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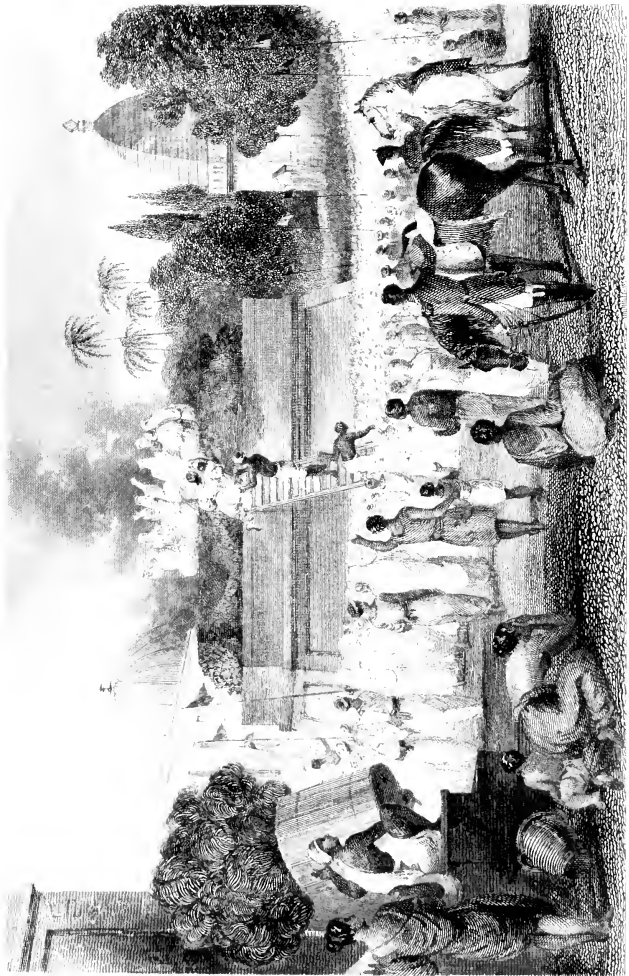
PRINCETON, N. J.

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THEOLOGICAL SEMINARY
PRINCETON, N. J.

1880

BRITISH
FEMALE MISSIONARIES.



MEMOIRS
OF
BRITISH FEMALE MISSIONARIES:

WITH A SURVEY OF THE

CONDITION OF WOMEN IN HEATHEN COUNTRIES,

BY THE

REV. THOMAS TIMPSON;

AUTHOR OF THE "COMPANION TO THE BIBLE," THE "KEY TO THE BIBLE," &c.

WITH

An Introductory Essay

ON

THE IMPORTANCE OF FEMALE AGENCY IN EVANGELIZING
PAGAN NATIONS,

BY MISS THOMPSON.

Dedicated, by Permission, to the Right Hon. Lady Barham.

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TO
THE RIGHT HONOURABLE LADY BARHAM,
THIS VOLUME OF
MEMOIRS OF BRITISH FEMALE MISSIONARIES," &c.,
ILLUSTRATING
THE MORAL DIGNITY AND EXCELLENCY OF CHRISTIAN WOMEN
OF
GREAT BRITAIN,
THE DEPLORABLE DEGRADATION OF
WOMEN IN PAGAN AND MOHAMMEDAN NATIONS,
AND THE
NECESSITY FOR FEMALE AGENCY IN THEIR EVANGELIZATION,
IS,
WITH SENTIMENTS OF PROFOUND RESPECT
FOR HER LADYSHIP'S CHRISTIAN CHARACTER,
DEDICATED
BY THE COMPILER.

P R E F A C E.

“BRITISH FEMALE MISSIONARIES” have, especially during the last forty years, most beautifully illustrated the power, the benevolence, and the divinity of our holy religion. The edifying “Memoirs” of their truly honourable and useful lives have, however, been very sparingly given to the public; scarcely any of them being extensively known to the friends and supporters of Missions to the Heathen, except, perhaps, those of Mrs. Ellis, Mrs. Stallybrass, and Mrs. Wilson.

Judicious persons regard those remarkably instructive pieces as deserving to be universally read, and as forming some of the most valuable specimens of “British Female Biography:” they are by no means inferior, and in some particulars they even surpass, those delightful Memoirs of Mrs. Newell and Mrs. Judson, the devoted American Missionaries.

Protestant scriptural Christianity requires such agents in evangelizing the degraded nations of the world; and it may confidently be affirmed, that, according to the manifest arrangements of Divine Providence, without

that efficient class of agency, the Heathen cannot be brought to the knowledge of salvation by our Lord Jesus Christ.

Female Christian labourers were honoured to bear a part in the Missionary work among the immediate ambassadors of the Redeemer. Divine inspiration influenced the Apostle Paul to record the names of several of those worthy persons ; leading him to give directions concerning the Female Missionaries,—probably Asiatic women,—labouring at Philippi, in Europe! “I intreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel.” Phil. iv. 3.

Many of such exemplary women there were among the primitive Christian Missionaries, occupying various stations in life, and filling several departments of invaluable labour for the salvation of immortal souls. Happily there are still such in the church, devoting their talents and their lives to the advancement of the kingdom of Christ among the Heathen. Dr. Adam Clarke, therefore, in his “Introduction” to the “Memoirs of Mrs. Clough, Missionary to Ceylon,” truly remarks, “Many excellent women have adorned, and still adorn, our foreign missions ;—full of love to the perishing Heathen, and of zeal for the honour and glory of the Saviour of men.”

Missionary biography ought not, therefore, to be limited to Schwartz, Henry Martyn, Drs. Morison, Milne, Carey, and such laborious and apostolic *men*; more especially now that the heathen in every region of the globe are calling for help to British Christians. Women, possessing those indispensable qualifications which have conferred imperishable honour and shed such sacred lustre on the cause of the Redeemer, are needed to accompany the servants of Christ in their evangelical missions. And for the purpose of furnishing correct views of the degraded condition of women in Heathen countries, of inflaming a missionary spirit among our families, and of engaging many of our daughters to seek the gifts and grace of the Holy Spirit to endow them for that most distinguished service, these memorials of departed female excellence have been compiled.

Instructive and valuable as the biographical series may be esteemed, the volume will be considered as much enriched by the admirable "Essay on the Importance of Female Agency in Evangelizing Pagan Nations." It has been written at the request of the compiler by a devoted friend of the Heathen world, and it may justly be regarded as a subject of thankfulness to have drawn forth a communication affording most judicious counsels to those females who aspire to that

particular branch of service in the cause of our blessed Saviour, and so well calculated, by the force of its arguments and the warmth of its appeals, to render essential service to our Missionary Institutions.

Designed especially to interest Christian women in the most elevated department of benevolent labour, this work is commended to their best regard, and, with humble hope, to the blessing of the Divine Author and Exemplar of missions, the great "Apostle and High Priest of our profession, Christ Jesus;" that his glory may be promoted among all the tribes of mankind, particularly in our vast colonies, and among all denominations of Christians in the British Empire!

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THE
IMPORTANCE OF FEMALE AGENCY
IN
EVANGELIZING PAGAN NATIONS.

Evangelization of the Heathen imperative on Christians.—Christian Women especially responsible.—Lander's Account of the Sacrifice of Two Wives of the late Governor of Jenna.—Distress of the Elder, in prospect of Death by Poison.—Rev. W. Morton's Account of a Rajah sacrificing his own Daughter.—Mrs. Porter's Account of a Telegoo Mother.—Rev. S. Wolfe on Female Education in India.—Mrs. Leidler's Success in the Egyptian Royal Harem.—Female Qualifications as Teachers.—Pious Females peculiarly qualified for the East.—Observations of intelligent Foreigners regarding Women in England, and in the East.—Mrs. Wilson of Bombay.—Mrs. Gutzlaff, "the Woman of Ten Thousand."—Success of Mrs. Winslow in Ceylon.—Phebe.—Miss Crosshwaite in Colombo.—Claims of India, China, Africa.—Appeal to Women in England.—Spirit of Piety necessary.—Advantages of Young English Ladies.—Few recognise correctly their obligations.—Early Piety of Mrs. Judson, Mrs. Winslow, and Mrs. Wilson.—Intellectual Discipline.—Reading—Plan for.—Select Books.—History.—Church History.—Biblical Criticism.—Evidences of Christianity.—Practical Divinity.—Mental Philosophy.—Education.—Missionary Works.—Biography.—Accomplishments.—Mental Application.—Cultivation of Talents.—All sanctified by Piety.—Christian Virtues.—Missionary Zeal.—Missionary Hour of Prayer Monthly.—Pecuniary Aid.—Present active Zeal.—Female Influence with Fathers, Brothers, Husbands, Sons.—Future Prospects for Missions.—Review of the past Forty Years of Missions.—Application, and Anticipation.

CHRISTIANITY, with a daily-increasing urgency, requires from its professors devoted exertions for the conversion of the heathen world. The pulpit, the plat-

form, and the press are continually bringing the subject before us ; and an augmenting amount of testimony from all quarters leaves the duty no longer a matter of mere surmise, and our neglect no longer a sin of ignorance or of inadvertence. The rapidly-increasing population of the world, the numerous applications for missionaries from the heathen themselves, and the admirable facilities placed in our hands for conveying both the preached and the written word to every region of the globe, are all so many incitements to prompt and general exertion. It is not merely the great question of the ultimate evangelization of the world which is thus brought before us, as a thing about which we may take our time, and quietly concert measures for the benefit of future ages ; the present generation of heathens must look to the present generation of Christians for the means of salvation. Those who come after us will not be able to make reparation for our neglect. No prayers, no sacrifices, will bring back the dead. It is with *the living* that we have to do, and these are they whom we must meet face to face at the Day of Judgment ! Each day that we linger, they are passing by thousands into eternity ; and in thirty years the thousand millions who now cover the earth's surface will be beyond our reach ! If we indeed believe that "there is no other name given among men whereby we can be saved, except the name of Jesus," and that "without holiness no man shall see the Lord," we must believe also, that the large majority of this overwhelming number of immortal souls, each of which

in value outweighs the world, will then be irrecoverably lost! How, with these tremendous convictions, can we sit still?

If all Christians are bound to exert themselves in this cause, surely the obligation which rests on Christian women is fourfold! They, far more than men, owe to Christianity their present free and happy state—while it is on their sex that, in other lands, the hard bondage of heathenism presses with the heavier weight. The number of distressing facts, in proof of the latter assertion, which the compiler of this volume has brought together in his "Survey," renders it unnecessary to adduce many more. Yet a few striking instances it may be expedient to introduce. There is one scene so vividly described by Lander, in his "Expedition to the Niger," that it may be worth while to quote his expressions.

While the Expedition were at Jenna, in Africa, the governor died, and "two of his wives were expected, according to custom, to quit the world on the same day." They hid themselves; but the elder one being discovered, "the alternative of a poisoned chalice, or to have her head broken by the club of the Fetish priest, was offered her." "She has," writes Lander, "chosen the former mode of dying, as being the less terrible of the two, and has come to our yard, to spend her last hours in the society of her faithful slaves. Notwithstanding the representations and remonstrances of the priest, and prayers of the miserable victim to her gods for fortitude to undergo the dreadful ordeal, her

resolution has forsaken her more than once. She has entered our yard twice, to expire in the arms of the women; and twice she has laid aside the fatal poison, in order to gaze on the splendour of the sun and the glory of the heavens; for she cannot bear the idea of losing them for ever. She is still restless and uneasy, and would gladly run away from death if she durst. Die she must, and she knows it; nevertheless she will tenaciously cling to life to the very last moment. Meanwhile her grave is preparing, and preparations are making for a wake at her funeral. She is to be buried here, in one of her own huts, the moment after the spirit has quitted the body."

The Rev. W. Morton of Calcutta relates an incident of later date. The wife of a Rajah had five daughters, who were all, according to custom, successively put to death! At the birth of a sixth, maternal feeling awoke; and having no son, and longing for something on which to place her affections, she managed, by the assistance of a faithful domestic, without the knowledge of her husband, to have the infant conveyed to a place at some distance, and there brought up. Some time after, she died. When the child, which grew up a remarkably beautiful girl, had reached the age of eleven, some relatives thought that the father's heart would be softened by the appearance of his daughter, and they ventured to present her to him. She fell at his feet, clasped his knees, and, looking up in his face, exclaimed, "My father!" Enraged at having been over-reached, he seized her by the hair of the head, and drawing his

sabre from his belt, he cut off her head at one blow!

Let it be remembered, when circumstances like these are brought under our notice, that they are not solitary instances, eagerly sought for, to make out a case, or to substantiate a theory, but such as are of every-day occurrence in most parts of the heathen world! However strongly such details may appeal to our compassion, the violent close should perhaps less excite our pity than the cheerless existence of abject degradation which has preceded it. An additional illustration may be given from a letter of Mrs. Porter of Vizagapatam:—

“At a native mothers’ meeting, which was held some time since, composed of Malabar, Malay, Burmese, and Telegoo women, out of nearly forty, there was scarcely one who could be called ‘a happy mother.’ One poor Telegoo woman I shall never forget. I asked her,— ‘Have you any children?’ She said, ‘Ah! five sons I have got.’ I said, ‘Do you love them?’ She replied, ‘Do I not love my own? But *what for* I love them, I not know. Though plenty love I have for them, not one love me, their poor old mother!’—and, bursting into tears, she repeated, ‘Not *one* love me—not *one* care for me, their poor old mother!’”

Such is the *rule* throughout the heathen world. If any happy wives or mothers can be found there, they are the exceptions. Were these poor creatures, as their own masters suppose them to be, “without souls,” humanity would plead for the alleviation of their present misery. But when we consider the short term of

their earthly life but as an imaginary point in their eternal existence, and regard eternity as stamping perpetuity on that moral state in which heathenism leaves them and death finds them, we shall feel that their condition in the present life is far from being the most powerful argument for attempting their deliverance and renovation.

Setting aside their own personal claims on our Christian compassion, and supposing for a moment that we were bound only to attempt the conversion of the male part of the heathen population, the influence of women, as wives and mothers, on the next generation would alone be a sufficient argument for endeavouring to rescue and to raise them. In the language of Rev. S. Wolfe of Singapore, "To whatever extent we may succeed in giving a proper education to the males, if the females are left without education, we can rationally expect nothing but a failure as to our great object. Let us suppose the present generation of male youth to grow up to maturity, under the favourable influence of the best education, if the females are uninstructed, *who* will be the wives of these youths, but persons with all the degraded feelings and habits which now prevail? With what other feelings, in that case, would the husband be able to regard his home than those of disgust? And what maternal influence but the most pernicious would be exerted on their offspring? The better thoughts and feelings of the husband, induced in infancy, would be incapable of shaking the confirmed habits of his wife. Far more likely is it that, instead of *raising*

her, he would sink to the same level. Thus our partial labour would be completely destroyed ; and it would be our painful task to commence again sowing our seed at the time we had anticipated reaping the harvest. It is self-evident that none but educated wives can be the fit companions of educated husbands. And equally evident it is, that no permanency can be given to the advantages of good education, without enlisting on our side maternal as well as paternal authority. Indeed, it is universally admitted that the mother has far more influence in forming the mind of the child than the father. How effectually, then, should we be stultifying our own operations, if we willingly left the mother to blast the fruits of our labour, instead of leading her to cherish those fruits, and to bring them to perfection !”

Christianity is the only remedy for the sufferings of women in heathen and Mohammedan countries ; and Christian education can be imparted on no large or efficient plan, but through the interposition of their own sex in this country. Much less can their services be dispensed with, where the jealous habits of eastern nations suffer none but women to have access to them. Mrs. Leider, who went in May 1836, from the “ Society for Promoting Female Education in the East,” is a striking proof of the availableness of such interposition. The interesting details of her admission into the harem of the Pacha of Egypt, for the purpose of instructing his wives and daughters, will be found in the Society’s “ extracts.” The impulse given by her example and instructions has induced the ladies of the harem, of

their own accord, to found a "Society for Promoting Female Education in Egypt." Through her agency, also, several excellent works, among which were Paley's Natural Theology, one of the Bridgewater Treatises, Dunn's Normal School Manual, &c. &c., were last year placed by the Pasha in course of translation, for the use of the Arab schools. Whatever effect the issue of the present war may have upon Mrs. Leider's proceedings, there is reason to hope that the seed she has been permitted to sow will not be lost.

Apart from the appropriateness of employing women to teach women, other pleas might be urged for inviting their aid. "There is a patience of endurance, a buoyancy of hope, and a fervour of devotion, in the female character," as Dr. Swift observes, in his Introduction to Mrs. Lowrie's Life, "so well adapted to the work of foreign missions, as to make it manifest that women are to sustain an important part in this honoured enterprise." It might, perhaps, be added, that if less capable of what is bold and hazardous in action, profound in thought, or laborious in investigation, they possess a tenderness of feeling, a depth of compassion, a quickness of perception, and a forgetfulness of self, which are commonly found to less extent elsewhere. They appear also generally to manifest a greater facility for the acquisition of languages, as far as the mere power of conversation is concerned; and they can sooner adapt themselves to the prejudices, and win their way to the hearts, of those on whose welfare they are bent.

If, moreover, we desire to break down the prejudices

of the East against female education, no means can perhaps be more efficacious than the introduction of well-educated, pious women, exemplifying the charms of social virtues, as well as the attractions of courteous manners and cultivated minds, and all the charities of human nature when renewed after the image of Christ. For the most part, the specimens of our countrywomen who have lived among the heathen in past years, have not been such as to impress them with a high idea of the superiority of our system. Vain, heartless, indolent, and enervated as much by habits of self-indulgence as by the influence of a tropical climate, they could exercise little influence for good. But examples of active and Christian women would, even from their novelty, produce a more impressive effect on the heathen mind than an equal number of examples from the other sex. The anxiety which intelligent foreigners, after residing a while in this country, have manifested for raising their countrywomen to the state in which they find ours, may be adduced to strengthen the above position. The respectful admiration which has been paid to devoted female missionaries, by those who had never before cherished any other feeling than that of contempt for the sex, may be traced in almost all the memoirs which have come before the public. Those of Mrs. Judson and others are sufficiently known. Of Mrs. Wilson of Bombay, Dr. Wilson observes:—"She was a principal attraction to many of my native visitors, and particularly to those distinguished among their countrymen for their education and intelligence; and with much ingenuity and tact did she seek their im-

provement, and promote their welfare. Our native Pundit frequently expressed his astonishment at the intelligence and aptitude of his female scholar, and declared, what his naturally perverted views of the sex made him slow to admit, that woman is intended by God to be more than the toy of man, even 'a help-meet for him' in all that concerns his happiness and usefulness*." Miss Newell also, afterwards Mrs. Gutzlaff, who went to Malacca in 1828, to devote herself to the instruction of Malay and Chinese children, went by the name of "The woman of ten thousand."

Perhaps the most powerful, as well as the most encouraging, plea in favour of the missionary exertions of females is to be derived from the blessing which has rested on their labours in various instances. The beneficial results of Mrs. Wilson's exertions in Calcutta are indisputable. Some interesting anecdotes of girls brought up in her schools may be seen in Mrs. Chapman's works on "Hindoo Female Education." This little volume contains various examples of a similar kind. Of the late Mrs. Winslow we are informed, that all the girls in her schools, twenty-four in number, became hopefully pious. And in a large school at another American missionary station in Ceylon, of eighty-seven girls, out of one hundred and fifty-four, the same hopes are entertained. The results of present experience correspond with arguments deducible from Scripture. When "Phebe, a servant of the church at Cenchrea," was sent from Athens to Rome, a voyage more formidable

* Memoirs of Mrs. Margaret Wilson, &c., p. 631.

then than one to Africa or to India now, with the charge that she should be "assisted in whatsoever business she had need of," the principle pleaded for received the sanction of the apostle of the Gentiles ; and a greater than Paul, even HE, who appearing first to Mary Magdalene, commissioned *her* to bear the glad news of his resurrection to his sorrowing disciples, refuses not to make some of like spirit his happy and honoured messengers now, and by his presence and blessing, gives proof that He has sent them.

Many difficulties yet lie in the way of the extensive or successful prosecution of Female Education in the East. Our own lukewarmness is perhaps the greatest. When prayer and exertion have indeed been tried to their utmost, we may hope that God will break down the strong prejudices still existing throughout its populous regions, and open for us a wider door. It is possible that such may be the case before we are expecting it ; and long before we are prepared to improve the opportunity. Some faint signs of such a crisis may even now be occasionally discerned. The school for the daughters of "headmen," which Miss Crossthwaite has for some years carried on successfully at Colombo, though small, exhibits a signal triumph over native prejudice. And the fact, that some of the comparatively enlightened Hindoo youths in the government schools are secretly teaching their mothers and sisters to read, is a bright omen for the next generation.

India, from its extent and vast population, and above all from its dependency on our government, has

stronger claims on us than any other part of the heathen world. So small and scanty, however, have been the supplies which we have sent thither, that instead of wondering how so little general effect has been produced, we should feel both humbled and grateful at the fruit that has appeared. All Indian missionaries agree that a work of preparation has been silently proceeding for years, which must, before long, be followed by great results. There is every reason to hope that the present movements in Syria, Africa, and China, will turn out for the furtherance of the Gospel. It may be, that before long, *such* a cry shall come from the heathen world as none shall be able to resist—that at the same time the Spirit shall be poured upon the church, and the eager response of every heart to that call will be, “Here am I, send me!” Both sexes, and all classes, may then be called upon to take their respective portions of work, and to assist in gathering in the harvest of the world. Let us seek to be ready,—intellectually, morally, spiritually ready for such a juncture, lest we should be unable to share in its joy, and should be in the condition of him to whom it was said, “Thou shalt see it with thine eyes, but shalt not eat thereof.”

To what extent, and under what circumstances, Christian women may even now engage in personal service among the degraded of their sex in foreign lands, must be left to the consciences of individuals, and to the Providence of God, to determine. “Let every one be fully persuaded in her own mind.” There is far less ground to question whether we ought not to embrace opportu-

ilities of preparing for such employment, in contemplation of the possibility of a divine call to the work. To make His Gospel known to every creature under heaven is the great duty of the Christian church ; and nothing but obstacles interposed, or pious duties appointed by God Himself, can absolve us from taking our part in its diffusion. Ought we not all, therefore, to be ready to do so, in case those obstacles should be removed ? The more so, as preparation for foreign labour will fit us for greater usefulness at home. Genuine missionary spirit—far from exhausting itself in imaginary anticipations of what may be done at a distance,—will animate our anxiety for the souls within our reach. Entire devotedness to God, willingness to wait his pleasure, to stay or go as he pleases, to work here or in distant lands as he may appoint, is the frame of mind which we ought to cherish. Only, wherever we are, let us be in some way engaged in the work ; and if unable to go abroad, let us feel bound to use double exertion at home. Let us give our hearts to this object ; and if we hope to serve God in heaven, let us pledge ourselves to his service on earth. If we have not yet proved that service perfect freedom,—if we have not yet found the Saviour's yoke easy and his burden light,—it is because we have not engaged in the one, or taken up the other with our *hearts*. No constrained, half-hearted service will be acceptable to God, or delightful to ourselves. Let us count the cost, and ascertain whether we are willing to give up *all* ; for there is no middle course.

