conductor, reached their camp. After beholding them, and hearing them, in their own language, sing verses relative to the sufferings, death, and redemption of Jesus their Saviour, he returned home, thanking and praising God; and two days afterwards he closed his eyes, and departed in peace."

The kibitkes of the Calmucs were, at first, erected on the banks of the Wolga, but they were subsequently removed to an island in that river, in order to obtain better pasturage for their cattle, and

to avoid the troublesome visits of their pagan countrymen, of whom there are many in the vicinity of Sarepta.

"It has been but seldom," adds Mr. Reichel, "that the ice in the Wolga was sufficiently strong to allow us to walk across it, the winter being unusually mild. I have attempted it only twice, in company with some other brethren, before the block-house, which the missionaries are to inhabit, was put up. Sodnom entertained us very hospitably in his kibitke, with Calmuc tea. This, however, is not to be compared with that in use among us. It is brought from China, and is of a very coarse kind, being pressed into heard cakes, something like oil-cake, and thus sold. A piece being cut off, is thrown into an iron pot, and boiled.—The tea by itself, yields an unpleasant decoction, like soap-lees; but by an admixture of fat and salt, it becomes a strengthening and nourishing kind of broth, the colour of which resembles that of chocolate made with milk. The Calmucs can bear hunger and fatigue many days, if they can only get a cup or two of this sort of tea. If the cooking of it be cleanly, and the fat, which is commonly mutton, be fresh, the taste is not disagreeable. Though I had never tasted it before, I was able to drink a whole cup of it without disgust. The wooden bowls, out of which the Calmucs drink this tea, hold about three or four cups of the common size.

"We had not been long with Sodnom, before the other inhabitants came out of their kibitkes to welcome us. I had brought a large wheaten loaf with me, and distributed it among them, as they, according to their custom, sat on the ground.—Nothing like a chair or stool is found in their tents; but they provided us with saddle-cloths and skins

to sit on. During our friendly meal, men, women and children were engaged in smoking tobacco, and much conversation took place; but when the repast was finished, they all laid down their pipes, folded their hands with great devotion, and sung several hymns in the Calmuc language. We were deeply affected by the simplicity and earnestness with which the whole was conducted, and took an affectionate leave of the poor people.

“Oh! what a contrast was this to a meal at which I was once present, when I visited a heathen Calmuc family in the Steppe! Brandy having been distilled in a sort of kettle, plastered all over with clay and cow-dung, the father of the family stepped forward, and began to draw off a portion, performing many singular ceremonies. First, he threw a spoonful out at the chimney, then some drops out at the entrance, and some behind his back, with a view to expel all evil spirits. His grimaces filled me with such disgust, that I lost almost all appetite, and the little that remained entirely quitted me when the filthy mess was put to my lips, the smell of which annoyed me all the day.

“The presence of the Calmucs has been the means of much blessing and refreshment to this congregation. When, on the second Christmas holyday, a report was made of the manner in which these firstlings had celebrated the incarnation of our Lord with their teachers; and thus, for the first time, the Saviour of the world, manifest in the flesh as an infant in the manger, had been adored and greeted with hymns of praise and thanksgiving by a portion of the Calmuc nation, all present were deeply affected. In all the solemnities of the season, and those of the new year,

these dear people were remembered before the Lord, with fervent supplication, that he would complete the work begun in their souls."

From this pleasing and truly interesting scene, and from the contemplation of that dawning of heavenly light, which had been so long anticipated, and so anxiously desired, on behalf of the Calmuc nation, it is now a painful task to direct the reader's attention to an event of a peculiarly calamitous nature. The disappointment that arose must also be poignantly felt and deeply deplored, by all who are solicitous that the heathen may be given to our adorable Redeemer for his inheritance, and that the uttermost parts of the earth may be his possession.

On the 9th of August 1823, about one o'clock in the afternoon, a fire broke out in one of the out-houses of the tobacco manufactory at Sarepta, and spread with such rapidity, that no human efforts could arrest its progress. Within about four hours and a half, the whole of the buildings belonging to the manufactory, the apothecary's shop, the warden's house, the two large houses of the single brethren, with all their shops and farming premises, and twenty-four dwelling houses, were laid in ashes. About three-fourths of the settlement were thus destroyed; and twenty-eight families, seventy single brethren, and about twenty families of workmen and servants, were deprived of their habitations. It is worthy of remark, however, that when the fire had reached the most dangerous place, and had nearly caught the out-buildings of the minister's house, the progress of the devouring element was providentially arrested; or, it is probable, that in half an hour more the whole settlement would have been changed into a heap of ruins, and its in-

habitants left without a home. "But our gracious God," says Mr. Reichel, "who found it needful to treat us with paternal severity, would yet, according to the purposes of his love, not lay a heavier burden upon us than we were able to bear; but preserved to us our beautiful church, and so many dwelling-houses, that, on the 10th of August, all the inhabitants, both members of the congregation and strangers, could be provided with a place of refuge."

But while the missionaries at Sarepta rejoiced that the power of the gospel had, at length, been felt and acknowledged by some individuals of the Calmuc nation, they conceived that the government would readily grant them permission to baptize their converts; and in future to collect and instruct such heathens as were disposed to hearken to the gospel. To their great surprise and disappointment, however, this was refused; on the ground, that the sovereign, notwithstanding his good-will towards the brethren, has no power to alter an old ecclesiastical law, which ordains, that none of the heathen within the Russian dominions, shall be permitted to receive the rite of baptism from any other than the clergy of the Greek church. In consequence of this decision, the Calmucs who were brought to the knowledge of the truth submitted to be baptized by these ecclesiastics.

CHAPTER XIII.

Edinburgh Missionary Society—Station formed at Karrass—Conduct of the effendis—Appearance of the plague—Reinforcement of the mission—Attention excited by a Turkish tract—Tour of Mr. Paterson—Extracts from his journal—The youth Katagerry—Land granted by the Russian government—Message from a Sonna prince—State of the people in that country—Opposition to the circulation of tracts and the progress of the gospel—Death of Mr. Brunton—Translation and printing of the Turkish New Testament—Visit to Astrachan—Translation of the prophetic and poetical books into the Persian language—Abandonment of the mission.

IN April, 1802, the Rev. Messrs. Brunton and Paterson were sent by the Edinburgh Missionary Society, on an exploratory mission to the countries lying between the Caspian and Black Seas. Having proceeded by way of St. Petersburg, they met with so many difficulties and discouragements, on their arrival in that city, that they almost despaired of obtaining liberty to travel through the Russian empire; but they, at length, unexpectedly found a friend in the person of M. Novassilzoff, a nobleman in the confidence of the emperor, and a lord of his bedchamber. Through his means, they immediately obtained the countenance and approbation of government. Passports were granted them, with full liberty to travel through the empire, and to settle in any part of Tartary they might think proper; post horses were ordered for their use; private letters of introduction were given them; and an open one was written by the nobleman now mentioned, recommending them to the protection

and attention of all officers in the country, civil and military. Under these auspicious circumstances, the missionaries proceeded on their journey, and were every where treated with kindness and respect. The magistrates of the places through which they passed were forward to assist them; and many private individuals, likewise, showed them the utmost hospitality. Having, at length, arrived in Tartary, they resolved to take up their residence in a village called Karass, containing upwards of five hundred inhabitants, all of whom were Mohammedans. It is situated on the east side of the largest of the five mountains called Besh-tor.