All human beings, whether they are men or women,

require an object for which to live; *i. e.*, not merely the grand object of preparation for the future life, but a subordinate and immediate one for the present. Women, a little removed from the humbler classes of society, commonly labour, in this respect, under a disadvantage not experienced by men. The latter have some profession on which to enter, as soon as what is usually denominated education is completed; but women, at that period, for the most part, have none. Many girls leave school at sixteen or seventeen, and spend several years of the most valuable part of their lives in a kind of restless indolence. Had they before them some great and benevolent object, such as taking a share in the regeneration of the world, they would be much happier, and much more amiable. Their mental powers, instead of being frittered away, would be increased,—their moral character would acquire a higher tone,—they would be more, rather than less, fitted for the enjoyment of domestic life in after years,—and many of the regrets of a death-bed would be avoided.

If, on the one hand, woman, when familiar only with fashionable accomplishments, and superficial arts, serves but to languish in sickly sentimentalism, or at the best to throw a gorgeous veil over the emptiness of a useless life,—on the other hand, when adorned with the light of practical wisdom, and invigorated by the daily exercises of active philanthropy, will not the gloomy and selfish passions shrink from her presence? Is she not a sun-beam, to disperse the clouds of care, and dissipate the mists of sorrow, and to irradiate the vista to a happier state?

The seasons of leisure and the freedom from care which God has allotted to the earlier years of women in the rank of intelligent society, render them doubly responsible to devote these advantages to his service. Few, perhaps, even of those who are really pious, feel the extent of the obligations under which such circumstances place them. They are too apt to view religion as a thing *for themselves*, and to regard the little they may do for the poor, for Sunday or day-schools, or for missionary societies, almost in the light of popish works of supererogation. They measure what they do for these objects more by the conduct of others, than by the standard of God's word, or by the vastness of the work to be done. It is to be feared that young Christians in the present day generally content themselves with too low an aim. They have been sheltered from temptation, and every hopeful indication has been marked with joy. They have encountered no storms which might have uprooted a wavering faith, or made it, if genuine, take a firmer hold. The affectionate partiality of pious relatives has, perhaps, contributed to self-deception; whilst union with a Christian church, and a tolerably consistent deportment, have put an end to questions on either side. It is not by such piety as this that God can be honoured, or the world instrumentally converted.

The first qualification for a missionary life is *eminent piety*. All those who have been peculiarly honoured in winning souls to Christ have been, in these respects, distinguished. Of Mrs. Judson, when seventeen years

of age, it is said, that such was her thirst for religious knowledge, that she often spent great part of the night in reading religious books. That "the throne of grace was her early and late resort," and that "she would spend cold winter evenings in a room without a fire, and return to the family with a solemnity spread over her countenance, which told of Him with whom she had been communing." Of Mrs. Winslow, that at the age of thirteen, she used to retire to an attic four times every day for prayer. And of Mrs. Wilson of Bombay, that at the age of sixteen, "so wholly absorbed was her mind in the contemplation of holy things, that secret and social prayer, meditation, and attendance on the public ordinances of God, might be said to have been her meat and her drink." If we would be as useful as these excellent women, we must prepare in like manner. Prayer and the Scriptures must have our first, our best hours: those, when the mind is most vigorous,—when there is least probability of being disturbed; and, as far as possible from being observed. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret," has respect to the spirit as well as the letter. There are many excellent works on the cultivation of personal piety; but perhaps none are more stimulating than the lives of eminent Christians. We can hardly read the lives of such men as Leighton, Howe, Alleine, Martyn, Payson, &c., without feeling both humbled and quickened.

Piety, however, though it be the chief, is not the only

qualification. Years are commonly spent in preparation for any profession, or even trade; and shall we enter upon the greatest and noblest of all employments without any *intellectual* discipline? Shall we offer to God that which costs us nothing? Shall we return the talents which he has intrusted to us unimproved, and allow the world to continue to think lightly of religion by giving so much reason to think lightly of us? No! let every power, every faculty which God has given us, be engaged in his service; and not content with bringing *thirty*, or even *sixty fold*, let it be our earnest aim to bring forth "hundreds" to his glory.

Those branches of mental culture which are most important for missionary objects are accessible to most young persons who have their time at command, even without assistance from others. There is a general intellectual preparation of the greatest use in strengthening the mind, and fitting it for application to any particular object, which it is to be supposed that young persons, if brought up at a good school, or still more if carefully educated at home, have enjoyed. If they wish to devote their energies to the missionary enterprise, it will be well for them to make themselves, as far as possible, mistresses of the subject by a course of suitable reading. A vigorous application of mind to the undertaking will dispel the romance that may have been thrown around it, but by no means diminish its genuine interest. The object will bear to be contemplated: it is ennobling and animating, and the conviction of its

immense importance must grow with knowledge and reflection.

With a view to assist the missionary student, a list of works, having more or less reference to the subject, is subjoined. It is supposed that the intelligent student has become acquainted with ancient history from the works of Rollin, Mitford, and others; and with that of modern days, from such authors as Robertson, Russel, and Hume; and is also familiar with the most popular works on general subjects. Any judicious friend might revise or add to the selection, and recommend in what order or connexion they should be read. One hour a day set apart for reading would be sufficient for the perusal of thirty ordinary pages. Time would thus be afforded, Sundays omitted, for reading 9390 pages in a year, or *twenty-three* volumes of 400 pages each in the course of a year. Can any one, who is not obliged to work for her living, say that she could not, by a little persevering effort, or by an hour's earlier rising, find so small a portion of time for reading? Yet many who spend hours in music and fancy-work, and even in sheer idling, say that they have no time to read! Let us not deceive ourselves on this point any longer. If we wish to keep pace with the growing intelligence of the times—if we wish to glorify God, and to serve our generation, we must set it down as *a duty* to give at least so much time daily to the cultivation of our minds, and as much more as other duties will permit.

Some attention to Biblical Criticism, to Church History, and to the Evidences of Christianity, is particu-

larly recommended, on account of the numerous forms of error now abroad, as well as with reference to the instruction of the young and to other missionary pursuits. Such of the works of Dr. Chalmers, Isaac Taylor, and other authors, as bear upon the present state of the world are mentioned, and large additions might be made to this most improving class. A few are named which may be of use in home, Sunday, and Infant school instruction, and works of a more direct missionary character are mentioned last. It is a desirable plan in reading to make a brief written analysis of every few pages, both to keep up the attention and to fix the author's train of thought or argument in the mind. This need not take much time. Such writers as Butler and Charnock, and others of the good old school, cannot indeed be so speedily dismissed, but the pages of many modern writers may usually be summed up in as many lines :—

HISTORY.

HEEREN'S Works, translated in America.

SHARON TURNER'S Sacred History of the World.

Ditto Ditto History of the Anglo-Saxons.

Ditto Ditto English History.

HALLAM'S History of the Middle Ages.

RANKE'S History of the Popes.

CHURCH HISTORY.

MILNER'S Church History.

MOSHEIM'S, Murdock's translation; Mosheim's and Milner's should be read together.

FULLER'S English Church History.

WADDINGTON'S Church History.
 TIMPSON'S Church History through All Ages.
 MERLE D'AUBIGNE'S History of the Reformation.
 LIFE AND TIMES of the Countess of Huntingdon.

BIBLICAL CRITICISM.

HORNE'S Introduction to the Study of the Scriptures.
 DAVISON on Biblical Criticism.
 HENDERSON on Divine Inspiration.
 SCOTT'S Commentary on the Scriptures.
 COBBIN'S Condensed Commentary.
 DODDRIDGE'S Family Expositor of the New Testament.
 LOWTH'S Translation of Isaiah.
 NEWCOME'S Translation of the Minor Prophets.
 CAMPBELL'S Preliminary Dissertations on the Gospels.
 MACKNIGHT'S Translation of the Epistles.
 CRUDEN'S Concordance to the Scriptures.
 TIMPSON'S Key to the Bible. †
 CALMET'S Dictionary of the Bible.

EVIDENCES OF CHRISTIANITY.

PALEY'S Natural Theology.
 BUTLER'S Analogy and Sermons.
 GREGORY'S (Dr. O.) Evidences.
 CHALMERS' Evidences.
 SUMNER'S Records of the Creation.
 PALEY'S *Horæ Paulinæ*.
 CAMPBELL on Miracles.
 WARDLAW'S Christian Ethics.
 NEWTON on the Prophecies.
 KEITH'S Evidence of Prophecy.
 BOGIE'S Crisis.
 BRIDGEWATER TREATISES, particularly CHALMERS', WHE-
 WELL'S, and PROUT'S.

PRACTICAL DIVINITY.

DWIGHT'S Theology.

CHARNOCK on the Divine Attributes.

HOWE'S Works, "Delighting in God," "Living Temple,"
"Redeemer's Tears over Lost Souls," and "Blessedness
of the Righteous."

FLAVEL'S Fountain of Life: and, Saint Indeed.

GRIFFITHS' Spiritual Life.

HALL'S Contemplations.

LEIGHTON'S Commentary on St. Peter.

BAXTER'S Saint's Rest.

EDWARDS on the Affections.

MENTAL PHILOSOPHY AND MISCELLANEOUS
WORKS.

WATTS' Improvement of the Mind.

PAYNE'S Elements of Mental Science.

ABERCROMBIE on Moral Culture.

Ditto Moral Feelings.

Ditto Intellectual Powers.

FOSTER'S Essay on Decision of Character.

Ditto Ditto Popular Ignorance.

DOUGLAS'S Advancement of Society.

DICK'S Improvement of Society by Knowledge.

HISTORY OF ENTHUSIASM.

SATURDAY EVENING.

EDUCATION.

I. TAYLOR'S Home Education.

DR. AND MISS MAYO on Infant Schools.

Ditto Lessons on Objects.

STOWE'S Moral Training.

Ditto Bible Training.

delineated on a black board, would delight them even more than a finished picture in the gayest colouring. As to needle-work, besides working for the poor, the opportunity is open to us of making garments to send to half-civilized missionary stations, or children's clothes to sell for the orphan-schools in India. It is to be feared, that what is called *plain work* has of late years been almost superseded by *fancy work*, of comparatively little value or use. It is but folly and indolence to say that we do not like the one so well as the other. A little effort and perseverance would soon make both equally easy and pleasant. We are accountable for the way in which we employ our fingers as well as our minds. Unless necessary relaxation or immediate duty requires, it seems also a waste of time to sit down to needle-work alone. If one relative or friend reads, and the other works, the time is doubled, as well as the profit and pleasure.

Facility in imparting knowledge to others, and more particularly in teaching children, is invaluable for missionary purposes. The care and instruction of the young seem to be woman's peculiar province ; but much study as well as practice are necessary to enable any one to teach with success.

If you have any decided talent, cultivate it : God may have given it to you for future employment in his service, though the mode may not for a time be apparent. Some truly excellent young persons have relinquished a favourite occupation in which they excelled, from the fear that it might become a snare. In such cases great

watchfulness is doubtless indispensable : but resolutely to reject the gifts of our heavenly Father, is to evince a disregard of which we should not be guilty to a dear friend on earth. Let us receive both them and the pleasure we have in them with thankfulness, and earnestly seek to improve them to His service.

Everything that is likely to secure influence should be cultivated, provided only that one sanctified end is always kept in view. Mere mental superiority will have little effect, unless accompanied by pleasing manners, conversational power, cheerfulness, consideration, and urbanity. There should be special attention to domestic concerns, and minute and varying attention to the comforts of relatives at home. There should be habits of punctuality, method, neatness and good taste. Let time be well arranged, and the duties of every day previously marked out. Let us acquire the habit of doing things for ourselves, and let us most vigilantly watch against every temptation to self-indulgence. On the cultivation of moral dispositions I need not dwell. There must not only be energy and perseverance, but sweet temper and humility. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." "Beside this, giving all diligence, add to your faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall

neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ!" Beautiful summary of Christian ethics! How it brightens upon us by contrast with the dark systems of heathenism! May God enable us to test our own characters by it, and to walk more closely according to it day by day!

And what meanwhile can we do to aid the missionary cause in this country? Just those things which would prepare us for foreign service! We can *pray*. If young persons could conquer the reluctance they feel to unite in prayer with each other, and could do so with simplicity of mind and unembarrassed manner, as is customary among Christians on the Continent, they would feel it a source of much comfort and mutual spiritual improvement. If they would accustom themselves to the effort, in the first instance with the sick poor, or with young children, the difficulty might by degrees vanish. These meetings for prayer should, however, be *strictly private*,—if possible unknown to any one but those engaged in them. Whatever difficulties may be in the way of uniting in prayer for the heathen world, there can be none to prevent us from praying alone. A request was some time since made by one body of Christians that the rest would set apart an hour every Saturday morning, from seven to eight o'clock, for this purpose. Friday morning is the time mentioned by the "Society for Promoting Female Education in the East;" and the first Monday evening in the month, at seven o'clock, is that of the Missionary Prayer Meeting. Cannot *we observe in the coming year all these seasons?* And if the whole

Christian female population of England were thus to unite, can we suppose that God would disregard such honour put upon his own gracious ordinance, and not pour forth the gifts of his Spirit and the blessings of his grace?

Pecuniary aid we can also contribute. Let us study, not how little, but how much we can do for this great object in the new year. Have we not all reason to blush when we compare what we spend in dress, or in the merest trifles, with what we offer for the glory of God, and for the evangelization of the world! Let us try to give all we can ourselves, and to induce others to do likewise; and each endeavour to inculcate, in our respective circles, a new standard of liberality and self-denial. All that we do for the general missionary societies must tend to the advantage of our heathen sisters. The orphan schools in India also present a large and interesting field for our exertions. When we hear of *twenty, thirty, or forty thousand* female infants annually destroyed in one province alone, and learn that these might be saved from death, and trained up in the love and service of Christ, at a cost of *two*, or at most *three* pounds per annum each, we must be callous indeed if we feel no wish to assist in this labour of love. There is a society expressly for the purpose of "Promoting Female Education in the East;" and there is a school at Walthamstow for the daughters of missionaries, which bids fair, if well supported by the Christian public, to furnish valuable agency for the object more expressly contemplated. There is, therefore, at present, no want

of channels, in which the streams of Christian charity may flow.

Qualified agents are greatly needed by the Missionary Societies, and such are to be furnished by our churches. Every effort which we make for unconverted individuals under our roof or within our reach may have an influence on the conversion of the world; and when our country shall have become like "the garden of the Lord," there will be enough of goodly trees to transplant into foreign climes. Let there be, therefore, increased exertion for the conversion of souls, by the distribution of tracts, by visits of mercy, conversation, and correspondence. Let us try to encourage those who may be younger in knowledge than ourselves, and endeavour to raise their standard and to assist their progress.

We may do much for the young. Are there no children under the same roof, or in our neighbourhood, whom we may train up for God and for usefulness? Can we instil into their minds no sentiments of love to the Saviour, and of compassion for the heathen, which may bring forth rich fruit when some few years are past? From that gallery of little children who have been listening with eager attention to your missionary anecdote, some may be his chosen successors in days to come. That little girl with deep earnest eyes, with the look of enterprise and the brow of high resolve, may be a Mrs. Judson. That sprightly affectionate child who sits by her side may be a Margaret Wilson! That fine little fellow, in whom a warm heart and a resolute will seem to be contending for the mastery, may be a

Whitefield ; and that one with a more thoughtful but not less intelligent countenance, and with a gentle pleading expression, may be a Henry Martyn ! If all who have leisure and education would turn their attention to the formation or improvement of Sunday and day schools, our poor might be far more generally and efficiently taught ; and who can calculate what influence might thereby be exerted on the next generation ?

But there is yet another means, more powerful than any which have been adduced, by which the influence of women may be exerted in favour of the missionary cause. It is their influence over fathers and brothers, husbands and sons. If all the power which God has given them to win, to interest, and to persuade, were daily though almost imperceptibly devoted to the noblest objects, how great and general would be the prompt results ! If when gathered around the winter fire-side, or walking on a summer's evening, we were to read or relate the most striking pieces of intelligence or passages in books that have come under our notice during the day,—if when asking them to inform us of the aspect of political events, we could modestly suggest their possible influence on the cause of missions,—if the smile of affectionate satisfaction could be awarded to every effort made for the cause of God, and we could let it be seen that there is no way of gratifying us so much as by a repetition of such efforts,—and if, on suitable occasions, we could more directly and earnestly plead for the duty and delight of entire consecration to the service of God ; would not the powers of our example be felt, and

the tone of our spirits be caught? Let us try the experiment for the year to come.

When the great principles of Sir Isaac Newton's philosophy first suggested themselves to his mind, many a long year of careful experiment and laborious investigation elapsed before he ventured to offer them to the world as truth; and longer still was the period that intervened before their adaptation to many questions of science and purposes of art was fully proved. And so one may say of the great principle of missions, after the lapse of ages, re-discovered in modern times. Between forty and fifty years ago, it suggested itself, or rather, was suggested by higher influence, to the minds of the Fathers of our English Missionary Societies. They and their children have tried its adaptation to the circumstances and peculiarities of almost every nation under heaven, and have found it suited to all!—as suitable, as efficacious now, under every conceivable modification of human sin and misery, as when, eighteen centuries ago, it was proclaimed by inspired lips at Jerusalem. Its suitability and efficacy have been proved by ample and manifold experiments, but the glorious application to earth's teeming millions is yet to come!

To refer to another principle, which if less imposing in its aspect, has been attended with scarcely less effect in our times; namely, the power of steam. For many a year after its discovery, this power was applied only to manufacturing machinery or the management of small coasting vessels. There was a pause, and men did not appear to dream that it would admit of any more

extensive application, when suddenly there arose a wider estimate of its energy, not only altering the aspect of trade and science in our own country, but approximating continents, and leaving us to wonder where its gigantic power will find a limit. And so of the spirit of missions! It seems to be making a pause. The income of the missionary societies is just now stationary, and the required missionaries are called for in vain: but we need not fear lest the work of God should stand still; far less that it should retrograde: for, in the forcible language of Mr. Jay, "when HE seems to be making a pause, He is but as a giant stepping back to take a surer aim, and to fetch a more determined blow."

Whence shall come the required impulse at this crisis? Who shall awake the slumbering churches, and infuse into them the spirit of the primitive ages? Why should not WOMAN? She was first in transgression. Let her be foremost in bringing about the world's restoration! Let that influence, which she owes to Christ, be consecrated to Him! It is an influence interwoven with all the fabric of society, and can scarcely be otherwise than irresistible when fully exerted. God delights to use the weak things of this world to accomplish his grand designs, and it may be that He will see fit to employ her services on this occasion. We know not, but of this we are assured, that He would not despise her humblest effort; and that toil, trial, and disappointments would be well repaid, were He to say of any, or of each at least, "She hath done what she could!"

Some, to whom these pages are addressed, are yet

young: some twenty, thirty, forty years may yet be theirs, to live and labour in the service of God on earth, and who can tell what glorious times may arrive before those periods shall have passed away? Have not our hearts thrilled, and our eyes overflowed, when we have heard of the partial successes of the gospel among Bechuanas, or South-Sea Islanders, or the widening circle around Kishnagur? And if tidings should come pouring in, that tribe after tribe and nation after nation had received the word of the Lord, would not the joy be almost too great for human nature to bear? and should we not be ready to say, in the words of Simeon, "Lord, now lettest thy servant depart in peace, for our eyes have seen thy salvation!" Oh, if we indeed long for those days of heaven upon earth, when the pure and blessed principles of the gospel of Jesus Christ shall have an ascendancy over all hearts, let us, with united heart and hand, labour by the help of God to hasten on their arrival; and let the prayer ascend with greater frequency and fervour, "Thy kingdom come, Thy will be done, on earth, as it is in heaven!"

Should any object, that all this is the mere excitement of imagination, that no solid argument can be drawn from speculations like these,—let us turn to realities. There will come a time, though the remaining unbelief which lies concealed even in the Christian heart may distance it so far as to throw an indistinctness about its reality, when, if permitted, from "the sparkling turrets" of the City in the skies, to look down over that "great gulf" which none may pass, it will be with far

different emotions from those with which we can too often think of it now. Then, when introduced into the realization of all the glorious promises of the future life, we feel for the first time, in all the vividness of reality, what it would have been to lose heaven ourselves, shall we not feel a deeper compassion for the loss and misery of others! In that world of sanctified intellect, shall we feel no wish that our degraded human sisterhood had been rendered capable of tasting of those streams of knowledge which flow hard by the throne of God! In that world of purity, shall we not wish that they too had been standing there in robes washed "white in the blood of the Lamb?" In that world of joy, shall we not wish that their voices had been heard mingling in the chorus of the "new song?" And as we range those "many mansions," which boundless Love has prepared for the redeemed from "every nation, and kindred, and people, and tongue," and find that there would have been "room" enough for all, if regret can be felt in heaven, will it not be with unutterable regret that we shall then sigh, "Oh that *they* had been here!"

Pursuing such a strain of anticipations, can we not almost find it in our hearts to bless God that we are not yet in heaven? and still more, that there is a generation who are not yet in hell? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest!" Eccles. ix. 10.

November 1840.

SURVEY OF THE CONDITION
OF
WOMAN IN HEATHEN COUNTRIES.

Woman among all heathens most degraded.—Cruelty in pagan nations.—Present survey limited chiefly to British colonies and dependencies.—British India.—General condition of women in India.—Mrs. Wilson of Bombay regarding Hindoo women.—Mr. Massie's testimony concerning women in Continental India.—Hindoo estimate of women.—Female human sacrifices.—Prevalence of the Suttee.—*Fifty-eight* Queens sacrificed in one fire.—“Facts and Opinions,” by Dr. Johns.—Sacrifices in 1812.—*Thirteen* widows burnt in one fire.—*Twelve* in another.—*Thirty-seven* in another.—*Eighteen* in another.—Number of females sacrificed annually.—Rev. Mr. Peggs's work on Suttees.—Description of a Suttee by a Lady.—Lord W. Bentinck prohibits Suttees in 1829.—Hindoo opposition.—Suttees in the independent states.—*Four* Queens and *seven* female slaves sacrificed in the funeral obsequies of Rajah Runjeet Singh in 1839.—Stated in “Bombay Times.”—Col. Osborne's account.—Recent Cases.—Hindoo infanticide.—Atrocities of the Rajpoots.—Women in China described by Lady Morgan.—Testified by Rev. C. Gutzlaff.—By Mrs. Morrison.—Female infanticide in Peking.—Woman in Polynesia.—Infanticide at Tahiti.—Facts by Rev. J. Williams.—Woman in Africa.—Ordeal of “red water,” or poison.—Mokhara slave-market.—Woman in Madagascar.—Early marriages.—Divorces.—Female miseries.—Mohammedan nations.—Character of Mohammed.—His vile laws degrade woman.—Polygamy in Turkey.—Lady Montague regarding Turkish women.—Lady Hamilton respecting the ladies of the Seraglio.—Traffic in female beauties.—Dr. Pouqueville's visit to a female bazaar.—Mr. Morton's testimony relating to an Armenian slave-dealer.—Appeal to British women by the Ladies' Association for Female Education.—Woman can be restored only by the doctrine of the Holy Scriptures.

WOMAN's condition in heathen nations, even now in the *nineteenth century* of Christianity, presents the most

frightful picture of human wretchedness. Her misery furnishes deplorable evidence of human depravity. A transient survey of her circumstances cannot fail to be instructive to those who are blessed with the Gospel of Christ; while his holy religion lays every one under the most powerful obligation to consider those who suffer, seeking their relief and salvation.

Woman's rightful dignity, as restored and established by the doctrine of Christianity, will remarkably appear to the advantage of our divine religion, in contrast with her degradation in the populous pagan nations. Ignorance, and its natural consequent, superstition, generate the most dreadful crimes. Hence the inspired prophets, contemplating the condition of the heathen tribes, in their state of alienation from God, and corruption, poured forth their benevolent souls in fervent supplication for their moral renovation. Instructed in the merciful designs of God, through the Mediator, whom they foretold, they prayed, "O Jehovah! have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty!" Psalm lxxiv. 20.

This inspired petition has through all ages been appropriate, with regard to heathen lands: and it is peculiarly suitable at the present time, for the use of Christians, in relation to the nations sitting in pagan darkness; to Christian females more particularly, as they are called to reflect on the degraded condition of Woman, and the various forms of cruelty under which she is compelled to suffer, and groan, and perish.

British Christians are especially appealed to; and

their tenderest sympathies are solicited in behalf of woman, still enduring miseries most extreme, even now in the nineteenth century of the full revelation of the Gospel of Jesus Christ. Brevity being indispensable in this dissertation, the appalling wrongs of woman, as they are endured in all heathen countries, cannot here be noticed at any length: the present remarks and testimonies must be limited chiefly to those countries which are the possessions of the British crown, or which are greatly influenced by the power and authority of Great Britain.

British India may fairly be regarded as faithfully representing the heathen world, especially as it relates to the general treatment of women. Every Christian writer on the affairs of Hindoostan has mentioned the deplorably miserable condition of women in that vast peninsula. The eminent authors of the popular "Historical and Descriptive Account of British India" remark:—

“Domestic life, a most important branch of the social condition of any people, is peculiarly interesting as it applies to the Hindoo, whose regards are in a great measure confined within her family circle. The jealous character of Oriental despotism views with aversion all public assemblies; it checks even that mingled intercourse among mankind which we call general society. With the exception of great men, whose vanity is gratified by public display, the Hindoo forms few connexions beyond those of his household. Marriage, the basis of family ties, is considered not only desirable and

agreeable, but absolutely indispensable. A youth of twenty-five and a girl of fifteen unmarried, are regarded not less particular than unfortunate. Mr. Ward (late a Baptist Missionary of Serampore) mentions a party of old maids, who, to escape from the reproachable condition, united themselves in marriage to an old Brahmin, as his friends were carrying him to die on the banks of the Ganges! Yet the felicity enjoyed in the matrimonial state corresponds very little with the anxiety they feel to enter into it. Hindoo laws and institutions doom the fair portion of the species to the most depressed and pitiable lot. Every avenue by which an idea could possibly enter their minds is diligently closed. It is unlawful for them to open a book; they must not join in public worship in the temples; and any man, even their husband, would consider himself disgraced by entering into conversation with them. The degradation of the wife is rendered deeper by the despotic power which usage grants to the mother-in-law, who regards her son's spouse as little better than a slave*."

Mrs. Wilson, the devoted wife of the Rev. John Wilson, D.D., of the Scottish Mission, Bombay, in a letter dated November 14, 1834, remarks:—"The wretched state of females in India calls loudly for our assistance, and for our prayers. A female child is hated and frowned upon, even from its birth. The unhappy mother is disappointed that she has not given

* Historical and Descriptive Account of British India, vol. ii. pp. 343, 344.

birth to a male child ; and seldom or never fails of becoming an object of aversion to her husband, if she is so unfortunate as to have a large family of daughters. Happily for the females of India, the funeral torch has been extinguished, and the right of Sati (suttee) abolished. But infanticide still prevails, and the number of female children slaughtered among the Rajputs is truly deplorable. Oh, that we could do more to rescue them from their hard and cruel fate ! Christianity alone can effect this ; but the establishment of female schools is one important step to it, as it is well to pour the light of truth into their benighted minds*.”

Mr. Massie, one of the most recent and intelligent of those who have been eye-witnesses of the degraded condition of Hindoo society, states, in his “ Chapter ” relating to “ Woman in India : ”—

“ Woman, as a mother, while her husband lives, is seldom allowed in India to bear any rule in the family ; children are without natural affection ; so that the place assigned to females in Hindoo society is, to appearance, abject in the extreme. In childhood’s years a female must be dependent on her father ; in youth, on her husband ; and, should she survive his decease, her dependence must be on her son. The nature of this dependence may be imagined, when it is added, that at no period of life, in no condition of society, should a woman do anything according to her own mere pleasure. Their fathers, their husbands, their sons, are verily called their protectors ; but it is such protection ! day and

* Life of Mrs. Wilson, pp. 504, 505.

night must women be held by their protectors in a state of absolute dependence. A woman, it is affirmed, is never fit for independence, or to be trusted with liberty. They exhaust the catalogues of vice to affix its epithets to woman's name:—infidelity, violence, deceit, envy, extreme avariciousness, an entire want of good qualities, with impurity, they affirm, are the innate faults of womankind. And their duty has allotted to women a love of their bed, of their seat, and of ornaments, impure appetites, wrath, flexibility, desire of mischief, and bad conduct. Though her husband be devoid of all good qualities, yet, such is the estimation they form of her moral discrimination and sensibilities, that they bind the wife to revere him as a god, and to submit to his corporeal chastisements, whenever he chooses to inflict them, by a cane or a rope, on the back parts. The observation was justly deduced from the fact of woman's history in India, when the historian said, a state of dependence more strict, contemptuous, and humiliating, than that which is ordained for the weaker sex among the Hindoos, cannot easily be conceived; and to consummate the stigma, to fill up the cup of bitter waters assigned to woman, as if she deserved to be excluded from immortality as well as from justice, from hope as well as from enjoyment, it is ruled that a female has no business with the texts of the Veda—that having no knowledge of expiatory texts, and no evidence of law, sinful woman must be foul as falsehood itself, and incompetent to bear witness. To them the fountain of wisdom is sealed, the streams of knowledge are dried

up; the springs of individual consolation, as promised in their religion, are guarded and barred against woman in the hour of desolate sorrow and parching anguish: and cast out, as she is, upon the wilderness of bereavement and affliction, with her impoverished resources, her water may well be spent in her bottle; and, left as she is, will it be matter of wonder that, in the moment of despair, she should embrace the burning pile and its scorching flames, instead of lengthened solitude and degradation, of dark and humiliating suffering and sorrow*.”

FEMALE HUMAN SACRIFICES, among the Hindoos, is a horrid custom still existing in some parts of India, though it has recently been forbidden by the Governor-General in the British provinces. The practice prevailed till lately to an astonishing degree, and it may be a long time before it can be totally abolished: it is thus spoken of by the authors before quoted:—

“*The suttee*, or sacrifice of widows on the funeral pile of their husbands, is a well-known form of self-immolation. The practice does not appear to be exclusively religious, being connected with the tenderest of domestic ties, to which the secluded life of Indian females adds a peculiar force. Their sacred books, however, decidedly attach a pious character to their unnatural sacrifice, and lavish promises of divine blessing on the performance of it. The widow is assured that she shall thus gain an abode in heaven during as many years as there are hairs on the human head, which is stated

* *Continent of India*. By J. W. Massie, M.R.I.A. Vol. ii. pp. 151—154.

at thirty-five millions ; that her husband, also, though sunk in the depths of hell, will be drawn up to the same happy region, and the sins of both entirely wiped away. The deluded female, who acts her part well, proceeds gaily to the spot in her finest attire, and decked in her most precious jewels and ornaments. On her arrival she calmly and courteously addresses her surrounding friends, and distributes among them various articles of value. Mandelso, the traveller, when present only as a spectator, had a bracelet thrown to him by the lady, which he kept ever after as a memorial of the same. Often, however, when the dreadful moment approaches, she shrinks from the performance of her rash vow, gives way to despair, and even refuses to ascend the pile ; but the relations considering the honour of their family implicated, employ every species of urgency and even compulsion to induce her to complete the sacrifice. A scene peculiarly distressing occurs at the death of those opulent Hindoos who have carried polygamy to a great extent, when *twelve, fifteen, or eighteen* wives are known to have perished on the same pile. Ward mentions a case in which the fire was kept burning for three days ; and during that time, *thirty-seven widows* of one Brahmin came in parties, at different times, and threw themselves into the flames ! But perhaps the deepest of these tragedies ever acted in India was on the untimely death of Ajie, one of the most distinguished princes of Marwar, described by Colonel Tod, in his second volume. *Fifty-eight* queens, ‘the curtain wives of affection,’ determined to offer themselves a sacrifice to Agui, exclaiming, ‘The world

we will abandon, but never our Lord!’ They went, ‘radiant as the sun, dispensing charity like falling rain,’ and threw themselves together on one mighty pile, which soon blazed to the skies; and, according to the Hindoo writers, ‘the faithful queens laved their bodies in the flames, as do the celestials in the lake of Mansa-wara.’ It is painful to peruse the expressions of applause and veneration in which their conduct is mentioned, and of the honour it is supposed to confer both on themselves and their deceased spouse. What renders this practice still more revolting, is the fact that the son is made the instrument of his mother’s death, the ceremonial requiring that his hand should apply the fire to the pile*.”

Dr. Johns, a physician of Manchester, having spent some years in a medical practice in India, deeply affected with the miseries of the Hindoo women, as witnessed by himself, published, in 1816, on his return to England, a volume entitled, “Facts and Opinions relating to the Burning of Widows in India.” In this valuable work, that humane and Christian physician says—

“For several months during the year 1812, the Missionaries at Serampore kept an account of the names, &c., of those who were burnt on the funeral pile within a few miles of that place. They remark that, ‘as the information respecting these comes without any effort to obtain it, the number actually burnt in that period within these bounds, can by no means be ascertained by these memoranda.’”

* Historical and Descriptive Account of British India, vol. ii. pp. 343, 344.

Dr. Johns then mentions the places where these shocking human sacrifices were made; and states the women's names, age, husbands' castes, and the number of children, which, by this custom, were left orphans; of which the following is a summary:—

| | | | | | |
|---------------------|-------|---------------|-----------|-------|-----------|
| “ In January, 1812, | 6 | widows burnt, | leaving | 32 | children. |
| In February — | 9 | | | 28 | — |
| In March — | 18 | | | 56 | — |
| In April — | 22 | | | 59 | — |
| In May and June | 70 | | | 135 | — |
| | <hr/> | | | <hr/> | |
| | 125 | widows burnt, | leaving | 360 | children. |

“ In this month, (February, 1812) at Saudabad, a little below Moorshedabad, THIRTEEN WIDOWS were burnt with their husband Ram-narayuna, a Koolina Brahmin, aged 81, leaving *nineteen sons and thirteen daughters!*

“ At Chinakuli, a Koolena Brahmin died, in May 1812: he had married twenty-five women, thirteen of whom died during his life-time; the remaining TWELVE perished with him on the funeral pile, leaving *thirty children* to deplore the fatal effects of this horrid system.

“ The nephew of Gopee-nat’hu, (a brahmin employed in the Serampore printing-office), in the year 1799, saw THIRTY-SEVEN females burnt alive with the remains of Ununtu-ramu, a brahmin of Bagna-para, near Nuddeya. This koolena brahmin had more than a hundred wives. At the first kindling of the fire, only three of them were present; but *the fire was kept burning three days!* When one or more arrived, the ceremonies were performed, and they threw themselves on the

blazing fire! On the first day, *three* were burnt; on the second *fifteen*; and on the third *nineteen*! Among them were some forty years old, and others as young as sixteen. The first three had lived with this brahmin; the others had seldom seen him. From one family he had married four sisters; two of these were among the slaughtered victims.

“Some years ago, a Koolena brahmin, of considerable property, died at Sookhu-churu, three miles east of Serampore. He had married more than *forty* women, *eighteen* of whom perished on the funeral pile. On this occasion a fire extending ten or twelve yards in length was prepared, into which they threw themselves, leaving more than *forty children*!”

Dr. Johns remarks, “From the latest and most moderate calculation, a calculation believed by competent judges to be very far short of the actual number, FIVE THOUSAND WIDOWS ARE DESTROYED ANNUALLY ON THE FUNERAL PILE IN HINDOSTAN. The whole number computed to perish annually by these destructive practices generally, is TEN THOUSAND FIVE HUNDRED*!”

“Facts and Opinions,” relative to this truly “horrid” custom, have been published in England since the work of Dr. Johns, especially in the “SUTTEES’ CRY TO BRITAIN,” by the Rev. J. Peggs, late missionary in India; and from that stirring appeal to Christians, the following description is given in a letter to the author from a lady who had resided in India, and dated December 3, 1827, from Salisbury:—

* Facts and Opinions, &c. pp. 36—59.

“ At a Ghaut near Serampore I witnessed the burning of a respectable woman about thirty years of age, whom I found with five children, the eldest a boy about thirteen. As soon as she saw me, she asked me *if I were come to deliver her?* I told her I had no power to deliver her, but was come to persuade her not to burn. She shook her head and said, *‘I will burn! How can I go back? However, the servant is gone to the English Magistrate; at his return my fate will be decided!’* Two hours elapsed before he returned, the greater part of which I spent in conversation with her. She often turned to her children, and with affection pressed her hand on the face of her youngest child, who could just lisp *Ma, ma*. At length the servant returned with permission for her to burn. As soon as she saw him her countenance changed, her eyes sunk into her head, the furrows deepened in her face, and when she heard her fate, resolution failed, and *nature took possession of her breast*. When the eldest son saw that his mother was so timid, he said, *he would not set fire to her head*. But her brother-in-law said, *‘Now she must burn, for the boro Sahab (the great Gentleman) has sent her permission to burn.’* He then began to anoint her, and put a little oil into her hand to pour over her children as her blessing. The eldest son refused oil, and persisted that he could not set fire to her. But neither the tears nor the screams of the boy, nor the agonizing fear of the mother, prevented her *being bound to the dead body of her husband, and pressed down with two bamboos*. If I had had any authority *merely to have said, ‘You are not to burn,’ all this would have been prevented*. I am

sure both the people and the Brahmins would have dispersed without a murmuring word. Many call it *a bad custom, and are quite tired of it**."

Customs so inexpressibly atrocious, observed in the name of religion, under the direction of Priests, and with the permission and sanction of the British Government, being thus made known chiefly by our missionaries, could not fail to awaken the Christian part of the community in Great Britain. Memorials and petitions were, therefore, presented to the Government in England, by individuals, by Christian churches, and especially by the Directors of the Missionary Societies: but it was considered hazardous to interfere with the religious observances of the natives in India, lest there should arise a revolt of the Hindoos. Mr. Poynder's able appeals to the East India Company, and the Rev. Mr. Peggs' work, the "*SUTTEES' CRY TO BRITAIN*," with the publications of the Baptist, London, and Church Missionary Societies, produced a most powerful effect on the public mind; and at length that dreadful practice was forbidden in Bengal, by a proclamation of the late lamented Governor-General of India, that enlightened nobleman, Lord William Bentinck!

India will, to the latest ages, revere the honoured name of Lord Bentinck, for his humane policy in favour of injured woman; and it deserves recording here that his memorable "*Order in Council*," was made December 4, 1829; but the prohibition, it is believed, has not been universally obeyed. A large party of Hindoos at Calcutta, soon afterwards formed themselves into a society in

* *Suttees' Cry to Britain*, p. 16.

support of their ancient institutions, renouncing all social intercourse with those who oppose the murderous custom, sanctioned generally by the priests and Brahmins!

British authority in our East Indian dominions may, to a great extent, prevent *suttees*; but the dreadful practice still prevails in the regions beyond our immediate controul. We, in England, hear of but few of these cases, because of the difficulty of obtaining information relating to the remote regions of India; but the following statement of the case in the funeral of the Maharajah of Lahore, Runjeet Singh, who died June 27, 1839, will confirm the representations here made. The "Bombay Times" of the 27th of July states:—

"Among the remarkable incidents connected with the death of Runjeet Singh, none is more worthy of being recorded and noted than the fact of four princesses, his wives, and seven slave girls, having been permitted to burn themselves on his funeral pyre. The sacrifice of his slaves is indeed an atrocious cruelty, enacted apparently for no other purpose than that of adding dignity to the funeral pageant. As regards the four princesses, there are circumstances which render their sacrifice inexcusable. We are convinced that suttee was an institution originating in a principle of the most heroic devotion in an heroic age; that it was to one sex, under a perverted view of human duty, what the equally suicidal custom of duelling is at this day to the other, under a similar perversion—the guardian of their honour. This, at least, from every reference to the custom in Hindoo books, appears to have been the conception of suttee. But its practice has been different. In the

case under consideration it appears that with the princesses, not with the slaves, (be it remarked, they were not worth the ceremony,) the form of dissuasion was gone through. But the queens were not wanted; their jewels, their jaghires, their pensions—all these were wanted, and they themselves were in the way. The perpetration of this tragedy shows, in the first place, how low our moral influence is even where our political influence is most powerful. It shows, in the second, how futile is the hope that India would ever regenerate herself under native rulers!”

This dreadful tragedy is described with more minuteness of detail, in a letter from the Hon. Colonel Osborne, Military Secretary to the Governor-General of India: his account of the funeral obsequies states, however, only *five* female slaves instead of *seven*. That gentleman says:—

“*Simla, July 12, 1839.*—Runjeet Singh is dead, poor fellow! and died as like the Old Lion as he had lived. He preserved his senses to the last, and was (which is unusual with native princes) obeyed to the last by all his chiefs, though he tried them high, as you will think, when I tell you that two hours before his death he sent for all his jewels, and gave the famous Diamond, called the ‘Mountain of Light,’ said to be the largest in the world, to a Hindoo temple; his celebrated string of pearls to another: and his favourite fine horses, with all their jewelled trappings, worth £300,000, to a third.

“His four wives, all very handsome, burnt themselves with his body, as did five of his Cashmerian

slave-girls, one of whom, who was called the 'Lotus,' or 'Lily,' I often saw last year in my first visit to Lahore. Everything was done to prevent it, but in vain. They were guaranteed in their rank and in all their possessions, but they insisted upon it, and the account from the European officers who were present describe it as the most horrible sight. The four wives seated themselves on the pile with Runjeet Sing's head upon their laps; and his principal wife desired Kurruck Sing, Runjeet's son and heir, and Dheean Sing, the late prime minister, to come to her upon the pile, and made the former take the Maharajah's dead hand in his own, and swear to protect and favour Dheean Singh as Runjeet Sing had done; and she made the latter swear to bear true allegiance to the son which he had faithfully borne to his father. She then set fire to the pile with her own hands, and they are dead!—*nine* living beings having perished together without a shriek or a groan. Dheean Sing threw himself twice on the pile, and said he could not survive his master, but was dragged away by main force. You have no idea what a sensation the poor old man's death has caused*."

Intelligence reached London last month, (January 1841,) by the overland mail from India, stating, that "Kurruck Sing, king of Lahore, died on the 5th of November; and on the 6th, his favourite wife, Ranee Tsour Kour, and three of her attendants, were sacrificed on the funeral pile! His successor, No Nepal Sing, was wounded by a falling beam, through the pressure

* The Court and Camp of Runjeet Sing, by the Hon. W. G. Os!orne, pp. 223, 235.

of the elephants, on returning from the funeral ; and on the 8th, the revolting rite of suttee was again performed, and two wives of the deceased were burnt. A third was saved by the timely arrival and interference of Shere Sing!" These horrors were practised so late as November 1840 !!

Woman's degradation in India is seen in other horrid popular customs. Infanticide evinces their misery. This subject also is decried by the distinguished authors already quoted. They say :—"The very frequent destruction of female infants among the Rajpoot tribes in the West of India, is imputed by Mr. Ward to superstition ; but Colonel Tod and Sir John Malcolm, who had much better information concerning this quarter of India, are convinced that it arises from the difficulty of suitably disposing of daughters in marriage. While resident in Guzerat, General Walker, with his characteristic benevolence, endeavoured to persuade the chiefs of that country to renounce the practice of *infanticide*, and enjoyed at one time a prospect of success, which, however, proved ultimately fallacious.

"The Jharajas, a Rajpoot tribe, who hold sway in the territory of Cutch, are, by an intricate operation of the system of caste, placed in such a situation that they cannot by any means find a single individual with whom a daughter of theirs can be suitably matched. In this dilemma, they have not hesitated to adopt the horrid expedient of putting to death all their female children ; so that, as Mrs. Elwood mentions, in a population of 12,000, there were not, in 1818, more than *thirty* women alive. The infants are either

drowned in milk, or poisoned by opium applied to the breast of their mother. The English have made vigorous attempts to abolish this inhuman practice: by a condition of the treaty with Cutch in 1819, full protection was guaranteed to Jharijah chiefs on consenting to discontinue this criminal custom. Since that time it has not been perpetrated openly: but the interior of palaces and castles affords ample means of concealment; and the very small number of girls in families make it too clear that it prevails extensively*.”