Judging it indispensably necessary, not only to their own comfort, but to the success of the mission, that they should be able to supply themselves with the necessaries of life, independent of the natives, they wrote to Mr. Novassilzoff, their generous friend at the Russian court, acquainting him with the situation they had chosen, and soliciting from the emperor a grant of land, and certain other privileges relative to the ransom of slaves from the Tartars; particularly that they should have a right to them until they were twenty-three years of age, with the view of training them up in the principles of the Christian religion, and instructing them in the useful arts of life. To this request they received a most gracious answer from his imperial majesty, who was pleased not only to grant, but highly to approve of their proposals.

Encouraged by these favourable circumstances, the Edinburgh Missionary Society, in April, 1803, sent out a new reinforcement of missionaries; namely, Messrs. Andrew Hay, John Dickson, John Hardie, Douglass Cousin, and Charles Frazer, several of whom were married, together with the family of

Mr. Brunton, consisting in all of fifteen persons. On their arrival at St. Petersburg, they met with the kindest reception from his excellency Mr. Novassilzoff, and other friends in that city. Having received letters of recommendation to the governors of the different provinces through which they were to pass, together with a government courier and interpreter, they set off for Karass; and, after a journey of about ten weeks, they arrived in safety in that place.

In the mean while, Messrs. Brunton and Pater-son had been diligently employed in learning the 'Tartar language, which differs from the 'Turkish chiefly in this, that the latter is enriched with numbers of words from the Arabic and Persic. Having written and circulated several short addresses on the subject of religion, they excited a great deal of conversation, on the claims of Christ and Mohammed, throughout Circassia and the neighbouring parts of Tartary. Some of the effendis, or doctors, frankly confessed that they were unable to answer the arguments of the missionaries; but still they showed no inclination to embrace the truth, and were even averse to enter into any kind of discussion concerning the evidence of their religion.

The priest of the village, named Abdy, was particularly thoughtful; his mind was sometimes so perplexed that he could not sleep; he even acknowledged to the missionaries the truth of Christianity. One day, in talking with some people who were connected with the missionaries, he advised them to read the Bible carefully, and to satisfy themselves as to its truth while they were young. "As for me," said he, "I am a poor, old, miserable man. I know not what to believe. I cannot say that I

am either of the one religion or the other. I stand between the two, and am distracted with doubts and uncertainty." At another time, when speaking of the cheerfulness with which they should obey the will of God, he said, "Jesus Christ hath shed his blood for you, and why should you grudge to do thus much for him?" When conversing with the missionaries, he spoke in a similar style; but it was said, he had been heard to declare, it would have been well for him had he never seen the New Testament. He travelled through the whole country, visiting the doctors and effendis, in order to obtain answers to the objections which the missionaries raised against his creed; but instead of having his difficulties removed, his statement of them rather tended to excite doubts in the minds of some of his learned brethren.

He himself possessed a sound judgment, was eloquent, very inquisitive, and rather of a suspicious temper. Though, in the early periods of his life, he might have received his religious sentiments without much examination, yet now nothing but the strongest evidence could induce him either to embrace new opinions, or renounce his old principles. Still, however, through fear of the chiefs, and the love of this world, he continued to exercise the office of a priest among his countrymen. He seemed, indeed, to have persuaded himself, that, on account of the peculiar circumstances in which he was placed, God would not condemn him for professing a religion he did not believe.

In the summer of 1804, the plague began to make its appearance in the neighbourhood of Karass; but as the Mohammedans, from their abuse of the doctrines of predestination, seldom think of going out of the way of that dreadful disorder, or

using precautions against it, so they were at great pains to conceal its approach from the missionaries and the Russians. Some of the chiefs even threatened to put any person to death who should inform the missionaries of it; and when the Russian general sent some officers, with a party of Cossacks, to inquire concerning it, the Tartars positively denied that they knew any thing about it, though at that very moment it was raging in a village at no great distance.

To add to the general distress, war now broke out between the Russians and Kabardians. Many of the former were, in various places, murdered by the latter; and though they repeatedly came to an agreement, yet the barbarians were so regardless of their oaths, that they broke them the first opportunity. These disastrous events could not fail to create in the missionaries much anxiety and distress. Every day brought them new and alarming reports. The whole family, men, women, and children, sometimes slept with their clothes on, ready to flee in case of danger; and, more than once, the dread of an immediate attack drove them to the woods.

On one occasion, a plundering party of Kabardians carried off three of their horses; and, it was said, they expressed a strong desire to get the native children into their possession: in consequence of these circumstances, the missionaries judged it expedient to leave Karass for the present, and retire to a Russian fort, about thirty-two versts distant. It is scarcely possible to conceive the concern which the inhabitants of the village manifested at their departure. Nine Tartars, with carts, went with them to the fort, and Islam Geng, the sultan, who had uniformly shown himself their warm and

decided friend, accompanied them almost the whole of the way.

In May, 1805, the society sent out four new missionaries to Tartary, namely, John Mitchell, Robert Pinkerton, George M'Alpine, and James Galloway; two of whom, previous to their departure, had learned the art of printing; and, besides other useful articles, they took with them a printing press and a fount of Arabic types, which is the character generally used in that country. On their arrival at Karass, whither the other missionaries had again returned, they lost no time in erecting the press, and in employing that powerful engine for the propagation of Christianity in the country.—The first work which they printed, was a small Turkish tract against Mohammedanism, written by Mr. Brunton, who appears to have possessed a very correct knowledge of that language. As a proof of this, it is not unworthy of notice, that many alleged that the tracts circulated by the missionaries were not written by any of themselves, but must have been the work of some Turk, whom they employed for that purpose. Others insinuated that Mr. Brunton was not an Englishman, as he pretended, but some renegade Turk.

On the publication of this little work, it created no small sensation in the country, particularly among the effendis. One who had visited the missionaries a considerable time before, with a view of converting them to the Mohammedan faith, was not only shaken in his sentiments, but was so troubled in his mind, that, for some nights, he was scarcely able to sleep. He had travelled through Syria, Arabia, Egypt, and other countries; and was one of the most learned and respectable doctors in all that quarter. At first he was extremely

bitter against Christianity, but after he became acquainted with the missionaries his violence abated; and, for some time past, he had been so friendly towards them, that some of the more zealous Mohammedans threatened to kill him, on account of his attachment to them. Several other effendis, of the first rank in the country, made no secret of their suspicions respecting the truth of their own religion.

In the summer of 1806, Mr. Paterson made a tour in the Crimea, to distribute Tartar Testaments and tracts. Leaving Karass on the 10th of May, accompanied by one of the ransomed youths, he proceeded towards the peninsula, through the steppe between the Kuma and Tscherkask, on the Don; visited Rostof and Mariapol, on the sea of Azoph, entered the Crimea at Perecop, traversed it southward by Koslov and Sympheropol, then eastward by Theodosia, or Kaffa, and Kertch; whence crossing the straits of Jenicola to the isle of Taman, they returned homeward by the Kuban; reaching Karass in safety, on the 18th of July. Though Mr. Paterson's health was considerably injured, by the fatigue of travelling and the state of the weather, his spirits were continually revived, and his thanksgivings to God called forth by the reception which he and the object of his journey met with, not only from the friends of the Bible Society, of whom there were many, but by the population of every description. Wherever he halted, he was surrounded by multitudes, pressing with eagerness for copies of the word of life; disappointed if their wishes were not instantly complied with, and not to be repulsed till they had gained their object.— Sometimes, from the top of the cart on which he rode, in the market places of the towns, or in the

midst of an open place, he would stand for hours together, talking to the listening and wondering people, concerning the great truths contained in the sacred volume which he was about to put into their hands. At other times, he would sit in the midst of a group, at the foot of a tree, and read to them portions of the Scriptures, unfolding their meaning as he went along; addressing them on the value of their souls; or replying to the questions and objections which were suggested to them by what he said.

The following extract from his journal will be read with peculiar interest:—

“At a village between Mariapol and Perecop, a number of people, among whom was the head man of the village, came with a young mollah, and begged a New Testament. I gave him tracts, but he earnestly begged a Testament. He said he would read it in the Mejed, and pray for the welfare of my soul. I told him that the effendis would not allow it to be put into the Mejed, or to be read there; but the people insisted to the contrary, and said that the house belonged to them, and not to the effendis. After some conversation, I solemnly addressed the young mollah, and delivered the New Testament into his hands. He went away very happy. The head man also begged a tract and a Testament for his son; and the people of the village urged me to stay with them some days.

“At this place, my young friend Shattuse, (who three days before had received a New Testament,) came up to me on horseback, saluted me after the eastern manner, and kissed my hand. He had brought his New Testament bound in his bashluk, or covering for the head, and I suspected that he had been ordered to give it me back. But how

agreeably was I disappointed to hear him tell me that he loved the New Testament; and that he had left his mother's house, and was determined to follow me wherever I went, and become my son! He said his friends and the mollahs had advised him to do so. He accordingly proceeded with me on my journey through the other villages.

"At Koslow, sitting and musing in my lodgings on the obstinacy of Mohammedans, and revolving in my mind the best means to employ in order to induce them to receive the truth, there came in a company of Jews, and sat down at my side, and entered into conversation with me on religion. I spoke to them, and read portions of the New Testament to them. One of them opened a copy, and read to his countrymen two or three chapters. He read it with ease, and earnestly requested that I would give it to him. I told him it was the New Testament; that I had brought copies of it to give to Mohammedans; and that I was afraid, should I give it to him, that he would not read it, as it contained the history of that Jesus whom their forefathers crucified, but whom we believe to be the promised Messiah, and the Saviour of the world. He said that if I would give it to him, he *would* read it, and stood as much in need of it as the Mohammedans did. His brethren also made intercession for him, and said, 'We wish ourselves to learn what is contained in the New Testament.' After some hesitation on my part, but anxiety on theirs, I thought it might be of advantage to the young man, and therefore gave it to him, and exhorted him to read it. Several more Jews who could read Turkish came forward, and made the same request; but I was obliged to refuse them. One, however, was peculiarly urgent, and would not go away, and

used many arguments to induce me to give him one, but for a long while without effect, my whole stock being now reduced to eight copies. He at last said, 'Give me this book; it had been good for me that I had never seen it, unless you give it to me; it may be of eternal advantage to me.' After such expressions, I could not withhold it from him any longer, but gave it to him as the word of God, and exhorted him to read it. Here, truly," adds Mr. Paterson, "there is a field for Bible and Missionary Societies: the first, in putting the Holy Scriptures into the hands of the people; and the last, for explaining them, and preaching the gospel of Christ in simplicity and truth." During this tour, also, he found at Bakcheserai, a Tartar translation of the Old Testament, which he sent to Astrachan.

Agreeably to the plan which they had proposed to the Russian government, the missionaries began, at an early period, to ransom some of the Tartars who were in a state of slavery, particularly some young persons, with the view of training them up from their early years in the principles of religion, and teaching them the useful arts of life; by which means, they hoped Christianity would be most effectually propagated in the country. Several of the ransomed now professed to embrace the gospel; and, as their conduct fully corresponded with their profession, they were solemnly baptized in the name of Christ. Among others who embraced Christianity, Katagerry, the son of one of the neighbouring chiefs, deserves particular notice. He was lineally descended from the kahns of the Crimea, and was allied to some of the principal families in the east.

Having become acquainted with Mr. Brunton,

soon after the missionaries arrived in the country, he early formed a particular attachment to him.—Interested by his fine appearance, his superior talents, and his engaging manners, Mr. Brunton, on the other hand, was eager to instruct him in the principles of Christianity; and, though he had been educated by a priest, it was not long before the ingenuous youth perceived the vast superiority of the gospel of Christ to the religion of Mohammed. Having, at length, openly avowed his belief of Christianity, he was baptized by the missionaries; and, from that period, he was steadfast in the profession of it, notwithstanding the persecution he suffered from his relations, and the derision with which he was loaded by his acquaintance. Some of the chiefs even threatened to kill him, unless he should return to the faith of his ancestors. On other occasions, they endeavoured to gain him by the liberality of their promises; but neither promises nor threatenings, neither harsh nor gentle treatment, made any impression upon him.

Katagerry, however, was not merely steadfast in his adherence to the Christian faith; he was also zealous in spreading it among his countrymen. He lost no opportunity of recommending it to their attention; he boldly defended it when it was attacked; he argued even with the mollahs and effendis, and laboured to expose their absurd opinions, and their wicked practices, to the view of the poor deluded people. This interesting youth afterwards entered into the Russian service; but though, by this means, he was separated from the missionaries, he still retained a strong attachment to them; and wherever he went, was eager to spread the knowledge of Christianity.

It has already been stated, that the missionaries

obtained a grant of land from the Russian government, soon after their arrival in the country; and, at their desire, a person was now sent to Karass, to measure off the ground which they had chosen, amounting in all to six thousand dessatines. Of this, a topographical description was transmitted to the minister of the interior at St. Petersburg, with a request that certain privileges, which were deemed essential to the prosperity of the mission, might be granted them. With the view of forwarding this important measure, it was found necessary for one of the missionaries to visit that city. Accordingly, Mr. Mitchell proceeded thither in May, 1806, and happily succeeded in obtaining all the immunities which they desired. By one article it was declared, that they should be exempted from all personal and landed tax and charges, for the space of thirty years; that, at the expiration of that period, they should pay yearly fifteen copeeks for each dessatine of land fit for cultivation; that, in future, they should be subject to no other public charge and impost whatever; and that they should for ever be exempt from civil and military service, and also from military quarters.

By another article it was provided, that the internal affairs of the settlers, respecting religion, the management of their land, their property, and their police, should always be subject to their own direction, or that of a committee chosen by them; and that this committee should have the power of granting passports to all members of the settlement, who wished to travel into the interior of the empire, or to go abroad. This last was a privilege which had never been granted to any foreign colonists but themselves. The exemption from taxes for thirty years was double the period that any

other settlement enjoyed; and while the united brethren at Sarepta pay for every dessatine of land they have, whether good or bad, the missionaries at Karass had to pay only for those parts which are fit for cultivation.

In April, 1809, the missionaries received a message from a Sonna prince, requesting them to send some person to instruct his people in the principles of the Christian religion. The Sonna country lies about seven days' journey from Karass, and is said to contain upwards of fifty villages or towns, and about two hundred thousand inhabitants, who, it seems, are professed Christians. They believe, we are told, in one God, and in Jesus Christ as their only King and Saviour. They pray that God would bless them for Christ's sake, and continue to them the privileges which their forefathers enjoyed. They baptize their children four or five days after their birth, by washing them all over the body.— They devote the sabbath to purposes of religion; and, when they swear, they wish they may be turned to the left hand of Christ at the day of judgment, should their oath be false.