Woman, throughout the Chinese empire also, is deplorably degraded. Her wretched condition in that vast region is thus described by Lady Morgan, in her elegant work, “Woman and her Master:”—

“In China, polygamy prevails virtually, if not by name; and the sovereign, self-imprisoned in his golden-roofed palace, with his one empress, six queens, and three hundred (or if he please, three thousand) concubines, reflects, on the great scale, the domestic establishment of those among his subjects, whose wealth may permit the irrational indulgence of their passion or their pride. The female slave, who, at the head of a band of inferior slaves, is dignified with the name of superior (adequate to that of wife), who has been purchased with gold, and may be returned, if on trial not approved, is not deemed worthy to eat at her master’s table. Crippled from her cradle, morally and physically, ignorant of any one of the many thousand letters of her husband’s alphabet, referred to the fertile

* Historical and Descriptive Account of British India, Vol. ii., p. 370.

amusements of infancy for all resource against utter tedium, to dress and to smoke are her pleasures ; and to totter on the flat roof of her golden cage her sole privilege. She, too, feeble and imbecile as she is, is outraged in the only feeling that nature may have rescued from the wreck of man's oppression : for the Chinese wife, like the odalisque of Turkey, yields up her offspring a sacrifice to the murderous policy of her master.

“ If such is the destiny of the lady of the Celestial Empire, woman of the middle and the lower classes submits to a yet severer fate.—The female peasant in China presents a still more extraordinary example of plodding industry. Exposed to the inclemency of the seasons, with the infant tied to her back, which she may have rescued from the wild beast, or from the devouring wave, she ploughs, sows, reaps, and performs the thousand offices of toil and drudgery attached to the cultivation of the soil, from which she derives so little benefit and enjoyment. Denied, too, all moral rights, she incurs, nevertheless, a fatal responsibility for her husband's delinquencies ; and suffers death with him, as his dependant, for crimes in which she could have no moral participation. The natural death of her husband gives her over to the family, who, to recover the money expended in her purchase, may resell her to the highest bidder ; while her own is very frequently the work of her own hand. Suicide, it is asserted, is of frequent occurrence among the Chinese females of the lowest classes ; and well may they seek death to whom,

from the cradle to the tomb, life holds forth not one solitary good."

China, in 1813, according to the "Government census," contained a population of 362,447,183 souls, of whom probably half, or 180,000,000, were females! On their behalf, the British Association of Ladies for Promoting the Education of Females in the East, made an especial appeal for pecuniary assistance in their benevolent undertaking; and they state in their address to Christian women of Britain:—

"The condition of the Chinese women is thus described by the Missionary Gutzlaff:—'Such a general degradation in religion makes it almost impossible that females should have their proper rank in society. They are the slaves and concubines of their masters, live and die in ignorance, and every effort to raise themselves above the rank assigned them is regarded as impious arrogance. As long as mothers are not the instructors of their children, and wives are not the companions of their husbands, the regeneration of this great empire will proceed very slowly.' 'As might be expected, suicide is a refuge to which thousands of these ignorant idolaters fly. Many of them evince great violence of passion, and express their revenge for the indignities received from their husbands or mothers-in-law, by self-destruction. Mrs. Morrison, who has lately returned from Macao, mentions that three women committed suicide in that settlement near to her own residence, and that not long before her departure four others perpetrated the same deed in an adjoining province. One of

the latter number had been recently married, and returned to make a short visit to her family. She gave her young companions such an account of the treatment of many, and their mothers, that they all concluded immediate death was preferable to such a miserable life. The consequence was, that they went to an adjacent river, and holding each other by the hand, plunged in and were drowned.' Where women are so ill-treated, it is not surprising the female infants should be murdered. It is a general custom among them (the population of the city of Amoy and the country adjacent) to drown a large proportion of the new-born female children. This unnatural crime is so common among them, that it is perpetrated without any feeling, and even in a laughing mood—and to ask a man of any distinction whether he has daughters, is a mark of great rudeness. There is also carried on a regular traffic in females.—Even in Peking, the residence of the emperor, about 4000 female infants are annually murdered by their unnatural parents!"

Woman, in most of the islands of the Southern Ocean, is reduced to the lowest state of degradation. This has been testified by all our numerous missionaries, and by others who have visited those distant regions; and though, in many delightful instances, the gospel of Christ has been crowned with success, as the means of salvation to individuals, and of reformation to whole tribes, the unevangelized islands and districts still retain their debasing, cruel, and horrid practices.

Messrs. Bennet and Tyerman, in their instructive volumes, speaking of the former customs of Tahiti, say:—"We conversed with Mr. Nott, who had resided from the commencement of the mission, on the subject of *infanticide*, and learned, with horror, that it had been practised to an extent incredible, except on such testimony and evidence as he and his brethren on other stations had been the means of accumulating. He assured us, that *three-fourths* of the children were wont to be murdered as soon as they were born, *by one or other of their unnatural parents*, or by some person employed for that purpose—wretches being found who might be called *infant assassins* by trade. He mentioned having met with a woman, soon after the abolition of the diabolical practice, to whom he said, 'How many children have you?' 'This one in my arms,' was her answer. 'And how many did you kill?' She replied, 'Eight!' Another woman, to whom the same questions were put, confessed that she had destroyed SEVENTEEN! Nor were these solitary cases. Sin was so effectually doing its work in these dark places of the earth, that, full as they are with the habitations of cruelty and wickedness, war, profligacy, and murder were literally exterminating a people unworthy to live; and soon would their cities have been wasted without inhabitants, the houses without a man, and the land been utterly desolate. But the gospel stepped in, and 'the plague was stayed.' Now the married, among the Christianized population, are exceedingly anxious to have offspring; and those who

have them nurse their infants with the tenderest affection*.”

“Infanticide was carried,” says the Rev. J. Williams, “to an almost incredible extent in the Tahitian and Society Islands;” and this he illustrates by the following statement:—

“During the visit of the deputation, our respected friend, G. Bennet, Esq., was our guest for three or four months; and on one occasion, while conversing on the subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments, under Mrs. W.’s direction; and, after replying to Mr. Bennet’s inquiries, I said, ‘I have no doubt but that each of these women has destroyed some of her children.’ Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, ‘Impossible! such motherly, respectable women could never have been guilty of so great an atrocity.’ ‘Well,’ I added, ‘we’ll ask them.’ Addressing the first, I said to her, ‘Friend, how many children have you destroyed?’ She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings, by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied, with a faltering voice, ‘I have destroyed *nine!*’ The second, with eyes suffused with

* Journal of Voyages and Travels, by the Rev. Daniel Tyerman and George Bennet, Esq., deputed from the London Missionary Society, &c., between 1821 and 1829, vol. i. pp. 71, 72.

tears, said, 'I have destroyed *seven*;' and the third informed us that she had destroyed *five*. Thus three individuals, casually selected, had killed *one-and-twenty* children! but I am happy to add that these mothers were, at the time of this conversation, and continued to be so long as I knew them, consistent members of my church.

"On another occasion, I was called to visit the wife of a chief in dying circumstances. She had professed Christianity for many years, had learned to read when nearly sixty, and was a very active teacher in our adult school. In the prospect of death, she sent a pressing request that I would visit her immediately; and, on entering her apartments, she exclaimed, 'O servant of God! come and tell me what I must do?' Perceiving that she was suffering great mental distress, I inquired the cause of it; when she replied, 'I am about to die!' 'Well,' I rejoined, 'if it be so, what creates this agony of mind?' 'Oh, my sins, my sins!' she cried; 'I am about to die!' I then inquired what the particular sins were which so greatly distressed her, when she exclaimed, 'Oh, my children, my murdered children! I am about to die, and I shall meet them all at the judgment seat of Christ.' Upon this I inquired how many children she had destroyed; and, to my astonishment, she replied, 'I have destroyed *sixteen*! and now I am about to die!' As soon as my feelings would allow me, I began to reason with her, and urged the consideration that she had done this when a heathen, and during 'the times of ignorance, which God winked at;'

but this afforded her no consolation, and again she gave vent to her agonized feelings, by exclaiming, ‘Oh, my children, my children!’ I then directed her to ‘the faithful saying, which is worthy of all acceptance, that Christ Jesus came into the world to save sinners.’ This imparted a little comfort; and after visiting her frequently, and directing her thoughts to that blood which cleanseth from all sin, I succeeded, by the blessing of God, in tranquillizing her troubled spirit; and she died, about eight days after my first interview, animated with the hope, ‘that her sins, though many, would be forgiven her,’ and what but the gospel could have brought such consolation? I believe that without the grand truth of pardon by the blood of Christ, I might have reasoned with her from that time to the present in vain. But I forbear all comment, for if such facts fail, no observations of mine will demonstrate the value of Missions!”

Paganism in Africa may well be supposed to afford sorrowful illustrations of female degradation and misery; and it would be easy to select most affecting examples. A few paragraphs only, however, can be given, from the recent volume of Sir T. F. Buxton on the “Slave Trade and its Remedy.” Referring to the Landers’ Narrative, he says, towards the close of his “gloomy catalogue of barbarities,” “We are informed that at Jenna it is the custom for *two of the governor’s wives* to quit the world on the same day with himself; and that the governor of that place, himself, of necessity goes down to the grave on the demise of his sovereign, the king of Yarraiba.

“ Mr. Laird speaks of the decease of an aged chief while he was at Fundah, who left *fifteen* wives ; and he tells us that on the night this man was to be buried, the king went to the woman’s apartment, and selected one, who was to be hung, in order to accompany her husband to the next world !

“ Of the other barbarous customs of Africa, the continual appeal to the ordeal of ‘ red water,’ or poison, is one of the worst. At Fundah, Mr. Oldfield saw a procession of the wives of the king’s son, just deceased, who were proceeding to establish their innocence of his death by drinking poison ; and he says, that out of *sixty* of these poor infatuated wretches, *thirty-one* died !”

Africa is still cursed with the horrid Slave Trade ; and in that abominable traffic woman is a dreadful sufferer. A paper was read on the 11th of February 1839, at the meeting of the Royal Geographical Society, giving “ an account of the survey of the south-east coast of Arabia, by Captain Haines of the Indian navy.” After describing Aden, he says, “ The next town of importance is Mokhara, containing 4500 inhabitants, with a very considerable trade, particularly in slaves. The writer has seen exposed for sale in the market, at one time, no less than 700 Nubian girls, subject to all the brutality and insults of their masters ; the prices which they fetch varying from £7. to £25.”

Madagascar exhibits woman in a truly deplorable condition, though its numerous people have been considered as rising from their original barbarism. The state of women in that great island will, however, be

best represented by the valuable work of the Rev. W. Ellis. That well-informed writer states : “ The practice of betrothing children at a very early age prevails to a great extent in Madagascar ; the parents frequently make an arrangement for their children with a view to marriage, before the latter are capable of thinking for themselves on the subject. Domestic manners in Madagascar do not impose the restraints usual in most Oriental countries ; very frequent opportunities therefore occur in the social intercourse of families, for young persons of both sexes to see each other ; and, as elsewhere, love and courtship precede matrimony. Many of both sexes are married at the age of twelve or fourteen.

“ Mothers in Madagascar are usually anxious to have their daughters married while the latter are very young ; but the early marriages of the Malagasy are attended with painful and disastrous effects to the females ; especially those contracted in consequence of betrothments arranged by the parents, totally irrespective of the inclinations of the parties themselves, and often before they were able to understand the nature of the engagements, or feel either preference for or aversion to those with whom they were pledged to sustain one of the most binding and sacred relations of life. The consequence is, the unhappy wife soon ceases to please, the affections of the husband are fixed on others, and unfaithfulness or divorce is the result.

“ Concubinage, or polygamy, with all its train of miseries, prevails very generally. The very term by which polygamy is designated in the native language

implies the evils of which it is the fruitful source—*famporo fesana*, that is, ‘*the means of causing enmity* ;’ as if referring to the interminable jealousies and hostilities created among the several wives of one husband. With all its admitted and numerous evils, polygamy, however, exists under the sanction of the highest examples and authorities to which a native can appeal. Every monarch is complimented as having twelve wives ; and most of the nobles or chieftains, who can afford to maintain a plurality of wives, deem it essential to their happiness to take more than one wife. The only law to regulate polygamy seems to be, that no man may take twelve wives excepting the sovereign !

“ Polygamy here, as elsewhere, is demonstrated to be a system of evils. It is the chief source of nearly all the domestic disputes and jealousies existing among the Malagasy : wives become jealous of one another, and the husband suffers from the jealousy of all. The children by different wives are frequently the subjects of secret heart-burnings, or in open variance give vent to their malevolent feelings and criminating animosities. Divorces are multiplied, and, with them, envy, hatred, and interminable family resentments. Property is also wasted, claimants are multiplied, and litigation frequent. In a word, polygamy is a curse to the land, and its final abolition is a consummation ardently to be desired by all who prefer peace to wrath, affection to bitterness, domestic comfort to domestic strife, and Christian virtues to the jealousy, malice, and uncharitableness of the excited and turbulent passions of depraved human nature.

“One great evil consequent on polygamy is the frequency of divorce—the immediate causes of which are numerous and often very trivial. The woman is at liberty to marry again as soon as she pleases after the lapse of twelve days, though the divorcing husband has, according to law, or usages which have equal authority, the power of divorcing his wife in such a manner as to prevent her ever marrying again. On these occasions she is often treated personally with extreme cruelty, and during the formal process of being divorced, receives first, a *black fowl*, expressive, it is supposed, of the wish of her husband that she may ever be a repulsive object; second, a *walking-stick*, indicating that for the future she is to have no home, but is to be an outcast on the road; third, a *small piece of money*, signifying that she is to be dependent on what is given by others; and fourth, a piece of *white gun-wadding*, to signify that she is to continue in that state till her hair is white with age.

“Though the females in Madagascar are not reduced to the humiliating state of degradation in which they are found among some uncivilized portions of the human race, the usages here noticed show that, as among all other nations unblessed by the elevating and softening influence of the gospel, she is far from being esteemed as the equal, the companion of man, excepting in his humiliation and disgrace. If the husband be guilty of any crime for which he is reduced to slavery, his wife, however innocent she may have been, is also deprived of her liberty. Woman is held in estimation

chiefly as the creature of convenience to man, and often suffers as the victim of his caprice and ungoverned passion, or of his sordid and heartless avarice. The state of society in Madagascar, in reference to the females, adds another to the already extended catalogue of facts which show the obligations of the sex to the Christian religion, and prove that it is only where the principles of Divine Revelation prevail, that woman is raised to the position in the social relations of life for which she was qualified by her Creator; while the happy results that have followed the partial diffusion of Christianity, the introduction of Christian marriage, among the natives of this interesting country, as well as the choice and abundant fruits in social peace and hallowed affection, which they have brought forth among communities still less civilized, show that it has lost none of its power to refine, to elevate, and to enrich with the highest privileges the female portion of every community in which it prevails.*

Mohammedan nations are not commonly ranked with pagans, as they possess a system of religion composed of pagan traditions and corrupted Christianity. Woman, however, in the countries where that creed prevails, are cruelly degraded, scarcely less so than among the more civilized heathen: a passing glance at their state will therefore be necessary in this place, illustrative of the importance of Christian missions.

Mohammed's abominable laws, illustrating one part of his personal character, allow *four* wives to each of

* History of Madagascar, vol. i. pp. 163—175.

his followers, with the liberty of divorcing them thrice ; and as many concubines as he is able to support.

Lady Montague remarks of the Turks :—“ Any woman that dies unmarried is looked upon to die in a state of reprobation. To confirm this belief they reason, that the end of the creation of woman is to increase and multiply ; and that she is properly employed in the work of her calling only when she is bringing forth children or taking care of them, which are all the virtues that God expects from her. The vulgar notion that they do not admit women to have souls is a vulgar mistake : it is true, they say women are not of so elevated a nature, and therefore must not hope for admission into the paradise appointed for the men, who are to be entertained with celestial beauties. But there is a place of happiness destined for souls of the inferior order, where all good women are to be in eternal bliss !”

Lady Augusta Hamilton remarks :—“ The ladies of the palace of the Grand Signior are a collection of beautiful young women, chiefly sent as presents from the provinces and the Greek islands, most of them being children of Christian parents. The brave prince Heraclius abolished the infamous tribute of children of both sexes, which Georgia formerly paid to the Porte yearly. The number of women in the harem depends on the taste of the reigning Sultan ; Selim had *two thousand*, Achmet had but *three hundred*, and the late Sultan had nearly *sixteen hundred*. These ladies are never suffered to go abroad, except when the Grand

Signior removes from one place to another, when a troop of black eunuchs conveys them to the boats, which are enclosed with lattices and linen curtains : when they travel by land, they are put into close chariots, and signals are made at certain distances, to give notice that none approach the roads through which they pass !”

Traffic in female slaves is common in Mohammedan countries, the natural consequence of the laws regarding wives and concubines ; and bazaars for the sale of beautiful girls are found in different parts. “Dr. Pouqueville,” as remarked by Lady Hamilton, “had a transient entry into one of these *bazaars of beauty*, and observed the women, in number *three hundred*, on sale ! The Turkish purchasers examined them merely to *feel out* their qualities ; selecting the sleekest and best conditioned from the different groups, freely handling their persons, and examining their size and shape, and opening their mouths to inspect their teeth !”

Mr. Thornton, in his work on the “Present State of Turkey,” in 1807, says, “The slave-market is a quadrangle, surrounded by a covered gallery, and ranges of small and separate apartments. The manner of purchasing slaves is described in a plain and unaffected narrative of a German merchant, which, as I have been able to ascertain its general authenticity, may be relied on as correct in this particular. He arrived at Kaffa, in the Crimea, which was formerly the principal mart slaves ; and hearing that an Armenian had a Georgian and two Circassian girls to dispose of, feigned an inten-

tion of purchasing them, in order to gratify his curiosity, and to ascertain the mode of conducting such bargains. A Circassian maiden, eighteen years old, was the first who presented herself: she was well dressed, and her face covered with a veil. She advanced towards the German, bowed down and kissed his hand: by order of her master, she walked backwards and forwards in the chamber, to show her shape and the easiness of her gait and carriage; her foot was small, and her gesture agreeable. When she took off her veil she displayed a bust of the most attractive beauty. She rubbed her cheeks with a wet napkin, to prove that she had not used art to heighten her complexion; and she opened her inviting lips, to show a regular set of teeth of pearly whiteness. The German was permitted to feel her pulse, that he might be convinced of the good state of her health and constitution. She was then ordered to retire while the merchant deliberated upon the bargain. The price of this beautiful girl was *four thousand piastres!*"

Reflecting on these most heart-rending details, the spirit of every reader must be intensely moved by the deplorable debasement to which females are reduced in the nations of the heathen. BRITISH WOMEN, elevated to their rightful station and dignity, the equals and beloved associates of men, raised by the heavenly principles of "the glorious gospel of the blessed God," will peruse these brief and imperfect representations of the present degradation of their sex in Pagan and Mohammedan countries with blushes and tears for our fallen

nature. And no one can fail to be interested in the work of evangelical missions, or in any means of promoting their present and eternal welfare. The truly noble and benevolent Ladies of the "Association to Promote Female Education in China, India, and the East," are especially drawn to commiserate their woes; and they may reasonably make the following heart-stirring appeal for aid in carrying forward their God-like undertaking:

"Wives, who are happy in the affectionate esteem of your husbands—mothers, who enjoy your children's reverence and gratitude—children, who have been blessed by a mother's example and a mother's care—sisters, who have found in brothers your warmest friends,—Christian women, who feel that you can lend to society its charm, and receive from it a loyal courtesy in return—protected, honoured, and loved—impart your blessings to those who are miserable, because they are without them. If your minds are intelligent and cultivated—if your lives are useful and happy—and if you can look for a blessed immortality beyond the grave, do not, for the love of Christ, whose sufferings have been the source of all your blessings, and of all your hopes, do not refuse to make Him known, that the degraded millions of the East may, like you, 'be blessed in Him,' and like you, may 'call him blessed.'"

Ignorance and superstition, in apostate mankind, naturally produce the crimes and miseries here surveyed; and "the dark places of the earth are still full of the habitations of cruelty." They can be illuminated only by the "Sun of Righteousness:" the atrocious delusions

which generate such enormous evils can be corrected and annihilated only by the gospel of Christ ; and the only means of restoring woman is the divine doctrine of our Lord and Saviour. Such most manifestly is the wise and merciful ordination of the Lord God Almighty. Christian Missions, therefore, to this end, are indispensable ; and God has graciously granted abundant evidences of the power of their appointed agency, in every part of the world where they have been established. Missionaries must promulgate the doctrines of the Holy Scriptures : they must fill the minds of men with the light of God's law and of his soul-renewing gospel ; and so, under the Divine blessing, establish, throughout the world, the holy, benevolent, and transforming religion of the blessed Redeemer !

MEMOIRS
OF
BRITISH FEMALE MISSIONARIES.

MRS. ELIOT.

DIED IN 1687.

Mrs. Eliot belongs to the "Pilgrim Fathers" of America.—Wife of the "Apostle to the Indians."—Mr. Eliot's early Life.—His Emigration to New England.—Mrs. Eliot's early Life.—Her Emigration to America.—Dr. Mather's account of her.—Her Fortitude.—Their Marriage.—Their Family.—Dr. Mather's Testimony to their Domestic Religion.—Mr. Eliot's Missionary Labours.—Aided by Mrs. Eliot.—Her Useful Qualifications.—Her Death and Character.—Death of Mr. Eliot.

MRS. ELIOT was associated with the venerated band of "Pilgrim Fathers," who colonized New England, laying the foundation of all the greatness which now distinguishes the United States of America. She was the excellent wife of that truly reverend man of God, JOHN ELIOT, deservedly called, on account of his extraordinary and successful missionary labours among the native tribes of North America, "THE APOSTLE TO THE INDIANS."

Mr. Eliot, so worthily honoured in the Church of God as a faithful minister of Christ, was born in

England about the year 1604. He was educated at the University of Cambridge; and, after completing his studies, he resided for some time, in the capacity of tutor, with the family of the Rev. Thomas Hooker, at Little Baddow, in Essex. At that time intolerance continued to prevail under Charles I., as it had done under his father James I.; and on account of persecution, many of the faithful ministers of the gospel, with thousands of their attached people, fled for the enjoyment of religious liberty to the wilds of the "New World." The first settlers landed on the rock at Plymouth, November the 9th 1620; and Mr. Eliot followed those servants of God in 1631. His ministry was highly appreciated by the pious colonists of New England, and their rising families; and he became the devoted pastor of the infant church in the newly-established town of Roxbury, near the city of Boston.

Mrs. Eliot was a lady of respectable connexions in Essex; and, by means of her esteemed pastor, she became acquainted with his valued young friend, whom Divine Providence graciously designed for her future husband. Mr. Eliot had been greatly indebted to Mr. Hooker's able ministry, as the means of raising his hopes to immortal glory through faith in the Lord Jesus Christ; and now, by his paternal kindness, he found opportunity to gain the affections of that beloved person, who afterwards became his "admirable wife;" and to whose care and love he principally owed the comfort and blessings of the present world during the long period of fifty-five years, through which, in that

distant land, they enjoyed each other's society in the fear and service of God.

Dr. Mather, in mentioning this connexion, in his "Life of Eliot," says, "He left behind him, in his native land, a virtuous young gentlewoman, whom he had pursued, and to whom he proposed marriage; and she coming hither the year following, they were united. And this wife of his youth lived with him until she became the staff of his age."

Mrs. Eliot's fortitude in this hazardous undertaking to cross the mighty Atlantic, is hardly to be estimated by the courage of a lady, in our times of improved navigation and almost perfect accommodation for passengers, venturing on a voyage to America; or even of a missionary's wife accompanying her husband in their long passage to India, or the South Sea Islands: two centuries ago it was an exceedingly bold enterprise for a single lady, in an ill-furnished ship, to proceed on a voyage to New England. Intelligent piety and affectionate attachment to one whom she esteemed as a servant of the Redeemer, however, sustained the courage of this amiable female, and enabled her to triumph over every real or imagined difficulty.

Welcomed in the distant wilderness of America by many Christian friends, notwithstanding privations, her best anticipations were realized. She was married to her chosen partner, and several children were the fruit of their union: but particular details of their domestic economy are not afforded. Dr. Mather briefly refers

to their circumstances ; and, in commending the diligence and fidelity of Mr. Eliot as a pastor, he remarks, that “in his family too he was not less vigilant and exemplary than in his church. The wife of his bosom he loved, prized, and cherished, with a kindness that strikingly represented the compassion which he thereby taught others to expect from the Lord Jesus Christ. His family was a little Bethel ; for the worship of God was constantly and exactly maintained in it ; and unto the daily prayers of the family his manner was to prefix the reading of the Scriptures. His house might be called a school of piety. Whatever decay there might be,” the Doctor adds, “in family religion among us, as for Eliot, we knew him that he would command his children and his household after him, that they should keep the way of the LORD.”

Mrs. Eliot is doubtless entitled to no small share of the commendation thus given by Dr. Mather to his venerated father in the ministry of the gospel ; for almost everything in the domestic arrangements depended on his “admirable wife.” “The Apostle to the Indians” had his hands and his heart fully occupied in his multifarious duties connected with his pastoral relation, his missionary work, and his correspondence with many in England, by whom he was aided in his expensive labours. His astonishing missionary operations among the native Americans—his successes in the conversion of very many to the faith of Christ—the character and influence of their numerous “praying towns of Indians”—and his translation of the Holy

Scriptures, and of other valuable books, for their religious instruction, deserve to be contemplated by a perusal of the truly interesting "Memoirs of his Life"—though they cannot be included in this brief sketch of his wife.

Mrs. Eliot, as is abundantly testified, was most eminently qualified to be a "help-meet" for this extraordinary servant of Christ; and the benediction of Heaven rested largely upon her active labours in the family, and among those around her. Such was the continued affection which subsisted between him and his endeared wife, during the extended period in which they were preserved together; so exemplary was their holy conversation, and so evident was their participation of the Holy Spirit, by which they walked with God in all his ordinances and commandments, that they were commonly designated by the large number of their fellow Christians, "Zacharias and Elizabeth." Mrs. Eliot lived till about three or four years before her husband's decease, regarded as a woman of superior mind and uncommon intelligence, of rare personal holiness, and a pattern of female prudence. She was a common blessing, not only to her own family, but to the whole circle of her neighbours; for she possessed considerable skill in "the practice of medicine and surgery;" and in that infant state of the colony of New England, her knowledge was most important among the poor, enabling her to dispense many benefits as a "practical physician."

"Goodness and mercy followed" this honoured couple

through a long series of years ; and Mrs. Eliot, at length, completed her mortal course, to enter the everlasting kingdom of her Lord and Saviour : but the loss of such a wife was felt by her venerable partner as most truly grievous. “They had lived so long together, that the idea of separation seemed scarcely to have entered their minds : the mother of his children, the companion of nearly three-score years, was laid in the grave by his own hand. When she died,” says Dr. Mather, “I heard and saw her aged husband, who seldom wept, yet now with a flood of tears, before a large concourse of people, say over the coffin, ‘Here lies my dear, faithful, pious, prudent, prayerful wife : I shall go to her, and she not return to me!’”

Affection and piety, united as they were in this truly Christian couple, were here beautifully illustrated in this expression of genuine feeling : but the widowed “apostolic missionary” had nearly finished his mortal course. Exhausted with persevering labours, especially among the Indians, this eminent and successful servant of God, about three years after the decease of his wife, entered, early in 1690, into the joy of his Lord, aged eighty-six years, leaving a character behind him which is held in the highest veneration by the Christians of America !

MRS. COULTART.

DIED OCTOBER 8, 1817.

Mrs. Coultart, a native of Worcestershire.—Edified by the Ministry of Rev. T. Biddulph of Bristol.—Her Religious Joys.—Unites with a Church at Stourbridge. — Her Brother, Mr. Hiram Chambers, a Student at Cheshunt College.—Devotes himself to the Missionary Work.—Correspondence of Miss Chambers with her Brother.—Her Desires to become a Missionary.—Her Anticipations of that Service.—Her acquaintance with Rev. J. Coultart.—Relinquishes her School.—Is Married to Mr. Coultart.—Her Letter to her Brother.—Embarkation for Jamaica.—Her Testimony regarding the Negroes.—Progress of Religion among them.—Her last Letter to her Brother.—Her Illness and Death.—Her Brother's Missionary Course in India.

MRS. COULTART, formerly Miss Mary Ann Chambers, was born February 11, 1787, near Stourbridge in Worcestershire. For several years before the path was opened for her to enter the destined field of labour, she breathed most ardently a missionary spirit, and it became her unceasing desire that she might serve her Redeemer among the heathen. Extracts from her own letters and diary will, however, afford the interesting exhibition of the disposition and ardour of her mind.

Miss Chambers lived, as the multitude around her, until her twentieth year, "without God in the world:" at that age she became impressed with the worth of her soul, and her need of salvation: but three years elapsed before she found peace in believing on Jesus Christ. Being on a visit at Bristol, she was led by the ministry of Rev. T. Biddulph, to cast the burden of her sin and sorrow on the Divine Redeemer; and she was enabled

by the Holy Spirit to receive the atonement, rejoicing in God, as reconciled to him by the blood of Christ, so as to walk henceforth "in newness of life." From that period her principles became confirmed, and her character formed: and though surrounded by opposition, she was not ashamed to confess Christ as her Lord and Saviour. The following from her diary exhibits her intelligent and pious mind.

"*June 29, 1810.*—This day the Lord has been pleased to assist me. Never did I feel such inward peace before. Oh the comfort of religion! Would to God that others knew what I feel! What a mercy for such an unworthy creature to know that she is a child of God! Dearest Lord, give me the grace of thy Holy Spirit, that my prayers and praises may be accepted by thee!"

Miss Chambers united in Christian communion with an Independent church near Stourbridge, in connexion with Rev. John Richards; and she thus records that fact in her private diary.

"*April 10, 1815.*—Especially would I note this day—a day that I hope was registered in heaven; a day that united me to God's visible church here; to a people that are very dear to me. I have been again permitted to commemorate our dear Lord's death: blessed privilege for sinful worms! Again, in the presence of God and man, have I dedicated myself to my God. O! that his Spirit may lead and guide me, and enable me to glorify him in my daily walk! May I never bring any disgrace upon the Christian name or

profession! Hold thou me up, and I shall stand: if thou leave me, I must perish. Guide me, dearest Lord, by thy counsel, and at last receive me to glory. Preserve the church thou hast formed here from hypocrisy: may they all be numbered as thine in the day when thou makest up thy jewels. Make us very useful to each other, and enable us to show forth to an ungodly world whose we are, and whom we serve. Oh Father of mercies, answer according to the good pleasure of thy will, for Jesus Christ's sake. Amen."

Miss Chambers felt the constraining influence of the love of Christ, especially leading her to regard others with a great degree of concern for their spiritual welfare, and a lively interest in the enlargement of the Redeemer's kingdom throughout the world. She exerted herself with zeal and diligence for the salvation of her relatives; and God was pleased to crown her pious efforts with encouraging success. Hence she felt such a spirit of compassion for the perishing heathen, as appeared to designate her for missionary service, long before the leadings of Providence opened the way for her actual engagement in that work of the Lord.

Mr. Hiram Chambers having, at this period, devoted himself to the service of Christ among the heathen, corresponded with his sister on his state of mind and prospects, while pursuing his studies at Cheshunt College, and afterwards at the Missionary Seminary, Gosport. The following glowing extracts of her letters will strikingly illustrate this state of the spiritual exercises of Miss Chambers.

“*June 1, 1816.*—I thank you for the account your letter contains of the missionary cause. May our dear Redeemer hasten the time when his kingdom shall come! I feel more life in praying for it than ever I did before. How should I have rejoiced to be with you! My heart was indeed in the midst of you. What a noble cause! to be employed in preaching Jesus to the poor heathen! Oh my soul, is not this all thy desire? Dearest Lord, wilt thou make a way? May I see that thou hast ordained it! it is, thou knowest, my only earthly wish. My soul does indeed long to be with the poor heathen. Why is it that I feel so anxious, unless thou hast designed it? O! my dear Redeemer, grant it, if consistent with thy will.”

“*August 2.*—O! to be employed for and by God in converting the heathen! What an honour! Should you cross the seas to be the instrument of saving one soul, even at the hazard of your life, you will be more than repaid for your trouble. Can you hear the poor destitute heathen cry, ‘Come, tell us of salvation through Jesus Christ,’ and yet be deaf to hear it? Cannot you follow the steps of your Redeemer? He left the abodes of glory for you; for you he suffered more than you possibly can. He had no earthly friend. You have a sister; and, though unworthy, her very soul pants to go with you: but what am I saying? My dear brother, count not then your life dear to you, so that you may win souls to Christ. I do, indeed, love the missionary cause; it is nearer my heart than anything else: my soul seems in the work.”

“*August 21.*—I have not ceased to bless God for your last letter. Should your next convey the news that you are going, and give me to hope that I may accompany you, do pray that the vessel may be enlarged, as I think the poor clay tabernacle will almost break.”

“*August 24.*—But oh, distracting thought, I may be left in England, while you are labouring among the heathen! O, no, never, I never can, neither do I think I shall. I think it has been given me to believe that our God will take me. Oh that, if it were the will of God, these eyes that are now bathed in tears, may before that take place, be closed in death! Oh, my H., my very soul is there in the midst of the heathen! You ask me if you shall mention it to the Directors. You must answer it at the last day if you do not. My life was lengthened in answer to prayer; and was it not my prayer that it might not be spared, unless to be devoted to my God, and to his cause? How often have I prayed that you might be called to the work! and now I trust my prayers are answered, fear arises lest I should be left.”

“*September 14.*—Sometimes I think that, from what I have experienced in prayer, our covenant God designs to send me, unworthy me, on so great a work; and sometimes I think that the heavenly consolations I now feel are given to prepare me for a refusal; but surely it cannot be so, when they only tend to heighten the flame which already burns. Yes! this life must be sacrificed for our Redeemer. Had I ten lives to give, I would

not, I could not, I durst not withhold one. My soul has been purchased with that blood which flowed from the wounds of a dying Saviour; and the blessed Spirit of our God is a witness how ardently it longs to relinquish all earthly prospects of a temporal kind, and go forth to the poor dear heathen! Were it to be made useful only to one soul, or should a watery grave await me, I die happy. What is my life? What is its worth, in comparison with one soul?"

"*December 4.*—Our dear Redeemer hath given me to believe that prayer is answered, and that the unworthiest of his creatures is to be sent on the noblest of errands, and in the most glorious of causes that ever mortal man was engaged in, even in becoming a missionary to the poor dear heathen. Language fails to speak my feelings: how does my soul anticipate the day when I shall leave my native land, and enter upon that blessed work! It will not be long we shall have to labour in this blessed employ, and then with what joy shall we have to relinquish it, knowing that a better house awaits us! I often see it by faith, although detained within mud walls. Joyfully could I quit it all, except the poor heathen. Yes! and if called, our God would enable me to do that also."

Miss Chambers was a lady of considerable reserve and retirement; yet she could not refrain from communicating her desires to some of her Christian friends, to be consecrated to the service of Christ among the heathen, especially when conversing about the prospects of her beloved brother. Her state of mind became thus

known to a gentleman in Birmingham, a friend of Rev. James Coultart, of the Baptist College, Bristol; and previously to his embarkation for Jamaica, visiting his early religious connexions in that town, he was introduced by his friend to that lady. Her elegant person and accomplished mind at once engaged his heart; while she regarded the whole affair as the gracious leadings of Providence. Having, therefore, transferred her school to her sister, in about a fortnight they were married, February 6, 1817.

While waiting for a ship at Bristol, Mrs. Coultart wrote again to her dear brother, and from which we perceive her holy ardour:—

“*February* 28.—I cannot leave England without addressing another letter to my dear H., who has ever been to me the kindest of brothers, the tenderest of friends—from childhood my companion until the present year! I hope I feel thankful that the love and affection we have ever felt for each other will not be confined to time, but be matured in eternity; and when we meet again, it will be to say ‘Farewell’ no more. I believe the hand of God hath separated us, and that the same kind hand will lead us all our journey through. I hope I do feel thankful that he has given me so kind and affectionate a friend to lead me on my way to Zion. O! pray that he may ever find me worthy of his regard! Had I ten lives, and those ten laboured indefatigably for twenty years, and were made useful only to one soul, eternity would be too short to praise God for it. Who can know the value of a soul, but a Saviour, who

in his human nature sweat drops of blood, caused by the heavy load of guilt he sustained. Should this, my dear brother, be the last letter I am permitted to write you, forget not that a sister, who loves you very tenderly, entreats you to consider it an unspeakable privilege to be called to convey the glad tidings of the gospel to perishing sinners. Labour, dear H., in your study ; labour in the pulpit ; and, above all, labour in prayer to God for the conversion of the souls of guilty men. Let your life be a continual sermon. O ! forgive me, if I have gone too far : I cannot, I would not pretend to teach you ; but I feel so anxious that every power may be spent in glorifying so kind, so gracious a God, and in extending his kingdom—

‘ Go, spread abroad a Saviour’s name,
And sound aloud his praise.’

We go to the west, you perhaps to the east ; our labours will soon be ended, and then we meet in the kingdom of God.”

Mrs. Coultart embarked with her husband, March 14, 1817, with a heart beating high with holy anticipations of labour and usefulness ; and writing to her beloved brother on the voyage, she said, “ When I put my foot in the boat that was to convey us to the ship, I prayed—‘ If thy presence go not with me, carry us not up hence.’ O ! that it may really be the case ; for I dread living without God ! O be very importunate, that God may make us useful ; that my dear Mr. C. may have a double portion of the Holy Spirit granted to him ; that very many souls may be given him, who

shall be his joy and crown of rejoicing in the world to come ; and may I sink to the bottom of the deep, rather than bring any disgrace on religion, or in the least prove a hindrance or snare to my husband, by going to Jamaica."

They landed May 9th, when her heart was truly enlarged ; and she looked on the scene of labour, ardently praying that she might be very, very long permitted to prove her love to the Saviour, by telling of his great salvation. The day after their landing, she wrote :—

"*May 10.*—We are are now in Jamaica. O ! my God, how great are thy mercies to the unworthiest of beings ! I might say I am filled with wonder at the condescension of God. My daily petition has been— ' If thy presence go not with me, carry us not up hence.' O, Jamaica ! what is our message to thy inhabitants ? Farewell, England ! I still love thee ; my dearest friends dost thou contain ; but I would not return to thee. In Jamaica would I live and die, and spend and be spent, for God and his people. The heat is excessively great. May God preserve the health of my dear Mr. C., and smile upon his labours."

Many of the negroes had already been turned from darkness to light ; and she found not a few among the converted slaves who had made great progress in the divine life. She had cause of joy also, that Mr. Coultart's labours were acceptable to the people, and crowned with the grace of the Spirit of God. She therefore wrote to her brother, June 10th :—

" We have a good attendance at public worship, of black and brown people. Their prayers are very simple,

and these have convinced us that the grace of God is extended to people of all colours. Their singing, too, for the first time, almost overpowered me. To hear the praises of Immanuel sung by them, and to see the tears trickling down their sable cheeks, filled my mind with gratitude to God, who had brought me to witness such a sight. O! my H., I find communion with God as dear in Jamaica as it had used to be in England. Last Sabbath the ordinance of the Lord's Supper was administered, and nearly five hundred persons, black and brown, partook of it."

She wrote to Miss S. "*July 2.*—I rejoice to find so much real religion in Jamaica. You would be pleased to see our congregation, consisting of more than a thousand people, black and brown; and I think it would nearly double the present number, if the chapel would hold them. Many of them seem thirsting to hear the Word: they are ignorant people, and may be led, but not driven. To hear them talk of the work of the Holy Spirit in their hearts would delight you. Believe me, my dear friend, I am perfectly happy in Jamaica, and can with sincerity bless God that he brought me hither. His mercy towards me has indeed been unbounded. Let us be remembered by you at the throne of grace."

Mrs. Coultart's missionary career was but short. She fell soon after she entered upon her work, by a mortal fever, within five months of her landing in Jamaica! The last letter which she ever wrote was to her brother.

"*Kingstown, August 6, 1817.*—I think you would

feel thankful, if you knew how greatly the Lord has appeared for Mr. C. The cause seems flourishing; the people united; and the congregation increases every Sabbath. I often look back, and retrace those past scenes, which will never return. O! England, how dear are those friends which thou containest! Still I have no wish to return. The cause of Christ lies nearer my heart than even all these. It is very little we can do for God; and ought we to withhold anything, if called on to make the sacrifice? Surely not. Believe me, my dear brother, I am very happy. I am at a loss for words to give you an adequate idea of the goodness of God towards us. Help us to praise him; for his mercy is great unto the heavens, and his truth unto the clouds. I have found the Saviour to be 'a friend that sticketh closer than a brother;' and have lately anticipated, with real delight, the time when I 'shall see him as he is;' when I shall no more grieve the Holy Spirit, but be transformed into his glorious image. I do long to live without sin; I think I can say—

'Haste, my Beloved, fetch my soul
Up to thy bless'd abode;
Fly, for my spirit longs to see
My Saviour and my God.'

Farewell, my beloved brother, we shall soon meet again. Heaven will, I hope, be our eternal home. Until we meet there, may God be your friend; may he smile upon your labours, and crown them with abundant success. To him I commend you. He will never leave nor forsake you.—M.A.C."

This affectionate and spiritual letter closed up the written communications of this valuable and devoted woman: within two months from the date of it, she was called to exchange time for eternity, and to realise her heavenly aspirations in the presence of God and the Lamb. Her health had been somewhat affected; but nothing serious was anticipated, more than is usual from the change of climate on Europeans. She attended public worship on the morning of September 28; but was unable to stay the whole service: a violent palpitation of the heart was succeeded by fever, in the afternoon. Medical aid, at first, seemed to remove apprehensions; but in the space of ten days her husband's hopes were for ever clouded; and he had to take a present farewell of one so qualified for a missionary's wife; "one," to use his own words, "so evidently a Christian indeed. Her heart," he adds, "was plainly engaged in the cause of Him under whose banner she had enlisted," especially in her female school.

Mr. Coultart, in a letter to Dr. Ryland of Bristol, says, "My dear and invaluable partner appeared to have a presentiment of her approaching release, about a fortnight before her fatal disease commenced. But I fondly hoped, that God would spare a life so eminently devoted to himself, and in pity to me grant me the advantage I derived from her very holy life, pure conversation, and fervent frequent prayers. Divine Goodness lent her for a little while, and the same goodness recalled her. She was known through a very limited circle; but her qualifications for her great undertaking com-

manded the respect of all who knew her. She lies in Kingston church-yard, as no white person is ever buried in the Baptist ground. Mr. Man, Rector of this city, performed the last solemn office, and would have preached a funeral sermon, had not indisposition prevented him; for which purpose he employed the Rev. Mr. Philips, of St. John's."

Short as is this conjugal acknowledgment of her worth as a Christian, added to what we have perused in her own record, it cannot fail to inspire admiration of her excellence, and regret that a character so exemplary and consistent, formed by faith and love so manifestly the fruit of the Spirit, was not longer permitted to bless her husband and the world. Yet she lived not in vain.

"Long do they live, nor die too soon,
Who live till life's great work is done."

If that be to prepare for death, to be meet for heaven, and to glorify God on earth, then it was answered in the life of Mrs. Coultart. May each reader search for evidence of possessing her essential attainments, following her as she followed Christ.

Mrs. Coultart's brother, Rev. Hiram Chambers, was ordained in Birmingham, August 2, 1820, as a missionary to India; in connexion with the London Missionary Society. His character resembled that of his devoted sister; but his course was short in the service of his Lord and Saviour: as he died January 7, 1826!

MRS. WILSON.

DIED DECEMBER 11, 1821.

Mrs. Wilson, formerly Miss Hill, a Buckinghamshire lady.—Married to Rev. J. Wilson.—They embark for Madras.—Her Plans for Usefulness.—Her Religious Experience.—Her exercises on Ship-board.—Her Views of the Heathen in India.—They proceed to Tranquebar.—Her Studies.—Birth and Death of her first Child.—Her Illness.—Her Address to her Husband.—Her Death.

MRS. WILSON, wife of the Rev. Isaac Wilson of the Church Missionary Society, was formerly Miss Hill, of Olney, Buckinghamshire. She was highly respected for her sincere piety; and she had been an active collector of contributions for the Church Missionary Auxiliary in her native town, and for many years a teacher in the Girls' Sunday School, in connexion with her esteemed pastor, the Rev. Henry Gauntlett.

Miss Hill was in her twenty-eighth year when, in April 1820, she was married to Rev. Mr. Wilson; with whom, in about ten days after their union, she set sail for Madras, where they landed about the middle of September; and she closed her mortal career on the 11th day of the following December. Mr. Wilson's account of his wife strikingly illustrates the power of vital Christianity.