In their churches, however, they have images, some of which they say were formed by the power of God. In one of them there is the figure of a young horse, which, according to them, was produced in this miraculous manner. They have, likewise, in their places of worship, a number of large books, which their priests read, but do not pretend to explain; their religious services consisting chiefly of singing and praying. Their priests are allowed to marry; and, when they officiate in public, they are arrayed in long garments, richly ornamented with silver and gold. They inoculate their children with the small-pox on the crown of

their head. From these circumstances, the missionaries concluded that the Sonnans were Greek Christians, and that probably they had once belonged to the Georgian church. They had long been anxious to visit them, with the view of learning more particularly the state of religion among them. Mr. Paterson had already made an attempt to penetrate into that part of the country, but was obliged to return without accomplishing his design; and, from the distracted state of the neighbouring tribes, it was at present deemed unadvisable to renew the attempt.

In March, 1810, the whole number of persons belonging to the missionary settlement at Karass amounted to thirty-nine. But, besides those more immediately connected with the mission, there were in the settlement one Mohammedan and two German families; and, after that time, their number was considerably augmented.

The missionaries had now circulated a considerable number of tracts through the country, and, by this means, had excited a spirit of inquiry among the people. The chiefs were, however, hostile to their circulation, and prohibited their subjects from reading them, under the severest penalties. The Mohammedan tribes, to the south of Karass, displayed the most furious enthusiasm in support of their religion. Inspired with a fierce zeal, they threatened destruction to all who bore the Christian name. Paradise, with all its sensual delights, was preached up with more than ordinary earnestness by the effendis and mollahs; and, in consequence of this, a considerable number of the people had already sacrificed their lives. The missionaries were, in a particular manner, the object of their rage and malice, and they had lately employed

means to destroy them ; but owing to certain unforeseen causes, and the overruling Providence of God, their malicious designs were happily disappointed. Though their enemies acknowledged that they were quiet and inoffensive, they complained that they were zealous in endeavouring to seduce the people.

The Tartars, to the north of Karass, seemed no less determined to oppose the labours of the missionaries, and the progress of the gospel. The chiefs and the effendis had, of late, several meetings, to take the affairs of religion into consideration. They passed various laws against those who neglected to attend prayers at the muschid ; and they appointed some of their number to visit the villages, and see these laws carried into execution. About sixty young men, in a village a few miles from Karass, were learning to be priests, in order to obstruct more effectually the progress of the gospel ; and the schools throughout the country were crowded with scholars, as the chiefs, who were particularly hostile to the progress of Christianity, earnestly advised the people to have their children taught to read, that they might be able to withstand the arguments of the missionaries, and defend their own religion. The common people, however, though much intimidated by these proceedings, were not insensible to the violence of the means which were used ; and several of the effendis complained, that they did not meet with the same respect from them as formerly.

In March, 1813, Mr. Brunton departed this life, after a painful illness of several weeks. Happy should we have been, could we have spoken of his character and conduct with unqualified approbation ; but though he was certainly a man of a vigorous un-

derstanding, and possessed a great facility in acquiring languages, as well as various other qualities which fitted him to be a useful missionary among the heathen, yet it cannot be denied that there were faults in his character, which more than counterbalanced these excellencies; and, indeed, towards the close of his life, his conduct was a disgrace to the cause in which he was engaged. It is painful to record such circumstances; but it is demanded by impartiality. Let not the infidel triumph in the fall of Brunton; let the Christian shed a tear over his memory; and "let him that thinketh he standeth, take heed lest he fall."

It is proper here to add, that Mr. Brunton, soon after his arrival in the country, began to translate the New Testament into the Turkish language, or rather the language of the Nogoy Tartars, which is a dialect of it, and which he thought would be understood by most of the Tartars who could read, from the banks of the Volga to the shores of the Euxine Sea. In carrying on this work, he derived essential assistance from the translation of the New Testament in the Turkish, by Dr. Lazarus Seamen, which was published in England about the middle of the seventeenth century. This work he completed before his last illness commenced; and it is gratifying to add, that the printing of it was finished a few weeks after his death. Other cases of mortality had occurred. In the course of little more than twelve months, no fewer than six persons were carried to the grave, thus greatly reducing the band of missionary labourers. But the mission was afterwards reinforced.

In August, 1813, the number of the inhabitants of the missionary settlement at Karass amounted to one hundred and sixty-five persons; namely, twen-

ty-five British, six of whom were missionaries, eighteen natives, and one hundred and twenty-two Germans. Since the establishment of the mission, twenty-seven natives had been ransomed, ten of whom had been baptized. Of this number, five had died, some of whom, there was reason to hope, departed in the faith of Christ. One of the baptized, and four of the unbaptized, had run off to the Kabardians.

As soon as the weather permitted, in the spring of 1814, Messrs. Dickson and Galloway were sent to visit Astrachan, where they remained two months, endeavouring to excite the attention of the Mohammedans in that city to the gospel. In June, they returned to Karass, where the other missionaries had again settled.

Scarcely, had they got home, when, in consequence of the urgent request of the Russian minister of the interior, at the express desire of the emperor, who had uniformly manifested a cordial interest in the success of the mission, the brethren despatched Messrs. Mitchell and Frazer to Orenburg, on the lines of Siberia, to look out a more eligible station than Karass. At Orenburg, the lieutenant-general of the province received the missionaries with kindness, and seconded their views with his personal influence. A piece of ground was soon selected, of which a free grant was made by the Russian government to the mission, with a view to its secure and permanent establishment.

In May, a letter addressed to all the missionaries, was received by the brethren at Karass, from two of the principal effendis in the Kabardian country. They begged an Arabic and a Turkish Testament, and used among others the following remarkable words:—"We are friends to the saved of

Jesus, and to the lovers of his glory. We wish to see the statutes of the New Testament, and to compare it with the Koran. All who keep the statutes of the New Testament we hold as friends." This request was joyfully and liberally complied with. The prospects at this time were more encouraging than at any former period.

All the missionaries, with their families, continued to reside at Karass, the original settlement, until June, 1815, when a division of them took place, for the purpose of occupying the station at Orenburg, and another at Astrachan. Messrs. Paterson and Galloway remained at Karass; and their attention was chiefly confined to the education of the ransomed natives, and the conduct of affairs in the settlement. In the mean time they endeavoured to circulate tracts and copies of the Scripture around them. The ransomed natives at Karass were said to pay attention to their education; and such of them as had received their freedom and been baptized, conducted themselves with propriety.

The young sultan Katagerry came to St. Petersburg during the summer of 1815, when he resided for some time under the eye of Messrs. Paterson and Pinkerton, who had the happiness of seeing and testifying that his conduct was in all respects that of a Christian. Having obtained his discharge from the military service, he was induced to visit England and Scotland, in order to qualify himself more fully for Christian usefulness among his countrymen. He accordingly went to London, in 1816, and prosecuted his studies there for some time with great diligence.