“We had no sooner commenced our voyage from England,” Mr. Wilson writes, in the biographical sketch of his wife, “than she laid out plans for the best im-

provement of her time. She paid strict attention to reading the Word of God and prayer. I have often been waked by her fervent prayers in the night, when there was no noise to disturb her devotions. Besides our regular family devotions, she would always have nearly an hour in the middle of the day for secret prayer; which, considering all the inconveniences attending a sea-life, is not to be always enjoyed without watchfulness and self-denial.

“While on the voyage, she was ever ready to turn the conversation upon the great work to which she had devoted herself; and often expressed a fear that she was unfit for duties so sacred and important as those which naturally devolved on the wife of a missionary. Sometimes, when talking together of the work of the Lord in heathen lands, she would rejoice, and praise God for giving her a prospect of being permitted to do something for her Redeemer. She would say, ‘If I be instrumental in saving one soul, it is worth all my labour and toil; yet,’ she would add, ‘why do I thus speak?—perhaps I may not live long. It is much impressed on my mind, that I shall soon leave you to labour alone in India. It is not for me, I think, to be so highly favoured; but I hope my Saviour will be glorified, either by my life or by death. What, if I am soon to be called away, death will not surprise me. I am not afraid to think on the solemn change: it is my privilege to feel, that *to me to live is Christ, and to die is gain!*’

“The Lord’s Day was closely observed by her. She

frequently spent the whole of it in reading and prayer. Her soul seemed to cry out for the house of the Lord ; and she longed to see the day when she should again worship with God's people, in whom she took delight. When thinking of the privileges which our friends in England enjoyed, she would watch the hours, and calculate the time when many of her Father's household were bowing before the throne of grace ; and would rejoice if any part of the divine service was at the same time performed in our cabin.

“On the first Sunday in the month we had the Lord's Supper. This she enjoyed very highly : it was a season when she more particularly spoke of the interest that she felt in the work of her Redeemer ; for as one who spiritually ate the bread which came down from heaven, she made it manifest that her soul was nourishing up to eternal life. But she was not willing to possess these blessings alone ; and for this end gave herself to prayer, that those whom she had left behind to enjoy the Christian ordinances, as well as those among whom we were going, might rejoice in that same Divine Lord, before whom we all must soon appear.

“When the sea was very high, and the wind vehement, we were occasionally deprived of light in our cabin. At such seasons she used to employ herself in reading by a lamp, and singing hymns ; and would compare our dark situation to that of the Christian pilgrim on earth, who walks in light or darkness, as it pleases his heavenly Father, expecting that his days of gloom will soon end, and the shadows of the night be turned into eternal

day. Her *journal*, on these occasions, breathes a blessed spirit of resignation to the Divine will, and shows how near she was living to God in holy aspirations and a devout mind. Her *diary* closes on the 28th of July with the passage of Scripture which she chose for her funeral text : Genesis xlix. 18.—‘I have waited for thy salvation, O LORD!’

“When we arrived at Madras, her mind was deeply affected with the state of the heathen. For a few of the first nights, she was much disturbed by the drums and other instruments which they use in their superstitions and feasts : this led her to fervent prayer that the day might soon come when they would remember themselves, and turn unto the Lord. The degraded state of the females and children was a grief no less heavy on her mind, and excited in her strong desires to know the language, that she might at least have a little school about her.

“During our passage to Tranquebar, it was pleasing to witness the state of her mind ; prayer seemed to be her employment ; and conversation on the shortness of life and the important work which we had to do, was her delight. We had no sooner arrived here, than she began to plan her time for devotional exercises, and the study of the language. It is usual to take exercise in India early in the morning, and it is of the greatest importance to do so ; but, when I had risen for this purpose, never could I prevail on her to go out, though she rose at the same hour. I generally left her engaged in devotion, and as often found her when I returned

wrestling with God in prayer. When at breakfast, she generally had some religious book with her ; and if she could get but a few minutes, they were usually employed in reading it. At noon she retired for reading the Scriptures, with Scott's notes, and prayers : these occasions I shall ever remember—how much of God and heaven appeared in her approaches to the throne of grace.

“Thus had she been long preparing for heaven, and was like a shock of corn fully ripe ; but the time was now come, when her knees could no longer bend in prayer, nor her eyes trace the sacred page.”

Mrs. Wilson had, during the short time that she had resided at Tranquebar, endeared herself to all connected with the mission ; and the *journal* of John Devasagayam, the native superintendent of the Church Missionary Society's schools at Tranquebar, contains many interesting references to this beloved lady. The following extracts only can be given, as they are needful to supply the omission of facts in Mr. Wilson's memoirs.

“*November 30.*—Heard that Mrs. Wilson had been delivered of a daughter. In our evening prayers we praised the Lord for his great mercy.

“*December 1.*—After morning prayer in the school, we heard that Mrs. Wilson's child died last night, and was buried this morning. Mrs. Wilson is dangerously ill.”

Mrs. Wilson's experience of the divine consolation of the gospel, during her illness, corresponded with her

profession of faith on the Son of God, and finely illustrates the efficacy of Christianity.

Mr. Wilson records, "When her illness had commenced, she soon began to set her soul in order for the solemn approach of death. Her mind was thoughtful, but calm and cheerful in the prospect of eternity: she said to me, 'I think, my dear husband, we must now soon part. I shall shortly leave you alone, in your blessed Master's work: the Lord is now calling me home.' Her mind was much affected that our union should be so soon dissolved upon earth. 'Oh!' said she, 'if I could but take you with me to heaven, then I should be happy;' but added, 'though I love you very much, I love my Saviour Jesus far better—we are only to be separated for a short time, and then our union will be consummated in glory.'

"Her advice to me on this occasion, relative to domestic concerns and the great work in which I am engaged, deserves a place in my memory. 'Oh! remember,' said she, 'what a serious charge you have undertaken—Mind that you be faithful—preach Jesus, and him crucified—tell poor heathens of his love; but I need not advise you—I know you will, by the help of God.'

"We were expecting her to breathe her last: she lay in agony commending herself to God, saying, 'There is not one pain too many! What is all this compared with what my Saviour suffered? Oh, pray that I may not repine at my heavenly Father's will. These will soon be over! Lord Jesus, receive my spirit!

Heaven! heaven! blessed rest! Jesus is now precious, precious to me!’ When she was requested to keep herself easy, she replied, ‘Oh no! let me speak of the Saviour while I can. I shall soon be in eternity!’ A few hours before her death, I inquired whether she repented that she had come out to India: she answered, with peculiar emphasis,—‘Repented of my choice! No, no! I have never once repented! Tell all my dear friends that I die quite happy—all has been ordered for me in much mercy and love!’ I asked whether she had anything to say to us who stood by; she said, ‘Make *yourself* a friend of Jesus.’ As to her dear friends in England, she said, ‘Give my love to them, and tell them to *think of eternity*.’ These were her last words; and shortly she slept in Jesus.”

Mrs. Wilson was evidently a sincere Christian, who enjoyed “fellowship with the Father, and with his Son Jesus Christ.” It may, however, be presumed, that even for the important privileges of devotion, she might be too inattentive to her health, neglecting exercise early in the morning, so essential to Europeans in India. Still it is difficult for us to pass a judgment, from our limited knowledge of her case: nevertheless it may furnish a profitable hint to other ladies who thus devote themselves to the cause of the Redeemer!

MRS. HARVARD.*

DIED MARCH 5, 1823.

Mrs. Harvard born in Kent.—Her Parents become pious.—Her Mother dies.—Her Father's Religion.—Her own spiritual State until fifteen years of age.—Miss Parks' active Christian zeal.—Her Labours as a Sunday School Teacher.—Her Religious Advancement.—Her Engagement to Mr. Harvard.—He desires to become a Missionary.—Miss Parks consents to accompany him.—He offers himself to the Wesleyan Society.—Renewal of the East India Company's Charter.—Protection of Missionaries secured by Parliament.—Dr. Coke proposes a Wesleyan Mission to India.—Miss Parks willing to go to India.—Mr. Harvard appointed to aid Dr. Coke, who marries them.— Her Father consents, and they Embark for India.—Their Exercises on Shipboard.—Mrs. Ault and Dr. Coke die on the Passage.—They land at Bombay.—Their Reception.—They remove to Ceylon.—Settle at Colombo.—Friends in that City.—A Ceylonese Nobleman.—Mr. Harvard's Endeavours among the Native Females.—Budhist Idolatry.—Conference for Ceylon.—Native Preachers.—Budhist Priests converted.—Mr. Harvard appointed to Madras.—Another Priest converted.—Illness of Mr. Harvard.—Voyage to England.—Missionary Friends at the Cape of Good Hope.—Africans.—Touch at St. Helena.—Land at Falmouth.—Attend the Bristol Conference.—Mr. Harvard stationed at Deal.—And Colchester.—Death and Character of Mrs. Harvard.

MRS. ELIZABETH HARVARD, wife of the Rev. W. H. Harvard, for several years a Wesleyan missionary in Ceylon, was born November 3, 1788, at Sittingbourne, in Kent. Her parents were named Parks, in respectable circumstances: but for some years after her birth they seem to have been only nominal Christians. During her infancy, however, they possessed the power

* See "Memoirs of Mrs. Elizabeth Harvard, late of the Wesleyan Mission to Ceylon and India, with extracts from her Diary and Correspondence. By her Husband, price 1s. 6d., Mason, London."

of religion, by a saving knowledge of the truth as it is in Jesus.

Mrs. Parks died of consumption in the year 1799, leaving the character of an Israelite indeed, manifesting the lovely spirit of genuine Christianity : she departed this life witnessing a good confession, and piously committing her husband and their eight children to the care and protection of her faithful Creator. And that gracious Providence in which she had trusted, raised up a pious and tender mother to them, by their father's second marriage, and a kind and helpful fellow-traveller with him on the road to the heavenly Zion.

Mr. and Mrs. Parks having become the subjects of heartfelt religion, their family became what might be properly termed a religious household. Within their domestic circle the Sabbath was respected, and kept holy ; the public ordinances of God were observed ; his divine authority acknowledged in holy habits of life ; and worship rendered to Him morning and evening. At those seasons of family exercise, Mr. Parks regularly read the Scriptures, his wife keeping order among the little ones, while their father offered some expository remarks on the lesson ; a short hymn was generally sung, and prayer offered up to our heavenly Father. "Diligent in business, fervent in spirit, serving the Lord," was the family motto ; and Mr. Parks found by happy experience that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Miss Parks profited by her religious privileges ; and

the measure of her improvement will, in some degree, appear from the following extracts of an account of her religious experiences, written for the private perusal of a friend.

“ I can remember that at a very early period the Spirit of God strove with me. My father constantly attended to the Christian duty of reading and expounding the Holy Scriptures in his family. For this I shall ever have reason to bless God.

“ When about eight years of age, I was greatly affected while hearing my dear father read the *ninth* psalm. The seventeenth verse especially struck me ; and I was filled with amazement at the awful condition into which I then saw I had been brought by my childish thoughtlessness and folly. ‘ The wicked shall be turned into hell, and all the nations that forget God.’ I knew that I had forgotten God ; and heartily longed that I might forget him no more. At that time I had not a clear understanding of the way in which the guilt of my past sins might be removed. I resolved, however, to be more attentive to the concerns of my soul for the future ; and to endeavour to cherish in my heart, more frequently, devout recollections of God and heavenly things. It occurred to my mind that if I thought of Him once a day, it would be enough : but this did not satisfy me. I felt, to my constant uneasiness and dread, that my foolish heart was prone to forget and to wander from God ; and was often led to fear, lest, after all my advantages, I should at last be turned into hell with all the nations that forget God.

But alas! these powerful and salutary convictions wore off. I again forgot God and my own soul; and through the dissipation of childish vanities, continued in that state of mind until I was full eleven years of age; when it pleased God, by a rapid consumption, to remove from this world my most tender and affectionate mother, leaving eight children (and six of them younger than myself) to mourn her loss.

“My dear mother died exceedingly happy, triumphing in God, and professing the fullest assurance of a glorious resurrection. During her last illness I was very much with her; and frequently neither the nurse nor my father could prevail on me to leave the room. Sometimes I was employed in reading to her, when she used to talk most sweetly to me respecting the interest of my soul, entreating me to seek the Lord in my youth, and not to defer it to a death-bed. ‘Health,’ she would say, ‘is the time to seek the Lord.’

“After her death, the nurse, who was a religious person, told me my mother was gone to glory; and in my anxious inquiries, endeavoured to describe to me that glorious heaven to which she had been removed. This made me earnestly wish to follow her there. But the thought, ‘I am not fit for glory,’ thrilled through my heart, and filled me with unspeakable distress. I begged of the nurse to instruct me in the way of being made meet for this happy state; and when she told me to seek the Lord by prayer, the dying advice and cautions of my departed parent were brought afresh to my mind; and the good Spirit striving with me again

I saw more fully my danger as a sinner, my unhappiness increasing so much that I knew not what to do.

“My dear father, perceiving my uneasiness, inquired one day into the cause of it. (‘Bless the Lord, O my soul; and all that is within me bless his holy name!’) On my informing him, with tears, that I felt I was a poor lost sinner, he expressed the pleasure it gave him to find my trouble arising from that cause, and endeavoured to lead my soul to the Saviour. From that time, he seemed ever to have his eye on my soul’s welfare. Often has he embraced opportunities of conversing with me, and encouraging me, when I have happened to be with him; and I know I shall have cause to bless the name of the Lord for such a parent. But it was not only for myself that I felt concerned—the eternal interests of my beloved brothers and sisters lay very near my heart. I could not but tenderly love them, even for the sake of my dear and lamented mother, knowing how greatly we were all loved by her.

“After twelve months, my serious impressions were in some measure counteracted, if not effaced, by the company and pursuits of my early associates; and then I thought, as I was still but very young, I would be as others of my own age a little longer—at all events, until I should be fifteen, when it was my decided purpose heartily to enter on the service of God. My childish heart was ignorant of Satan’s devices. Though this procrastination caused me to relax in some of my secret duties of self-examination and prayer, I continued

to attend public and family exercises of religious worship; and was unable, after all, to avoid being sometimes very unhappy on account of my sins. But yet it was a very plausible plea, by which the vile enemy of souls kept my heart from God. O! the long forbearance of God with me! Had I died in that state, without doubt I should have been lost to all eternity.

“Arriving at the prescribed age of fifteen, on my birth-day my procrastinating promise was brought with a peculiar force to my mind; my convictions of sin and danger became stronger than ever; and though I cannot say that I was at that time fully converted to God, yet, by the gracious influence of the ever-blessed Spirit, I was then again brought to return to the Lord, never more, I trust, to wander from him. Retiring into an apartment alone, I humbly and penitently bemoaned my past levity; and solemnly begged of God that, for the sake of Jesus Christ, he would help me to seek him in earnest.

“By the grace of God, I was now enabled to read the Bible with more seriousness and holy determination, and, I hope, with more self application and profit. The Olney hymns were rendered useful, and were very familiar to my mind; and I derived great pleasure from reading the memoirs of pious characters, whose holy and useful lives have been closed by happy and triumphant deaths. It pleased the Lord, however, to make me more sensible of the vileness and depravity of my fallen nature, and not to suffer me to find any lasting comfort in anything short of the light of his countenance.”

Miss Parks exhibits, in this brief outline of her spiritual character, the case of thousands of young persons who have been favoured with the invaluable privilege of a religious education : such need the wise counsel of an experienced pastor or parent to guide them in seeking the full enjoyment of sacred liberty, in the spirit of adoption, “the Spirit itself bearing witness with their spirits that they are the children of God.” That high privilege Miss Parks afterwards attained, by which, “she rejoiced with joy unspeakable and full of glory ;” and having been so favoured, she was soon persuaded by a friend to engage herself as a teacher in the Sunday-school, at the Land of Promise, in Hoxton, her father leaving Kent to reside near London. Influenced by love to souls, she aimed to lead her pupils to an acquaintance, not only with letters, but with themselves as sinners, and with the doctrines of salvation by our Lord Jesus Christ. Thus she found high satisfaction in her Sabbath occupation ; and that God has connected with the proper discharge of the duties of a Sunday-school teacher, a divine reward of his blessing. Besides her engagements at the school, she redeemed leisure to visit the sick children, to seek those who were wandering, and to distribute religious tracts ; and in these services she was engaged for several years. The following extracts of her diary will illustrate her state of mind in her twenty-second year :—

“*Sunday, March 3rd, 1810.*—At family-worship this morning, my father read, Matthew xiii. ‘Lord, may my heart be like the good ground ; may I hear and

keep thy word.' In the forenoon heard Mr. Campbell with much profit, from Rev. ii. 8—17, on *the hidden manna*, and *the white stone*. Thank God for the good I received. After dinner I went to school as usual, had a goodly company of children, and felt my heart much interested in their improvement and salvation. Lord, give me to feel more of the worth of souls. May the dear children lie very near my heart. Help me to do all things for thy glory.

“*Tuesday, 5th.*—This morning I awoke in great depression, owing to a severe trial through which I have lately been called to pass; and I felt a strong temptation not to return thanks for again having been brought to see the morning light! But I bless God I had grace to resist the shameful thought; and in a measure, I trust, came off more than conqueror.

“*Sunday, 10th.*—Last evening my heart was much drawn out in prayer that this might prove a profitable Sabbath to my soul, and that I might have that sweet union and communion with God which would afford me a foretaste of the eternal Sabbath; and I bless the Lord that my prayer has been heard and answered. At the school this morning, I felt my mind and heart much engaged for the real welfare of the dear children committed to our care.

“After taking tea with Mrs. S—— this afternoon, her husband prayed: she then took me into her chamber alone, and we there had a refreshing season in prayer together. In the evening, at City Road, heard Mr. Kelk, from, ‘Say ye to the righteous, it shall be well

with him,' &c. We had a most excellent and profitable discourse. Lord, impress on my mind what I have heard this day."

Miss Parks had already been engaged to Mr. Harvard, one of the Wesleyan preachers, with whom she had been long acquainted, and, he says, "I had long entertained serious intentions of being proposed as a Missionary to the degraded and enslaved Africans, in the West Indies." On his communicating his feelings by letter to his beloved friend, she gave him a favourable reply. She says, "Before I opened your letter, being apprised of its contents, I went to the Lord in prayer, begging that he would enable me to consider your communication with calmness and resignation to the Divine will; and after I had read it, I was led to follow the example of Hezekiah; and spreading the letter before the Lord, entreated him to direct us both in the right way.—Should you be appointed by Conference, I hope I shall be able to afford you a proof of my regard; for I have now left it in the hands of the Lord. It is my own desire to be useful, whether in my native land, or on a foreign shore. I feel my own weakness: but surely, shall one say, 'In the LORD have I righteousness and strength:' and to me, Christ is all and in all."

Mr. Harvard having offered himself for Missionary service, was accepted; but some of his friends advised him rather to direct his attention to the East than the West Indies, and to wait the openings of Providence. His wishes were now made known to many, and Miss Parks was regarded with increasing friend-

ship by the Ministers of their society in London, and looked upon as a future female Missionary.

Divine Providence appeared to open a wide door in the year 1813, especially by the renewal of the East India Company's Charter. Religious liberty gained a most glorious triumph over avarice and infidelity in the new charter: for Christians of various classes, especially the "Ministers of the Three Denominations in London and Westminster," the committees of the London and Baptist Missionary Societies, who had Missionaries in India, the General Assembly of the Church of Scotland, and the Society for Promoting Christian Knowledge, sent 900 petitions to Parliament, for permission to propagate the gospel in Hindostan; and after great opposition, a clause, introduced by the government, was carried in the House of Lords, July 20th, securing protection to Christian Missionaries residing in India!

Mr. Harvard remarks, in relation to this auspicious event: "To this period, India had appeared entirely closed as to the probability of establishing a Wesleyan Mission within its boundaries;" and some of her friends opposed Miss Parks' leaving England: but the new East Indian policy encouraged her; "and when the late admirable and venerable Doctor Coke laid the foundation of the Mission to Ceylon, she had the honour to be the first female who put her hand to the plough; and this when she had no expectation of any female companion." Her state of mind may be learned from the following extract of a letter, dated July 17th, 1813.

“My dear father has been conversing with a friend upon the East India business ; from whom I understand he intends to oppose my going, if he can. He says, he feels it impossible to give his consent to my going. Dear man ! No doubt he feels : but I hope the Lord will enable him to make the sacrifice, should the Conference appoint you to the Mission. Pray for him. I must get you to write to him. However, I am firm. If the Lord will that you go, I am ready to accompany you to the ends of the earth. Hearing of my father’s feelings on the subject rather discomposed my mind ; but I wish to leave it all in the hands of our God, trusting in him to make rough places plain, and crooked paths straight before me.”

“Her zeal and firmness in this new and difficult engagement,” says Mr. Harvard, “gave her a considerable share of the esteem of the venerable founder of the Mission ; who used every means in his power to reconcile the minds of her father and family to her Missionary prospects ; and not altogether without success. And it was as an expression of his regard, that the Doctor engaged to perform the service at her marriage, which took place on the 23rd of November, and honoured the nuptial party with his presence and prayer in the after part of the day.”

Mr. Parks at length consented to his daughter proceeding with her husband to India ; and early in December they hastened to the south coast to embark for the East. “She had in her previous life,” says Mr. Harvard, “appeared to manifest a highly nervous timi-

dity ; yet when walking from Portsea to Portsmouth, she for the first time in her life saw the ocean, and heard its rolling waves thundering upon the shore,—with the self-command of a missionary heroine, she cheerfully expressed the pleasure she felt on being so contiguous to the mighty element which was about to convey us to the unenlightened inhabitants of Asia.”

Mrs. Harvard, writing from Portsea to her parents, remarks, “I fully expected to be a little frightened with my first view of the sea ; but was not in the least. I feel I am in the hands of *a praying father*, and *a good God* ; and about to embark in *a good cause* ; and this affords me great comfort ; and, by divine grace, renders my heart equal to my circumstances.” They embarked at Portsmouth Point, December 31, 1813, on board the Honourable Company’s ship CABALVA, with their missionary colleagues, Rev. B. Clough, and Dr. Coke : with an agreeable large family of cabin passengers, and an excellent commander.

“The parental affection which our venerable leader cherished for her,” Mr. Harvard writes, “met all the returns of a daughter’s regard. It was her happiness to have it in her power to be frequent in offices of kindness and attention towards that truly good, great, and invaluable man. And she considered herself well repaid in his friendly and patriarchal visits, in his enlivening and edifying conversation, and in his ardent prayers for herself and hers. The Rev. B. Clough was tenderly recognised by her as a brother ; and the regard

was mutual. Our daily seasons of devotion were interesting and memorable. In the evening we generally sang together in our apartment some Portuguese hymn, composed by Dr. Coke in the previous part of the day: and thus our foreign engagements became anticipated, before we had reached our place of destination and labour."

Their long voyage was prosperous; but a gloom overspread the devoted band. "Early in February," says Mr. Harvard, "the respected Mrs. Ault was removed by death; and on the 3rd of May, our mission family were bereaved of the venerable Dr. Coke. Mrs. Harvard mourned for him as for a beloved parent: and in the various anxieties in which his death involved us, she was forward to bear her part; encouraging us to prosecute the great object of our mission, with all those Christian considerations, with which, from a child, it was her happiness to have been made familiar. Her affection for the Doctor led her to obtain several locks of his silvered hair; with small portions of which she afterwards found a pleasure in gratifying his personal friends on her return to England."

They reached Bombay on Saturday, May 21, 1814: "but as missionaries, unknown, unexpected, and even undesired," Mr. Harvard remarks, "we were thankful to accept the kind invitation of our esteemed captain to make his vessel our home, until we were provided with a residence on shore. And this accommodation was continued to us for some days. The difficulties of our situation arose principally from the loss of our venerable

leader : a strong and prevailing antipathy to missionary objects, at that juncture, tended to increase our difficulties. At length, by the goodness of God, our path began to brighten, and our friends to multiply. Through the kind offices of Captain Birch, we were interested in the friendly regards of W. T. Money, Esq., one of the principal merchants in Bombay ; whose lady invited Mrs. Harvard on shore, and, with some other ladies, was particularly kind to her. The late worthy Sir Evan Nepean, Bart., the Governor, having desired that we would occupy one of his own country houses during our continuance at Bombay, after dining at Mr. Money's on the first day of Mrs. Harvard's landing, we were conveyed in his carriage to the Governor's mansion, or rather palace, at Parell, about six miles in the country."

During their stay at Bombay, which was about eight months, Mrs. Harvard's first child was born, September 27th ; and they made acquaintance with several valuable friends, particularly the Rev. S. Newell, American Missionary, recently become a widower, by the loss of his singularly excellent wife, Mrs. Harriet Newell. They proceeded in a small vessel of sixty tons to Ceylon. From this place Mrs. Harvard writes to her parents.

"*Colombo, Ceylon, March 26th, 1815.*—By the Divine blessing we were brought in safety to Point-de-Galle, on the 24th of last month, after a most perilous voyage from Bombay. We remained three weeks at the former place with brother Clough ; who gave us an

affectionate welcome, and made us feel quite at home at his delightful missionary residence. We arrived at this place on Tuesday the 21st. Our journey was performed in bullock-carts; the distance is about eighty miles: and we were six days on the road! Europeans are generally carried in palanquins, when on a journey; but as the Koolies, or palanquin-carriers, are now so much engaged in the interior, we had no alternative.

“Ceylon, and especially that part of it where we are stationed, is generally reckoned by all old Indians (Europeans who have been long in India) to be one of the most beautiful countries in this quarter of the globe. It abounds with cocoa-nuts, coffee, and cinnamon; with plantains, oranges, and pine-apples; and a plentiful variety of excellent Indian fruits. It also produces the diamond, the pearl, and other precious stones. And, what is best of all, with reference to its religious aspect, the fields are white already to harvest; but, alas! ‘the labourers are few.’ O! that the Lord of the harvest would send forth more labourers into this part of his vineyard! Thirty missionaries would be but a scanty supply for the work that is to be done.

“W—— has waited on the senior chaplain (the late Hon. and Dr. Twistleton), and found him very friendly. The other chaplain, the Rev. G. Bisset, is on a Bible Society journey. I understand they are both friends to the missionary work. We have formed an acquaintance with Mr. and Mrs. Chater of the Baptist Mission. They are pious; and I hope to find a Christian friend and sister in Mrs: C. Also with a Mr. and Mrs.

Amour. Mr. A. was formerly a member of our Society in Ireland and in Gibraltar, and is now employed by Government to preach to the native Singhalese and Portuguese. On Good Friday we had an excellent sermon at church from Dr. Twisleton. His subject was the atonement of Christ. The same day we dined with our Baptist friends; and in the evening saw the Governor come in from the Kandian country, where he has been to organise the newly-acquired territory. A few of the natives have been truly converted to God; and brother Clough has been made an instrument in the hands of God in the conversion of one of the principal native priests. Yesterday, Easter Monday, I was much pleased in seeing about three hundred children assembled in the Wolfendahl Dutch church, to whom W—— preached, through an interpreter, from—‘Remember now thy Creator,’ &c. The greater part were the children of native heathens. May these dear little ones be drawn from the errors and vices of their parents.

“While at Point-de-Galle, I had the honour of a visit from a moodeliar, or native nobleman, of that district, accompanied by his wife, and a long train of attendants. They came in kindness to welcome me to their country. Mr. Clough’s house has been freely furnished by the generosity of this moodeliar; and his son, we believe, has a good work of grace begun in his soul. He holds a respectable place under Government; but willingly acted as interpreter; while brother Lynch preached a sermon to his poorer countrymen, on the lawn of Mr. Clough’s house.”

Mr. Harvard states :—" On the 4th of June, 1815, our Colombo Sunday-school was commenced, which afforded Mrs. Harvard an opportunity of having a number of Ceylonese females placed under her more immediate care. The whole of the female department was superintended by herself ; and her pupils will long preserve a recollection of her regard for them." She accompanied her husband on several missionary tours ; and while she beheld the abominable idolatries of the people, her soul was stirred within her on contemplating their dangerous follies. In a letter to her father, she writes :—

" *Point-de-Galle, Ceylon, March 1816.*—By a box we have been sending off to our Missionary Committee, we have forwarded to you one of the most important articles which can be produced by the natives of this country—a god ! or rather, an idol ! The name of the deity is Budha. The religion of which he is the object is the prevalent one in this island, two-thirds of the inhabitants professing subjection to it. The image you will have is only a few inches high ; but in some of the temples the idol may be seen lying on one side, between twenty and thirty feet long. Five or six of the priests have embraced Christianity. One of these is with the brethren at this station, and another resides at Colombo."

Again, in a letter to her parents, she writes :—

" *Missionary-House, Colombo, August 26, 1816.*—We have just had our small conference for Ceylon. The newly-arrived brethren made up the number of ten

missionaries!—a very reviving sight in this distant and dark part of the earth. The brethren have at this conference taken out upon trial two native missionaries; one a respectable, country-born, young man, and the other a native Malabar, recently a Mahometan. This letter is written in our new mission-house: the chapel will be opened before the end of the year. We have a very pretty and compact estate here; it includes in one compound, a chapel, dwelling-house, printing-office, bookbinder's rooms, a type-foundry, school-room, &c. &c. It is situated in a healthy part of the Pettah, or suburb native town. The Colombo chapel is the first that has been erected by our denomination in this quarter of the globe. Glory to our God!

“ We have lately had another Buddhist priest, a man of great learning and influence, brought to embrace the religion of our Lord. You will have an account of him in our Magazine in England. His name is George Nadoris. When speaking of the Almighty, he always says, ‘ My God.’ A few months ago this priest was ignorant as to who made him, and the world in which he lives, and the heavens above him. Indeed, he says, it never occurred to him that there was any great Creator. Before he left his temple, where he was the chief priest, he invited W—— to preach there; and I had the pleasure to hear him discourse, in consequence, at the temple-door, to a congregation of Buddhist priests and others, from 1 Cor. viii. 4.—‘ We know that an idol is nothing in the world, and that there is none other Gods but one.’ One of the provincial judges was

present. I afterwards went with our party to inspect the priest's dwelling-house and his library, which is a very extensive and valuable one, containing many royal and noble presents, which he received in the countries where he has travelled; but all this he has lost by embracing Christianity."

Mr. Harvard having received an appointment to proceed to Madras, by the Missionary Committee in London, Mrs. Harvard adds in her letter:—"The climate of Madras is much hotter than that of Colombo; and feeling greatly relaxed here, of course we shall feel much more so there. However, I am willing to go anywhere where God may call us, even to the end of the earth. I should be happy to traverse those parts of Africa where our friend Mr. Campbell has been. I feel my mind quite given up to the missionary work. I should like to go from hut to hut, and talk to the poor heathen."

Mr. Harvard referring to the opening of the new chapel at Colombo, December 22, 1816, called "The Wesleyan Mission-House," remarks:—"She claimed the honour of making with her own hands the cushion which was to bear the pulpit-Bible. By the blessing of God, our Colombo Sunday-school prepared the minds of the native objects of our mission for the establishment of day-schools for the youth of both sexes. The female department of each school on the Colombo station, naturally fell under Mrs. Harvard's superintendence; and in this new labour of love, she greatly rejoiced to be employed."

Mrs. Harvard writes again to her father :—

“*Mission-House, Nov. 28, 1817.*—I believe in my last I told you we have several more Budhist priests in a very hopeful state of mind. One of them has, I trust, been brought in sincerity to worship the true God. He appears to be a happy Christian, and loves divine things so far as he is enlightened. He has travelled in several countries, being a friend of George Nadoris, the celebrated Ava priest. He is living with our brother Newstead, at Negombo, who is much pleased with him. Out of respect to our dear father and brother Clough, we named him Benjamin Parks. When I told him that Parks was the name of my father, and showed him your portrait, he said, he hoped he should never bring any disgrace upon that name. I know my dear father will pray for his namesake, that he may prove a faithful follower of Christ.”

Mrs. Harvard's health now appeared seriously to decline, and that of her husband was so affected as to lead his medical friend to advise his returning with his wife to England. In a letter, dated October 4, 1818, she says :—“ My dear W—— has been brought very near to the gates of death. The doctor has forbidden his preaching any more in his present state ; and says he must depart for England as soon as possible.” A detachment of invalids being about to return to England, arrangements were made for Mr. and Mrs. Harvard to sail with them in the ship *Princess Charlotte*. On this occasion Mrs. Harvard happily found a skilful surgeon, and an experienced nurse among the soldiers'

wives, as she gave birth, on the third day of the voyage, to her fourth son. Several important particulars are detailed by Mr. Harvard, in relation to their voyage, of which the following are most interesting to the friends of Christian missions :—

“ Mrs. Fox, during her last illness, expressed a wish that Mrs. Harvard should take charge of her only daughter, and deliver her to her friends in England. The little voyager was brought on board as we were under weigh, by Mr. Fox. Our dear brother Clough remained till it was necessary for the boat to return to the shore. Mrs. H. had taken an affectionate leave of Mrs. M^cKenny, and of Mrs. Griffith, both of them resident at Galle, the latter in connexion with the Baptist Missionary Society.

“ After some serious storms in the latitude of the Isle of France, and a providential escape from running on shore near Delagoa Bay, in South Africa, we were safely brought to the Cape of Good Hope. A liberal and respectable individual, the Rev. John Melville, in connexion with the London Missionary Society, welcomed us to his house; and there Mrs. Harvard had the pleasure to meet her venerable and early friend, the Rev. John Campbell, then about to commence his second journey into the interior of that country. Our own missionary brother, the Rev. Barnabas Shaw, with his excellent and intrepid wife, happened at the same time to be at Cape Town, on account of ill health.

“ While at Cape Town, Mrs. H. paid a visit to the celebrated Mrs. Smith, a true mother in the missionary

Israel. That aged saint, since deceased, received her with Christian affection, and in the spirit of primitive devotion, pronounced a blessing upon her. With several other members of the London Society's Mission she formed a cordial friendship. And the late noted Africaner, then on a visit from the interior—formerly a terrifying freebooter, but subsequently converted to the faith of Christ, through the instrumentality of that Society—particularly attracted her attention. The lion, in his character, was indeed converted into the lamb. Not having beheld a ship, or even seen the ocean, but at a distance, Africaner, with his friend, the Rev. Mr. Moffat, accompanied us to our vessel when we embarked, to gratify his natural curiosity. On his leaving the ship in the shore-boat, Mrs. H. pointed with her finger heavenward, as an expression of the hope she felt that they might meet again in glory. The venerable African chief, understanding her meaning, imitated the signal with glistening eyes.

“ At length, after touching at St. Helena and Ascension, by the goodness of God, we came once more in sight of the beloved shores of our native land. It was early in the morning of the last day in July 1819, that we landed at Falmouth. The female missionary and the Indian children had many a congratulation, and many a blessing! But we hastened forward to Bristol, where Conference was at that time assembled, to communicate information relative to the cause of Christian Missions in Ceylon.”

Mr. Harvard was appointed by Conference to exer-

cise his ministry at Deal, in Kent; and in about two years he was removed to Colchester, where he lost his excellent and beloved partner, March 5, 1823, after a union of more than ten years, aged 35 years!

Mrs. Harvard cherished and displayed her missionary spirit even to the last, so that only a few months before her decease, she expressed her readiness, if her health had permitted, to re-engage in that department of service in the cause of the Redeemer. Her husband thus refers to this in the following terms:—"In a conversation with our venerable father, the Rev. Walter Griffith, and the Rev. Richard Watson, one of the General Missionary secretaries, both since deceased, she expressed herself as perfectly willing to accompany me to any station to which I might be appointed; and on the intended mission to Malta being mentioned, she had the honour, as in the Asiatic Mission, to be the first female volunteer in the undertaking." Hence, in a letter to a friend at Deal, September 22, 1822, she says, "We have some thoughts we shall go abroad again. If so, and we go through the Downs, we will strive to come on shore and see you. Pray for us, that the Lord may direct us." She was not, however, permitted again to leave her native land: but while she continued in the body, she cherished her missionary zeal, and rendered what service she was able to the cause of her Saviour, until her spirit entered into the joy of her Lord!

M R S. M U N D Y.

DIED JULY 30, 1824.

Mrs. Mundy, formerly Miss Cobden, of Chichester.—Her early Piety.—The Answer of her Mother's Prayers and Instructions.—Her Religious Experience.—Her Sister married to Rev. W. Reeve, Missionary to India.—She dedicates herself to the Service of Christ among the Heathen.—Sent by the London Missionary Society to aid her Sister at Bellary. Miss Cobden's Labours in Education and Study.—Her Marriage with Rev. G. Mundy of Chinsurah.—She establishes a School for Native Females.—Her ardent Piety.—Attacked with Fever.—Premature Labour.—Her Peace of Mind.—Her Death.—Her Funeral.—Monument to her Memory.

MRS. MARTHA MUNDY, the excellent wife of the Rev. G. Mundy, missionary at Chinsurah, was born in the year 1804, at Chichester. Her parents were respectable, and highly esteemed for their Christian character, training up their "children in the nurture and admonition of the Lord," so that *three* of their daughters were induced to devote themselves to the service of the Redeemer among the heathen, and became wives of missionaries!

Miss Martha Cobden appears to have been from her infancy the subject of religious impressions. She retained a distinct recollection of emotions of a spiritual nature having been produced in her mind, as early as the age of three years, and of the peculiar pleasure which at that tender age she felt in lisping that beautiful hymn of Mr. Newton—

“ Come, my soul, thy suit prepare,
Jesus loves to answer prayer ;
He himself has bid thee pray,
Therefore will not say thee nay.”

Mrs. Cobden had been led in an especial manner to consecrate herself to God, a few months previously to the birth of this child ; and in imparting instruction to her infant she pursued a line of conduct worthy of universal imitation. Before the child was introduced into this sinful world, its spiritual life had been with its mother the subject of many prayers ; which there is reason to believe were graciously heard and answered by her heavenly Father. From the age of three years, her mother, more deeply to impress the mind of her child with a proper idea of the glorious majesty of God, frequently retired with her into her chamber, for the purpose of unfolding to her the mystery of redemption. She urged upon her the importance of giving the morning of her days to the service of the Saviour ; and closed these sacred exercises kneeling by her side, and pouring out her soul in prayer, that God would bless the instructions thus imparted, and make the child a subject of renewing grace.

These private exhortations and prayers, as may naturally be supposed, produced the most beneficial effects on the mind of Martha. She remembered having been deeply impressed by them ; and was led thereby to feel the natural depravity of her heart ; and to see the dangerous state of one who was alienated from God. This caused her frequently to weep, and led her to earnest prayer. Timidity, however, prevented her from un-

burthening her mind to her parents; and for many years the strivings of the Spirit, and the secret workings of the mind, were confined in her own bosom; and, unknown to her most intimate friends, she had been led by the hand of God into the valley of humiliation; had experienced the bitterness of being estranged from him; and, like the Psalmist, had made her bed to swim with her tears, because she had not kept his law.

Miss Cobden's convictions were so deep, and so earnestly did she desire to experience the regenerating influences of the Holy Spirit, that she never went to the house of God, without first imploring that the sermon to be preached might be the means of her conversion; and on returning, finding the natural dispositions of her mind not subdued to the extent desired, she would retire into secret, and weep at the footstool of her heavenly Father. The 51st Psalm, on these occasions, was repeatedly perused, and turned into prayer. She identified her circumstances with those of David; and whilst she acknowledged her transgression, and declared that her sin was ever before her, she implored that her heart might be cleansed from iniquities, and that she might be made whiter than snow. It was not, however, until she was about thirteen years of age that a decided change was produced in her religious character; this was effected by hearing read the experiences of her brother-in-law, the Rev. W. Reeve, of Bellary, in India—a circumstance which she did not know until she became a member of that mission. It would probably be incorrect to consider this as the

period of her conversion. Her holy and heavenly deportment was the surest evidence of that change which has now brightened into eternal glory.

Mrs. Reeve, her sister, was united in marriage to a missionary in 1816, and sailed to the East Indies: Martha's mind became thus led to contemplate more than before the degraded condition of the heathen, and to regard the missionary field as a sphere of usefulness, in which, if Divine Providence permitted, she would like herself to engage. She made it, from that time, a subject of her secret prayers and aspirations, solemnly dedicating herself to the service of God in heathen lands. About the time of her sister's departure for India, Martha was placed under the superintendence of Mrs. Towne, wife of the Rev. T. Towne, of Royston, to enjoy further educational advantages: and while diligently pursuing her studies, the convictions which she had formerly received were renewed and strengthened. There being an opening of great usefulness in the mission family at Bellary, Martha was invited by her sister and other missionaries, to come and aid them in the schools; and in 1819, when she was eighteen years of age, she entered the work in the service of the heathen, under the patronage of the London Missionary Society. She entered, with the greatest ardour, into the missionary work in India; and considered no sacrifice too great, and no fatigue too much to be endured, so that she might win souls to Jesus. Owing to the indisposition of her sister, the whole of the domestic concerns of their family devolved upon her, together with those of the

family of the Rev. Mr. Hands, who, in a letter addressed to her afflicted partner since her decease, thus speaks concerning her :—“ She was very much beloved at Bellary, but perhaps by none more than myself. I loved her for her eminent piety, humble and amiable disposition, and especially for her kind attentions to my dear motherless children ; and I cannot tell you how much I was affected when I read in the papers, a few days ago, an account of her death.”

To the labours above stated, she added the charge of a small boarding-school, the profits of which were devoted to the support of the native schools connected with the mission. Her leisure was occupied in studying the Canarese language, in which she made considerable proficiency ; in storing her mind with heavenly truths, and in private devotion, to which she allotted a considerable portion of her time.

Whilst residing there, she gave the most decided proof of her attachment to the cause of missions. Bellary is a military station, and it has likewise a civil establishment ; and she there had various opportunities of settling herself in life, where both piety and worldly affluence presented themselves to her view. But she had set her heart on missionary work, and, therefore, persevered in her determination, either to share with such a partner the trials of his arduous labours, or to remain in single life.

During her residence at Bellary, her talents, piety, and devotedness secured her the respect and esteem of all classes. But her continuance at that mission was of

short duration, having, in the year 1820, formed an acquaintance with the Rev. G. Mundy, of Chinsurah, in Bengal; and in the spring of 1821, she was united in marriage with that devoted missionary.

Mrs. Mundy, being, in March, settled at Chinsurah, entered very diligently into a variety of plans for the benefit of the natives, the Dutch, and other inhabitants of that place: she immediately commenced the study of the Bengalee language, which she acquired to a considerable extent. The deplorable state of the native females affected her heart, and caused her to adopt such measures as appeared most likely to benefit their condition. She, therefore, in connexion with Mrs. Townley, opened a school for the instruction of native female children; and to this school others have since been added; and frequently her heart bounded with love and gratitude to God, when she heard these once neglected infants singing the Saviour's praise, and repeating those lessons which were able to make them wise unto salvation. She also directed her attention to the education of a few young ladies in the settlement, who could bear testimony with how much affection and concern she sought their welfare.

“ She watch'd and wept, she pray'd and felt for all ·
 And as a bird each fond endearment tries,
 To tempt its new-fledged offspring to the skies;
 She tried each art, reproved each fond delay,
 Allured to brighter worlds, and led the way.”

Mrs. Mundy's religion consisted not in name only, but in power, and in the demonstration of the Spirit. Amidst the various duties which devolved upon her,

she always redeemed time for secret devotion. For the purpose of preventing these devotions from degenerating into mere formality, she had formed a resolution that she would not rise from her knees or discontinue the act of prayer, until her heart was engaged in the exercise and she enjoyed communion with God. And speaking to her partner on the subject only a few days previously to her death, she said she had been enabled in general to adhere to this resolution, and had always enjoyed the blessings she sought. And he can testify that she always returned from her closet, like Moses upon the Mount, with a heavenly glow upon her countenance, and evident marks of her whole soul having been with the Spirit of God.

The habitual spirituality of her mind was testified by the heavenliness of her conversation. Religion was the delightful subject on which she always appeared most at home, and many living witnesses could testify the benefit they derived from her in this respect : not only did she enjoy spiritual conversation in others, but entered into it herself with the zest and feeling of one who could not but speak of the things which she had handled and tasted of the good word of life. And frequently she lamented the backwardness of Christians to enter on such conversation. But perhaps what shone most in her Christian character was her deep humility. This she had indeed put on as a robe, and had learned to esteem others better than herself ; and it was only the day before her death that she was lamenting her little usefulness in the mission, and almost

regretting, *on this account*, that she had ever entered on the great work.

Her affections were naturally strong, and her disposition amiable, while her general deportment was marked with such prudence and kindness as greatly endeared her to her acquaintance; so that she still continues to live in many hearts.