In 1830, Mr. Glen, who was stationed at Astrachan, completed the translation of the prophetical

books into Persian. It had been delayed by the confusion arising from a violent attack of cholera morbus. Of this awful visitation Mr. Glen writes, on the 27th of August, when the disease, having continued its ravages for twenty-eight days, had disappeared:—"Such a time the city of Astrachan never saw, in the memory of the present generation at least, as has elapsed since the 30th ultimo; at which date it was ascertained that the cholera was on the turn. The greater part of that period, business was, in a manner, completely suspended at the bank, the bazaar, etc.; the shops were almost all of them shut; and a universal gloom sat on the faces of the inhabitants, as they passed through the streets of the city. Out of not more than about forty thousand inhabitants, it is calculated that from five thousand to six thousand must have fallen victims to it in the city alone, and that about one-half of the adults have been more or less affected by it. Some were cut off almost instantaneously, and multitudes in the course of six or eight hours; while others, after appearing to be in a state of convalescence, relapsed, and were carried off. It is said, that on one day five hundred were interred, and on another four hundred and eighty."

In their report of 1833, the directors of the Scottish Missionary Society, allude to the necessity they felt for reducing their scale of operations, and to their consequent resolution to relinquish both the stations in Russia. "The mission at Karass," they say, "has now existed for thirty years; but when the directors considered the little fruit that has attended it during so long a period, and the small prospect of success which it presents for the future, they felt that this was one of the first sacrifices which it became them to make. The station

at Astrachan was, in a great measure, relinquished seven or eight years ago, when most of the missionaries returned to this country. Mr. Glen only was left to carry on a translation of the poetical and prophetical books of the Old Testament into Persic, on account of the British and Foreign Bible Society; but as his engagement with that Society is expected to terminate about the close of the present year, the directors have, for the same reasons as have induced them to give up Karass, resolved to relinquish Astrachan as a field of missionary labour."

There are two colonies of German settlers, one at Karass, and the other at Madchar, also near the Caucasus. They offer many opportunities for missionary labours among the numerous tribes of Tartars in the vicinity; and the agents from the German Society have been engaged for several years as ministers to the Christian colonists, and as missionaries among the Mohammedans. As yet they have not seen much fruit of their labours; but it pleases God to strengthen their faith and their hope. Frequent attacks of the savage inhabitants of the neighbouring mountains render these stations insecure and dangerous; but the opportunity there afforded of making known the word of life among these tribes, and some rays of a rising light among them, fill the missionaries with expectations of better days.

CHAPTER XIV.

Siberia—London Missionary Society—Station at Selenginsk—Religion of the people—Praying mills of the Buriats—Mongolian translation of the New Testament—Station on the Ona—Missionary journey—Favour shown by the Russian government—Interesting account of the convert Bardo—Letter from the Buriat youth Tikshie—Account of the convert Shagdur—Improved state of the mission—Conclusion.

THE London Missionary Society have a station at St. Petersburg, where much good has been effected under the Divine blessing; and another at Selenginsk, a town and military station in the government of Irkutsk, Siberia, and about four thousand miles east of the capital.

The people originally derived their religion from Thibet, and worship "Dalai Lama," or the Grand Lama, whom they believe to be a heavenly, if not a divine being; but, like heathen in all ages, they have numerous other objects of religious homage. Their worship is associated with no sanguinary rites; but abounds with external observances, many of them very absurd, which the people themselves acknowledge to be burdensome and disagreeable; but these ceremonies are considered, on this account, as being the more meritorious. A portion of the people still profess Shamanism, which is supposed to be the most ancient religion of the country, and consists chiefly in the worship of fire, and in reliance on amulets. It also differs from Lamaism, inasmuch as it derives no support from an order of priests, or from any regular outward observances. Many of the Lamaists, es-

pecially the priests, are zealous, and have been very successful in making converts from the Shamans.

The following practice illustrates their predominant characteristic. The Buriat procures a prayer, written on a long slip of paper and suspends it where it will be moved by wind or passengers, or rolls it round the barrel of a small windmill, which keeps his petition in motion, and satisfies his conscience that it is acceptably offered to the god.—These praying mills are very numerous; and they have various other modes of worship equally suited to their indolent habits. Indeed, their whole system is a delusion, and their services are unmeaning forms. Their restraints from animal indulgences are confined to the short time spent in their temples; from which they return to commit “all uncleanness with greediness.”

They speak the Mongolian language, but their books are in an unknown tongue. The Selinginsk Buriats are in the centre of all the Buriats on the east side of Baikal Lake, and are estimated at about fifteen thousand; they have ten temples, and not less than two thousand lamas, or chief priests.—The Chorinsk tribe are distinguished for their wealth. They are divided into eleven tribes, inhabiting the country easterly of Selinginsk, are estimated at thirty thousand, and have only four temples, and scarcely two hundred lamas. Upwards of one hundred thousand males belong to the nation of Buriats.

The Rev. Messrs. Stallybrass, Swan, and Yuille, arrived in 1819, and this mission, first commenced at Irkutsk, has received the full approbation and aid of the Russian government.

The missionaries frequently visit the Buriats in

their different hordes, following them in their various wanderings, visiting their temples, distributing the gospel and tracts, and otherwise communicating Christian instruction. Of the manner in which they were received, soon after their arrival, Mr. Swan wrote :—"The Buriats are every where receiving the gospel and tracts with avidity, and are daily coming to us for them from all quarters, and from a distance of hundreds of versts. We have likewise daily applications for medicine and advice; and our being able to prescribe simple remedies, and furnish medicine for some of their prevailing diseases, has contributed not a little to secure their good opinion of us; while we have, at the same time, the finest opportunities for distributing the word of God. The lamas, or priests, themselves, not only come for the gospel, but are sometimes seen sitting at the door, reading it to a listening audience of their own people."

Of a new opening for a missionary, the report for 1823, states, that "a large district round Nerchinsk is inhabited by the Tungusians, a people who are not in possession of a written language of their own. Their neighbours, the Chorinsk Buriats, have introduced among them books relative to their superstitions, written in Mongolian, which the Tungusians are, at length, able to read and understand. Thus the way was prepared, by the zeal of the Buriats themselves, for the dissemination of Christianity among the Tungusians, who will now be able to read the Mongolian Scriptures circulated among that tribe, which otherwise, from their ignorance of letters, would have been to them a sealed book."

The Mongolian translation of the New Testament was completed during the year 1826, and

considerable progress was made at that time in a version of the Old Testament. The importance of this work will be felt when it is considered that the Mongolian dialect is spoken and understood, not only among the Buriats, but extensively in Chinese Tartary, and in a south-westerly direction, among the inhabitants of all the intermediate country, from Selinginsk to Thibet. The Mongolians Proper are subjects of the Chinese empire, and the Kalkas and Eluths, also under the same government, use the same language.

Mr. Stallybrass has visited more than once a missionary station which has been formed on the Ona, availing himself of such opportunities as occurred of preaching the gospel to the people. In that quarter the lamas are zealous in their attempts to make proselytes among the Shamans. The people in this part of the country appear to be less under the influence of prejudice than the other Buriats.

Towards the close of the year 1826, Mr. Swan visited a tribe of Buriats, who inhabit that part of the country which lies along the shores of the Baikal, near the mouths of the Selenga. He conversed with the taisha and principal people, endeavoured to direct their minds to the importance of education, and informed them of the existence of a seminary for Buriat youths at Selinginsk. They were fully aware of the importance of learning to read and write Russ; and several of them seemed inclined to send their children to the school, but were prevented on finding that the missionaries sought no remuneration for the instructions they impart. A plan of doing good disinterestedly they considered as justly liable to suspicion.

The society has been placed under great obliga-

tions to the Russian government for the favours shown towards this mission. When several missionaries left St. Petersburg, on their journeys to Siberia, nothing could exceed the demonstrations of its favourable sentiments towards them. Messrs. Stallybrass and Rahmn, when on their way to Irkutsk, had an interview with the emperor Alexander at Moscow, by his imperial majesty's express desire; and on this occasion he assured them that every possible facility would be afforded on their journey, and that his prayers should ascend to God on their behalf. Through their whole route they were consequently received and treated, by persons in authority, with the utmost attention and respect. Similar orders were subsequently given, and similar attention shown to Messrs. Swan and Yuille, on their journey from St. Petersburg to Selinginsk. The emperor also caused an imperial ukase to be issued, assigning the land granted by him for the use of the missionaries; and gave a handsome sum for defraying the expense of the mission buildings at Selinginsk. He also gave the missionaries a special permission to teach the people to whom they had been designated, and to prepare a translation of the Scriptures in their language. This work being completed within the last few years, the emperor Nicholas granted permission to print the same at the society's mission press at Selinginsk. His imperial majesty, in other important respects, also manifested his favour to the mission in Siberia.

More than sixteen years had elapsed from the time that the first missionaries to the Buriats left the imperial city, on their way to the barren wilds of Siberia, when pleasing indications of piety were furnished by a youth named Bardo, who was about

seventeen years of age. He was providentially brought from a distant district, and had been received into the school. From his manner and dialect he was as a Galilean among the other boys, and soon became an object of ridicule with them. His application to learning was, however, uncommonly great,

On his applying for baptism, his views appeared to be consistent. He was informed of what he must expect from his unbelieving countrymen if he became a follower of Jesus, and he soon began to experience it. Having left off the worship of idols, he was reproached and reviled, and turned out of their tents, yet by such things he continued unmoved. He talked much with the children of Mr. Stallybrass, and told them he believed there was but one God and one Saviour, his Son Jesus Christ. It was known that he prayed daily in secret; and that when mixing with his own people, he told them what he himself felt, and begged them to come and hear the truth for themselves.

On one occasion, he said, he thought it would be no bad thing for the cause of Christ, if their enemies should beat and trouble them; "for this," said he, "will make the more noise, and many may hear of it in this way, and be led to inquire what these things mean." Happy youth! little did he then know for what God was preparing his soul.

His open avowal of being a disciple of Christ, and his refusal to worship the gods of his fathers, had rendered him very obnoxious to the lamas and other zealous devotees. Towards the end of 1834, one of them beat him severely on the head, and serious illness ensued. After some weeks of suffering, he was removed to the tent of an uncle,

who lived in the neighbourhood, with the hope that the change might prove beneficial. On the skill of a native doctor failing, his friends, fearing he would die, began to talk of resorting to their heathenish rites, as the best means of saving his life. He would not, however, suffer any such arts to be used; and afraid lest any superstitious ceremonies should be performed, he begged leave to be taken back to the missionaries. To this there was a ready assent; it was said, that he was *theirs*, both body and soul; and thus his friends gave him up to live and die as a disciple of the Saviour.

On the morning of the day on which he died, perceiving that his end was approaching, Mr. Swan told him, as he had done before, that he must give up all hopes of getting better; and then had some very satisfactory conversations with him in reference to his faith and hope. "Should you die now, whither would your soul go?" "To heaven."—"Who will receive it there?" "God."—"On what Saviour do you trust for salvation?" With emphasis, "On Jesus Christ."—"If God had not, in his providence, brought you hither, to learn about that Saviour, what would have become of you?" "I should have lived in sin, and gone to hell when I died."

"Thus fell asleep in Jesus," says Mr. Swan, "one, whom I hope that we may regard as one of the first fruits of the Burial nation gathered into the Saviour's kingdom; and one who may be said to have fallen a martyr to the cause of Christ; for I have little doubt, in my own mind, that the blows on the head, which he received from the enraged lama, were the remote cause of his death."

“We endeavoured to improve the solemn event, for the benefit of his fellow-scholars and others; and many tears were shed, when he was laid in a grave near the spot where the remains of our beloved sister, Mrs. Stallybrass, await the resurrection. Tikshie, another of our dear young men, read over the grave, with a faltering voice, part of the fifteenth of the first Epistle to the Corinthians; and I spoke a few words to the people assembled, founded on the passage read. It was a touching circumstance, and, at the same time, one highly encouraging to our minds, to hear our converted Buriat, who firmly trusted in our Saviour, joining thus in the funeral service, while we committed to the dust the body of another young Buriat who had died in the faith.”

Another member of the mission thus speaks of a visit which Mr. Swan paid to Bardo, while with his friends, and of the closing scene of his life:—

“On Mr. Swan’s entering the tent where Bardo was lying, he saw that the boy’s friends had placed on the wall opposite him some of their charms, at which the sick person should look, in order to be cured; but Bardo, instead of being left in his distress to trust to these, had turned his back to them, and was lying in an awkward position, so that his eye might not rest on them.

“It was only till the following Friday, a little after mid-day, that he continued a sufferer here below. It was with feelings never before experienced, that I stood and gazed on him, going, as we trusted, so peacefully away to his Saviour. Death did appear to be robbed of its terrors. I think there was not one of us but could have laid down beside him, to have entered with him on the unseen glories of

eternity. None, but those who have been in similar circumstances with ourselves, can enter into the joy which we felt on seeing one who had been so lately in the greatest ignorance, and sunk in sin, not only led to seek Christ as the only Saviour, but enabled to place his whole reliance and hope on Him, and carried on to the end by the Saviour whom he loved."

About two years since the mission wore a more favourable and promising aspect than it ever did at any previous period. More recently still, it is stated, that several out of fifteen youths, who were under the instructions of Mr. Stallybrass, have given evidence of being truly converted to God.—One of these has for a considerable time acted as teacher in the school, and copyist to the missionaries. The work of grace, thus manifesting itself among these Buriat youths, first commenced in the family of Mr. Stallybrass, and he had also the pleasure of admitting three of his own children to the fellowship of the church.

To Mr. Stallybrass we are indebted for the following narrative, which is well adapted to stimulate the gratitude and the prayers of the friends of the missions. "Shagdur is the young man who has been the teacher ever since the school commenced here. It is now nearly five years since he came to me, and during the second year he gave evidence that he had paid great attention to the things which he had heard; as also, that impressions of the truth and importance of those things had been made upon his mind. He heard the truth and did many things gladly. I regarded him as a hopeful subject; and as such I have written of him, but nothing more. There was always evidently a reserve—an unwillingness to take the consequences

which an open and unreserved avowal of Christ before men might involve. As he had daily heard the truth, these impressions have, from time to time, been alternately revived, neglected, or stifled. As my beloved wife always took a great interest in him, and manifested great kindness towards him, her removal affected him much; and what he heard on the subject, both from brother Yuille (who visited the Khodon on that occasion) and myself, seemed to revive former impressions. But these disappeared; and during the last six months his case has appeared less hopeful than during any period for the last four years.

“But I knew not what was passing in his mind. He was striving with his convictions, determining to overcome them, and had returned to the worship of his idols, which, for some years he had relinquished. Oh, how easy to the Almighty Spirit’s agency are those things which are impossible with men! This, I trust, has been conspicuously displayed in his history. The word of truth has been applied to his heart with Almighty power; and all opposition, and difficulty, and fear of consequences, have vanished instantly. The change in him has been more immediate and palpable than in the case of the lad mentioned before; and probably for this reason, that he had sinned against more light and knowledge.

“The means by which he seems to have been awakened was a sermon (three sabbaths ago) from Rev. iii. 20, ‘Behold, I stand at the door, and knock.’ I felt much while speaking, on account of those at whose door Christ had been, as it were, ‘knocking’ for years, but who refused to admit him. In the evening, after service, he came to my study, looked very strange for a few moments, and then

burst into tears, and wept most bitterly. I began to inquire the reason, afraid to hope that it arose from any spiritual cause. He began by saying, 'The word of God makes all things manifest; this word I have long heard; I have been convinced of its truth, but I have been endeavouring to hide and stifle my convictions. Christ has long been knocking at my heart, and I have refused to admit him; but I can now resist no longer. What must I do to be saved?' Oh, those words, which were indicative of the anguish of his soul, were the sweetest sounds (from a heathen) which had saluted my ears ever since I left my native land. I referred him to the words of Paul and Silas to the jailer, with which he is familiar: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' 'And can I be saved by believing on the Lord Jesus Christ?' 'Undoubtedly.' 'Then henceforth may he be my only Lord and Saviour.' After some more conversation, I commended him in prayer to that compassionate Saviour, who, I trusted, had effectually knocked at the door of his heart, mingling my tears of adoring gratitude with his of distress, and, I trust, true contrition.

"Many things are feigned; but there was nothing of which I was more deeply convinced, than that there was no feigning here. Whatever be the issue, I think I shall never doubt his sincerity at the time. The state of his mind, and his conduct since, are highly gratifying. On the succeeding day he collected his boys around him, (in number fifteen,) told them of the change he had experienced in his mind; his regret that he should so often have been sinfully angry with them; and have used improper words in scolding them; exhorted them seriously to consider their state, and prayed

with them. The next day his father and sister came. With them he talked and prayed, by which they were affected, and wept. He sent a message by them to his wife and sister, to abstain from working on the sabbath, and from worshipping the idols, till he should come home. During the week he was desirous of going home, but circumstances prevented him. On Monday, in the next week, he asked to go home, but said nothing to me of the reason of it. When he came back on the next day, I learned that he had been home for the purpose of burning his idol gods.

“My children had some intimation of his intention to put them away; and my little daughter wrote him a note, requesting him not to sell them, as by that means he would cause others to commit sin with them. The following is a note which he wrote her in reply, (that is; a translation of the note):—

“‘Yes; I have done as I said I would. That I might no more transgress the command of the most high living God, who had mercy upon me when I was ‘dead in trespasses and sin,’ having prayed to God in the name of the Lord Jesus Christ to give me an unhesitating resolution, disregarding all which my friends pleaded, I have kept the word which I spake before God. Much was said against it, but at length I prevailed. The tempter came to me with various reasons for desisting; but praying to God that, having believed on the Lord Jesus Christ, I might have no more to do with him, my mind became calm, and the idols, which have so many years deceived us, I threw into the fire, with the table on which they stood.—Although my father requested some, I would not consent, but burned every thing except the iron,

brass, etc. The thought came into my mind also, (as you wrote.) that if I should give them to any other person, I should be the means of making him commit sin.'

"This has been done not rashly, I hope. Although the resolution was soon formed and executed, yet I believe the subject had often been meditated previously. There was no Jehuism in it; and yet there was no cowardice, or striving to hide it. Shegamuni's idols were never before treated so ungraciously here. It must be known; and it has already begun to excite much talking, and will, no doubt, expose him to much reproach. His disposition naturally is amiable, and rather timid and pliable; and when entertaining hope of him on former occasions, I have not unfrequently feared lest that peculiar disposition of mind should be a snare to him, and prevent decision. But in standing forward alone—a young man, without wealth or influence—in opposition to the voice and feeling of all his people—unassisted and unadvised—as the first to renounce idolatry, and destroy his idols, he has manifested a decision, a heroism, a strength of principle, which I did not expect from him. I do hope it is from a Divine principle. The first time I conversed with him after burning his idols, when I asked him if it was the case, his answer powerfully reminded me of Hosea xiv. 8, although he had never seen it; 'As I believe in the Lord Jesus Christ, what should I do with idols any longer?' He is now in his twenty-fifth year, and we entertain the hope that he may have been called, not merely to get to heaven himself, but to be an instrument in drawing others thither also. He, with the boy before mentioned, have applied for baptism.

"The next is Tikshie. This young man lived

about a year and a half with Mr. Swan, till his departure for Europe, in the capacity of copyist; and when our brother took his journey he was left at this station, where he has continued in the same capacity till the present time. He has manifested much depravity, and I was repeatedly provoked almost to dismiss him, though unwilling, hoping that the opportunities and privileges he had enjoyed might be blessed to him. When my dear brother arrived, I had no cheering accounts to communicate respecting one in whom he would feel peculiarly interested; and it was reserved for him to be the means of producing a serious impression, and exciting him to serious thought. As he is much more reserved than the former one, he says less; and as he is unmarried, and has no house, he has no idols of his own to destroy. But he has given more silent evidence of a change, and of having his heart much affected with the truths of the gospel. These two, for the last four or five years have been in the habit of daily listening to the truth; and we trust that what has appeared to be hid shall not be lost. The discourse of my brother which appeared to be the means of arousing him, two sabbaths ago, was from John vi. 28, 29. On the same occasion, a lad named Badma, about sixteen years of age, was alarmed. This lad had been under instruction about three years. He has, on several occasions, discovered a mind susceptible of impression. Sometimes convictions have appeared to be produced; but they have been like 'the morning cloud and early dew,' and have passed away without producing any permanent or saving change.— But on the occasion referred to, when Mr. Swan was preaching, his mind was so much affected by some things which were said, that towards the

close of the service he could not refrain from weeping and sobbing aloud. 'This was something quite new. He had no precedent for it, so that it could not be regarded as any thing like imitation. But we were induced to believe that he was alarmed on account of his sins. He was taken aside after the service, and asked what it was that affected him. He said, his sins were so great that he was fearful of the consequences; adding, 'Lord, save me!'—His friends, who live near, soon heard of his distress. His brother came to dissuade him from becoming a disciple of Christ, urging the persecutions, etc., to which he would expose himself. But these things seem not to move him. It was reported that his father was coming to take him away. He did come; and I took an opportunity of speaking with him on the subject, warning him against attempting to do any thing against the salvation of his son's soul. His words are deserving of being recorded. He said, 'His body is mine, but his soul is God's: I shall do nothing in the way of interfering with his religion:' and added, 'I suspect, after having lived here three years, he knows more of religion than I do.' I embraced the opportunity of exhorting him to consider for himself also.

"Thus, after a long period of awful silence and stillness, do I hope a shaking has commenced.—An alarm has been heard, and it has been communicated from one to another. Oh, may it prove to be the work of God, and not of us! These are the sweets of a missionary life. We need much prudence, and grace, and wisdom, that we may not mar the work of God. We are introduced into a new scene of labour and action. But we trust the God of all grace will grant us all necessary wisdom

and direction, and proportion his grace to our necessities. We trust that you, honoured sirs, and the friends of missions, will bear these lambs on your hearts before the Great Shepherd."

The following is an extract from a translation of a letter, addressed by Tikshie, the Buriat convert already mentioned, to Mr. Brown, of St. Petersburg:—

"You have heard, I suppose, that God has made less the number of us, who had, by his grace, been chosen from among the Buriat people, one who received the grace of God, and who loved Christ; so, on this account, I suppose, the Lord took him before us to the land of rest.

"We trust that he has departed from this world to be with Christ, as he hoped. If so, he now sees the good, which we see not; and the sound of the melodious praise offered to God, which we do not hear, I suppose that he hears. We trust that God will not further diminish our numbers, but rather we hope and pray that our little flock may be increased.

"Ah, dear Mr. Brown, please remember that your few unworthy brethren do desire that you may find an opportunity of coming to Siberia.—Your friend, our dear teacher, who shows our famishing souls to Christ's truth, and testifies to our darkened people the Saviour's name, is well; but, as we wrote before, he has but one body, and but one tongue and cannot be every where. We know, too, that those who dwell in bodies of clay are subject to many infirmities, weaknesses, and diseases. But, sir, why should I multiply words? I desire that you may enjoy peace in our Lord Jesus Christ. Also, I desire you to make known my love to those whom you know, who are in Christ. Wishing

you much happiness and peace from this quarter of Siberia, I remain your unworthy and weak brother,
“TIKSHIE, SON OF MERHASIE.”

At this time there were more pupils at the station than at any former period, their number amounting to fifteen. Their progress and conduct, in general, were encouraging. Their school-book was composed of the four Gospels and the Acts of the Apostles. Passages from these were daily read and committed to memory, and hope is cherished that the sacred word, thus stored up in their own minds, will not be without its effect on their hearts. They had gone through two scriptural catechisms, written by Mr. Swan, and were learning the second initiatory catechism, which had been translated by the eldest son of Mr. Stallybrass. He had also in hand the “Village Sermons” of the Rev. G. Burder, which it is hoped will prove, at some future period, a valuable treasure to many inquirers after truth. “I believe,” says Mr. Stallybrass, “it is the earnest and settled desire of both my eldest sons to be engaged in preaching the gospel to the Buriats; and this desire increases in proportion as their own views of Divine truth become enlarged and confirmed.”

Zealous effort was also making to give the people the Old Testament in their own language. Mr. Swan had brought with him the book of Genesis from St. Petersburg; it had passed the hands of the censor, and had received his approbation and recommendation for printing. Other parts of the sacred volume were likewise in hand.

Two of the elder Buriat girls also rank among the hopeful converts, and there are several other serious inquirers. All of them are young, except

two: the one a teacher, who has been five years in the employment of Mr. Stallybrass, and the other the former copyist of Mr. Swan; both of whom now give satisfactory evidence of a change of heart.

"It is delightful to mark their progress," says Mr. Swan, "and to witness how a beam of sacred pleasure lights up their features, when some new view of Divine truth breaks in upon them; some new point from which they can contemplate the love of the Redeemer. Last Lord's day morning, at our usual Mongolian service, I requested one of them to read the third chapter of St. John's Gospel; when he came to the words, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' his voice faltered, and with difficulty he read a little further; but when he came to the words, 'This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil,' his feelings completely overcame him, and his voice was drowned with sobs and tears.

"Shagdur pursues his active and useful labours with steadiness and zeal. A short time since, he performed a journey, in which he distributed a considerable number of books, and held many conversations with his countrymen; returning much encouraged, and anxious to be sent again among his brethren."

The Siberian mission, though always regarded with much solicitude by the friends of the London Missionary Society, required the exercise of great faith and patience, in connexion with the unremitting efforts of the esteemed brethren in the field, who were long called to labour in hope almost

against hope. Sixteen years passed away after the mission was commenced; some of the labourers were called to their rest and their reward, and no decisive fruits of good appeared to animate and support the survivors. But, at length, God, who in faithfulness has declared that his word shall not return to him void, thus granted them to see his pleasure prospering in their hands.

Other instances of the same kind might be mentioned, among which that of the South Sea mission is peculiarly conspicuous. A season of unprecedented success followed one of unprecedented trial and anxiety. Let, then, no man's heart fail him. The charge is still obligatory; "In the morning sow thy seed, and in the evening withhold not thy hand," while the motive supplied should still operate; "for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." The scenes of labour which now seem to promise least, may hereafter yield a plentiful reward.

Nor let it be supposed, that even in those cases in which missions have been relinquished, nothing has been effected. The result may be long concealed, and yet ultimately appear. Of this the following is among many interesting proofs. When the late excellent bishop of Madras, Dr. Corrie, was stationed at Chunar, a Roman Catholic visited him for religious instruction, and as there was not at that time any translation of the Scriptures to put in his hands, he selected some of the most important passages of the Bible, "and," says Dr. C., "according to the best of my ability, I dictated a translation of them, very imperfect it is true, to the poor man, who wrote it on a number of pieces of

loose paper." Of this applicant, however, he soon lost sight.

About twenty years after, the Rev. Mr. Wilkinson, of Gorruckpore, was called to visit a man on the bed of death, and was surprised by the extent of his acquaintance with scriptural religion, and the propriety of the feelings which he expressed in reference to the solemn situation in which he was placed. He asked an explanation, when the poor man produced the loose slips of paper on which he had written Dr. Corrie's translations.—On these it appeared that his soul had fed through life, and through them he died such a death, that Mr. Wilkinson entertained no doubt that he had passed into glory.

The effect of many conversations and addresses, which seemed to leave no trace, has yet to appear. Before the secrets of all hearts shall be made known, much unlooked-for good will doubtless be apparent. Meanwhile, it should be remembered, that the grand object contemplated by the spirit of missions, is the conversion of the world. When on this the eye is fixed, partial failure will stimulate to new efforts, while general prosperity will prevent discouragement.

How much is involved in the thought, There is a world to be saved through the instrumentality of Christian effort! To adopt the language of one; "What minister of Christ, what Christian, what philanthropist, can refuse to meet the claims which are thus urged? Here is the sphere, the appropriate sphere, where the minister may act worthy the heavenly commission of his Master; where the Christian may obey the command of Christ, and prepare for heaven; where the philan-

thropist' may wisely expend his charity to raise and bless mankind. Not to the Christian and the Christian minister alone would we put this question, Is there nothing here to stimulate you to effort? But to the philanthropist, the scholar, the statesman, the friend of political economy, we would put the question, Is there nothing here to interest you? Before you are six hundred millions of heathen, of your own species, whose influence is lost, and worse than lost to the world; who yield no revenue to its wealth, its intelligence, nor its happiness. We urge the question, Shall all this physical and moral power be lost? Is it no object to redeem and raise, to enlighten and save those wretched millions? Is it no object to create, as it were, a world of mind and of moral feeling: to prepare for endless life a crowd of immortal souls?

"As ministers, as Christians, and as men, God holds us responsible, and calls upon us to awake at once to the grand enterprise of saving the world from sin and death. And happy shall those be, and only those, to whom, amid the scenes of the judgment, Christ shall declare, 'As much as ye have done it unto the least of these, ye have done it unto me; enter ye into the joy of your Lord.'"