Mrs. Mundy was attacked, on the 25th of July 1824, with the epidemic fever, which had raged throughout Calcutta, and had now penetrated the districts round about her habitation. This brought on, it is supposed, a premature birth; and on the evening of the 29th she was safely delivered of a little boy, who though deprived of the affectionate regard of such a parent, experienced maternal attention from one of her sisters in the same mission. Soon after this event, the hearts of her family and friends were filled with joy in the prospect of her speedy recovery—they united in their thanksgivings to God, and fondly anticipated a continuance of their joy. But alas! soon they had to exclaim, “Verily, thou art a God that hidest thyself.”

The song of rejoicing was changed for the voice of weeping, the anticipation of gladness gave place to the corrodings of grief—and the beating of grateful hearts was paralysed by cold despair. Within two hours after her delivery, death spread its awful gloom over the house; and the dear departed calmly announced her hour to be at hand. The acuteness of her pain rendered conversation impossible; but it was evident from a few expressions which dropped from her lips,

that a holy peace reigned in her soul. She manifested an entire submission to the will of her heavenly Father, and no rising doubt obscured her view of that celestial country on which she was about to enter. In the midst of the distressing scene, her afflicted partner said to her, "Oh! my dear, my dear Martha, you are going to leave me, what shall I do?" "God," she replied, in great pain, "will take care of you." Some time after, he said, "My dear, do you know where you are going? is Jesus precious to you now? do you feel his presence?" She answered, "Yes." The same or similar questions were afterwards repeated, to which she uniformly gave the most satisfactory answers. When very near her end, her husband said, "My dear, do you know where you are? are you sensible of your state?" She opened her eyes but could not speak; he then said, "If you are sensible of your state, and feel perfectly happy, then make me a sign if you are unable to speak." She then raised her hand, and as it fell, said with much emphasis, "*There;*" and surviving the birth of her infant only seven hours, shortly after slept in Jesus!

Her remains were deposited in the burial-ground belonging to the settlement of Chinsurah, where her death was deeply regretted; and the inhabitants, by whom she was much and deservedly beloved, showed her every possible mark of respect and affection. Her funeral was attended by the Honourable D. A. Overbeck, (resident) and by almost all the Protestant Christian population; an appropriate address was de-

livered at the grave by the Rev. Mr. Lacroix, and on the following Sabbath, the event was improved by the Rev. J. Hill, in a sermon on 2 Cor. v. 1. "We know," &c. preached to a deeply affected congregation; and in Union Chapel, Calcutta, on the subsequent Sabbath. Since her removal, it has been intimated to her afflicted partner, that her Christian friends wish to erect, as a token of their respect and affection, a monument to perpetuate her memory; and the usual duty or tax of two hundred and fifty rupees, for the erection of such a monument, was kindly remitted by the Honourable the Governor.

Mr. Lacroix, in a letter to the Rev. Henry Townley, says:—"You know, my dear brother, her piety, and how she constantly lived in the practice of all Christian virtues; so there is no doubt that she now rests from her labours, and enjoys, in the regions of undisturbed bliss, the presence of that Saviour whom she loved, and whom to please was her chief delight."

MRS. NORTON.

DIED JANUARY 15, 1826.

Mrs. Norton's Biography by Rev. J. Fenn.—Daughter of a Gentleman in Devonshire. — Her Accomplishments. — She supports her Widowed Mother.—Her Conversion to God.—She endures Persecution from her Relatives. — Commences a Boarding-School — Her Mother becomes Pious — She engages as Governess in the family of Sir James Campbell — And accompanies them to Ceylon.—She is Married to Rev. T. Norton. — Her Educational Labours.—Her last Illness.—Her Piety and Death.

MRS. NORTON'S biography is contained in a funeral sermon delivered by the Rev. Joseph Fenn, one of the Church Missionaries in Travancore. Mr. Fenn, having returned to England on account of his health, became minister of the New Church, Blackheath Park, near Greenwich; but supplied this memoir for the Missionary Register.

“Mrs. Norton's name before her marriage was Lee. She was born in the parish of Salcombe, Devonshire, in December 1794, so that she had but just completed her thirty-first year, and had thus reached the most useful period of life. Her father had been a private gentleman of fortune: he died when she was young, and left her mother in great straits. She early manifested a vigorous activity; and, by her extraordinary proficiency in some of the fashionable accomplishments of life, supported both herself and her mother for some years. She was an instance of what may be effected by diligence and an ardent spirit; for, though engaged in the

duties of her profession from early in the morning till late at night, she used to devote two or three hours daily to the cultivation of her mind; seizing, for that purpose, some of the hours required for sleep. From eleven o'clock at night till two in the morning were, for some years, her hours of study: this excessive application, it is very likely, laid the foundation of diseases under which she suffered in after life. But when it had pleased God to direct her thoughts to another and nobler life, and had made known to her the love of Christ—a love which passeth knowledge—she used to look back, with shame and sorrow, on these years of sin and vanity; wondering at, and admiring the grace of God, which then sought her out, and united her to the people of God.

“Immediately on the change which took place in her views and character, she could no longer conscientiously follow the occupation in which she was engaged; and, in relinquishing it, she showed the reality of her profession—the truth and the strength of her love to her Saviour; for she renounced an ample income, and became the scorn and reproach of her former gay companions, and of some relatives whom she tenderly loved and respected. She was in fact deprived of her home—rendered altogether destitute—and left to experience the kindness and disinterestedness of Christian friendship.

“Through the influence of her Christian friends, she was enabled to commence a boarding-school; a task for which she was eminently gifted, and in which she

had the most flattering prospects of success, though bitterly opposed by her former companions in gaiety and dissipation. But it pleased her heavenly Father, whose ways are far above out of our sight, to try our sister with such severe and constant indisposition as obliged her to give up her school. This trial, however, was effectually relieved by the delightful change which she was permitted to witness in her beloved mother, whose heart was brought under the powerful influence of divine grace, and who ever after continued her steady companion in her course. From this period she engaged herself as private governess in some families of distinction; and, in this capacity, came to Ceylon in the family of Sir James Campbell, appointed to the command of that station. One great inducement to her quitting her native land and leaving her mother, was the peremptory advice of her medical friends at Bristol.

“Miss Lee had been at Ceylon about two years, when God was pleased to crown her wishes of being employed in His service, by uniting her in marriage to the Rev. Thomas Norton; an event which took place at Ceylon, October 1, 1824. At Ceylon, our dear sister had enjoyed nearly uninterrupted health: but, just previously to her marriage, indications of a liver complaint appeared, and those spasms in her chest began, to which she continued subject till within a month of her decease.

“She arrived at Allepie, in company with her husband, toward the latter end of October; and en-

tered, with real joy and alacrity, on the work in which she so greatly delighted, and for which she was remarkably qualified. She soon began the daily instruction of several of the youths in the school previously established here; a task which occupied her from ten in the morning till three in the afternoon. Her evenings before family worship were spent in reading aloud to her immediate family; and the last hour prior to her own private devotions was given to the servants. The morning, from half-past four o'clock, she often devoted to the study of Malayalim; and I am witness how ardently she longed for a perfect acquaintance with the language, that she might be able to converse freely with all around, and tell them of the preciousness of her Saviour. But her labours were too great for her frame. Often have I found her sinking under them, and used my influence to break up the school for the morning.

“But I must pass on to her last illness, which began between three and four months since; and which, with occasional interruptions, lasted till the period of her decease: she suffered under chronic or tropical dysentery; and from the period of its commencement, she was persuaded that she should not recover. Her paroxysms of pain were of the acutest kind: never did I witness such intense suffering. As the disease advanced, the paroxysms succeeded one another more rapidly; and on the last day, there was scarcely any interval of ease from ten o'clock in the morning till half-past ten at night, when her sufferings were closed by death.

Just before the commencement of each attack, of which she always had a presentiment, she expressed a fear, lest, through the intensity of her suffering, she should deny her Saviour; and, after the attack was over, eagerly asked if she had uttered or done anything to dishonour Him. It was an affecting and impressive sight, to see her, as the pain gradually increased, and before it reached the degree which produced delirium, grappling with her agony, clinging to her Saviour, and, with increasing strength and rapidity, exclaiming, 'Yes, He is precious! — He is sufficient! — What should I do now without my Saviour?' — and then turning, with eyes of inexpressible entreaty, to those around, and saying, 'Pray for me! — pray for me!' Often in such seasons, she requested of those near her to sing, and would repeat the most expressive lines with clasped hands. This was particularly the case the morning of the day of her death.

“On the Wednesday preceding her death, an abscess burst on the liver, from which moment all hopes of her recovery on the part of her medical friend ceased. She then took a solemn and affecting leave of all her friends, accompanied with most impressive admonitions adapted to their circumstances; and manifested the greatest anxiety that her affliction and death might be blessed to those around her. She lay in a state of peculiar humiliation and suffering till the Sunday following. About one or two o'clock on that day her pulse ceased, and the coldness of death began to creep over her: yet her pains ceased not: at length,

her afflicted husband, seeing the intensity of her pain, prayed that if it were the purpose of God to remove her, He would be graciously pleased to spare her further suffering: she turned toward him with a look of inexpressible gratitude, fell into a state of rest, and gently breathed her spirit into the hands of her Lord and Saviour!"

Mrs. Norton's important and influential course, as the wife of an estimable missionary, was thus very short; and her exemplary laborious progress was greatly interrupted by disease and weakness. Probably, however, she accomplished more than is generally known; and it has been regretted that we have no particular detail of her labours and successes in the cause of the Redeemer in the island of Ceylon, or in her more elevated station in continental India. From the brief notices, however, which are here given by her reverend friend Mr. Fenn, it is manifest that she must have honoured her missionary character; and that her truly amiable temper towards her family,—her patient resignation to the will of her heavenly Father,—her firm faith in the promises of the gospel,—and her humble confidence in her Almighty Saviour,—beautifully illustrated her scriptural piety, and adorned her profession as a sincere Christian!

MRS. CLOUGH*.

DIED, JUNE 30, 1827.

Mrs. Clough, daughter of Mr. Morley of Doncaster.—Her early Piety.—Death of her Mother.—Her progress in Religion.—Her active Benevolence.—Her Manners.—Becomes a Teacher in the Sunday-school.—Her Public Spirit.—Her Spirituality of Mind.—Her visit to London at Missionary Meetings.—Her Reflections on attaining her twenty-first year.—Her acquaintance with Mr. Clough—His account of it, and of their Marriage.—Mrs. Clough's account of her State of Mind.—Of her Marriage, and embarkation for Ceylon.—Her experience at Sea.—Her Letter to her Parents from the Isle of France.—Friends on the Island.—Arrival at Ceylon.—Union of the different Missionaries.—Religious Society at Ceylon.—Religious Tract Society.—Mrs. Clough's first Child.—Missionary Prospects.—Public Meeting.—Her Illness by Fever.—Her Religious Experience.—Her Health and Prospects.—Her last Letter to her Mother.—Her Death.—Account of her Illness, and her Character by Sir R. Ottery.

MRS. MARGARET CLOUGH, wife of the Rev. Benjamin Clough, Wesleyan Missionary in Ceylon, was the daughter of William Morley, Esq. of Doncaster, where she was born, November 3, 1803. When four years of age she was taken to reside with her grand-parents at Hull: her mind seems to have been impressed with the necessity and value of religion at an early period; and her seriousness appears to have been increased by means of the death of her mother. This lamented event is thus recorded by her biographer:—

“When Margaret was only nine years of age, God

* See “Extracts from the Journal and Correspondence of the late Mrs M. Clough, wife of the Rev. Benjamin Clough, Missionary in Ceylon, with an Introduction by Dr. Adam Clarke, Mason, London.”

was pleased to take her excellent mother to himself. In every relative and social capacity her conduct was exemplary. As a Christian she was humble, circumspect, and sincere. After suffering a tedious illness with the greatest patience, she fell asleep in Jesus, November 27, 1812, aged thirty-seven years."

Miss Morley, at the age of ten years, returned to Doncaster, where she shortly after joined the Methodist Society, and continued a member of it till her early and lamented death in 1827. After she left school, at the age of sixteen, she devoted herself more fully to God; and soon attained that assurance of the Divine favour, which enabled her to rejoice in the forgiveness of her sins, by the ministry of the Rev. W. Harrison.

She was remarkable for her diligence in the means of grace, and for her early attendance on divine ordinances. Her visits to the poor were frequent; "soothing their minds by her gentle behaviour; softening their hearts by her pious addresses and earnest prayers, and relieving their wants bountifully, from the liberal supply which she received from her parents.

"Her manners were peculiarly engaging, open, modest, humble, with great sweetness of temper, although naturally warm and hasty. Truly dignified in her deportment, she, however, visited the poorest persons with the greatest affability, and won their affections by her engaging condescension. Among those in more exalted stations, these graces, refined by the Holy Spirit, and confirmed by her Christian

propriety of conduct, caused her to be universally esteemed.

“As a teacher in the Doncaster Wesleyan Sunday-school, a visitor belonging to the benevolent institution, and collector for the Bible and Missionary Societies, she was patient, diligent, and eminently successful. The cause of missions ever lay near her heart: but her general feeling of deep piety will be best exemplified by extracts from her letters written to a very particular young friend.” The following will beautifully illustrate her spiritual frame of mind:—

“*February 22, 1822.*—My dear Friend. I am glad to hear that you are longing after a greater conformity to the Divine will. I am fully persuaded that it is religion alone that can afford real happiness in this world, and prepare us for another. Let us, my dear friend, forget the things which are behind, and be ambitious to excel in piety, to show to all around that we are the children of the Lord Most High. The language of my heart is,

‘O for a closer walk with God,
A calm and heavenly flame,
A light to shine upon the road
That leads me to the Lamb!’”

I long to have every thought of my heart brought into subjection to God’s will, that I may be pure as thou, my Lord, art pure.—M. M.”

“*June 19, 1823.*—I have lately had the pleasure of attending our Missionary Anniversary in London, and also that of the British and Foreign School Society; also of

seeing Mrs. Fry, and conversing with her. About sixty convicts were present, the greater part of whom were to quit the prison for Botany Bay the Monday following. Mrs. Fry read and expounded two chapters of the Bible, and they appeared much affected. Various specimens of their industry were shown to the visitors for sale. As to my experience, I am desirous that all my thoughts, words, and actions should be brought into subjection to the Gospel of Christ.

‘Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!’

Surely it does; and shall we not give God his due?—M. M.”

“*Congleton, November 3, 1824.*—This day I have completed my one-and-twentieth year: upon reviewing my past life, I feel considerable cause of complaint against myself. My good and gracious God has hitherto been my defender and keeper; he has screened my naked head in every storm; and I know, by heartfelt experience, that Jesus died for me. I have in some measure appropriated the merits of his death to my own soul: but I see an infinitely greater salvation, which I feel I am desirous to obtain; yet I am too lukewarm, not sufficiently determined to press resolutely into all the fulness of Christ. I have of late felt some gracious visits from the King of kings. I trust I am endeavouring to evidence the reality of my religion by conformity to the will of God. O may I at all times

be graciously kept from the spirit and temptations of the world, and constantly have an eye to the recompense of reward. I should wish my motto to be, 'Say what you mean, and mean what you say.' Grant this, I pray, indulgent Lord !"

Miss Morley had just completed her twenty-second year, when she was called to leave her parents and her native country, for the service of her Redeemer in missionary work. She cheerfully obeyed what she regarded the leadings of Divine Providence, the particulars of which are thus related by her biographer :—

" *December* 1824, Mr. Clough, returning from Bradford to London, stopped a night at Doncaster, when he first saw Miss Morley ; and as he expected to sail immediately for India, it was not probable he would ever see her again. An impression, however, was made on Mr. Clough, which was not easily erased, and his intended voyage having been delayed, in January 1825 he wrote to her father. Mr. and Mrs. Morley having seriously weighed the subject, communicated to their daughter the interesting and important contents of Mr. Clough's letter, prudently reminding her of the difficulties and dangers she would necessarily have to encounter, and, without expressing any opinion, left the matter to her own consideration and choice. In a few days she expressed her decided conviction that it was her duty to go to India, if her honoured and beloved parents, and her aged grandmother, would give their consent. Miss Morley communicated the affair to her grandmother, who, after many struggles of affection, and

conversations with her children, was yet unable to decide, but left her beloved Margaret to determine. Mr. Morley then wrote to Mr. Clough, candidly stating, that dearly as he loved Margaret, and great as the sacrifice would be in surrendering her, yet he could not oppose her views on so important a subject; that he left it to her decision, which he believed would still be in subordination to that of her most affectionate grandmother. Mr. Clough then visited Doncaster two or three times, and on Thursday, March 21, 1825, was happily united to the object of his choice, at St. George's Church, by the Rev. Mr. Sharpe, vicar; his dear friends and missionary colleagues, Messrs. Harvard and Newstead, being present on the interesting occasion. The same day Mr. and Mrs. Clough set off for London, accompanied by their honoured mother. On Saturday, Mr. Morley joined them there, and took an affectionate and, as it proved, a final farewell of his amiable and beloved daughter. Mr. and Mrs. Clough departed for Portsmouth, and their parents returned home."

Mrs. Clough's own account of this change in her condition, and of her frame of mind on entering her new state of life in the character of a missionary's wife, cannot fail to be interesting: this will appear in the following extracts from her journal:

"*Sunday Evening, February 20, 1825.*—The last ten days have been a time of extreme anxiety and depression of spirits, arising from a temporal cause: a matter of the greatest importance has come before me,

a subject in which I am particularly concerned, and which may in a degree contribute to my welfare, or add to my crosses for life. I have hourly been praying,—‘Lord, guide me by thy Spirit, make my way plain before me;—what is thy will concerning it?’ I have generally been enabled firmly to believe that the Lord will accomplish the purposes of his grace.”

They embarked on board the *Africa*, at Portsmouth, and left England, April 11: and in her journal on ship-board, Mrs. Clough wrote:—“April 17, 1825.—Since I last recorded the loving-kindness of my heavenly Father, the most important event of human life has occurred. On Thursday, March, 31, in the fear of God, and I firmly believe with the approbation of Heaven, I was united to Mr. Clough, Wesleyan Missionary to Ceylon. The circumstances of this connexion seem to my friends in general, as well as myself, to be partly providential;—the conscience bearing witness that I never sought such a circumstance; nor even when the offer was made should I have dared to accept it, but from a conviction that the Lord’s hand was in the affair. I feel most sensibly how much wisdom and prudence I need, to act consistently, and as a decided follower of Christ. Much will devolve upon me as a missionary’s wife: O that I may adorn the cause I have espoused! I feel alarmed at the idea of entering into such a public sphere of life. I feel my own *youth* and inexperience unqualify me for so great an undertaking; but relying on the promised assistance of God, I go forth with a determination to be useful in

my day and generation; and after a life spent in the Saviour's cause, I doubt not of receiving a crown of reward. When my mind seems to shrink from what is in prospect, I betake myself to a throne of grace, and feel quite happy in retracing the motives which have induced me to enter into the sphere in which I am at present placed. O thou good and eternal God, be pleased to continue unto me thy promised assistance, and the consolations of thy Holy Spirit, and I will cheerfully take up my cross, suffer reproach, or any deprivation. O that I may but be instrumental of some good, either to my dear husband, or to thy militant church! May the desire of my heart be granted!"

Mrs. Clough experienced the ordinary trials of a long voyage, and the ship was in extreme danger more than once. After "a tremendous gale all night," on one occasion, she recorded various particulars relating to the late storm, and wrote:—

"*Sunday, June 26, 1825*—My reason informed me that we were more than 2000 miles from land, in the most spacious, widest, and most dreary part of the South Atlantic Ocean; our latitude 27°, longitude 12°, W.—I also felt additional cause for unfeigned thankfulness, when my dear husband informed me that the carpenter had told him, that not one ship in fifty would have weathered the storm of the preceding night, but that they must evidently have foundered, from the wind blowing so violently on the beam, and the waves striking her at the same time with overwhelming force on the head. Though weak in body, I am happy, con-

tented, and comfortable in mind, having many, many blessings, which most of my friends, in similar circumstances to myself, are quite unacquainted with. In the first place, I have an *experienced, kind, indulgent, tender, managing husband*; secondly, a most excellent ship, with delightful accommodations; so much so, that I can scarcely sometimes fancy myself from my father's house; and above all, the Maker of the universe, He who holds the wind in the hollow of his hand; who saith to the furious sea, 'Hitherto shalt thou go: here shall thy proud waves be stayed;' and He who died on Calvary, to redeem a ruined world from that punishment they so justly deserved;—this God of love I can with humble confidence claim as my Father. Under his protection, my dear husband and myself are going to endeavour, in every prudent way, to extend the Saviour's kingdom, and publish, to the perishing sons of men, the great salvation purchased by the Lamb that was slain for those who repent and believe in his all-powerful soul-restoring name.

“O thou God of boundless compassion, give success to the important mission to thy servant; and may he shine as a star of the first magnitude in the kingdom of thy glory, as the reward of being enabled, through thy direction, to turn many from darkness to great light, and from the kingdom of Satan unto God!”

They reached the Isle of France on Sunday evening, July 31st, and stayed there above a fortnight. Mrs. Clough wrote to her parents from that place, concerning which the following will be interesting:—

“*Port Lewis, August 13, 1825.*—With unspeakable

feelings of gratitude and pleasure, I inform you of our voyage and safe arrival at this place. We left Madeira May 8th, after staying three days: the climate is most delightful. June 4th, we crossed the equinoctial, with a fine breeze. The heat was oppressive, and rendered me unfit for any exertion. The latter end of June we drew near the Cape; squally, cold weather commenced. Our rigging, not being in very good order, frequently trembled and disappeared before the strong blast. This was quite a new scene to me; but I retained the same confidence in God, who I believed would bring us safely through. For a whole month the water was washing over the decks, and frequently was three or four feet high. We now began to make full sail for the Isle of France; but, from opposing winds, were obliged to run seven hundred miles to the eastward. Our stock of water and provisions was low, so that we were placed on short allowance for three weeks. When two hundred miles from land, our last cask of water was opened, and we were utterly *uncertain* as to the continuance of the wind. However, the God who can and will protect and satisfy those who put their trust in him, interfered in our behalf, causing the wind to be propitious; and on Sunday, August 1st, we safely arrived. My dear husband proposed that we should go on shore; but, on inquiry, we found the charges so enormous, that I wished to remain on board. Some military gentlemen came on board, and invited us into the country to dine. The day following I received a polite invitation to dine at the Government-house, and

met there the Adjutant-General and his lady, who requested us to spend the Sabbath with them. The Colonel sent his carriage for us, and afterwards drove us to the resident London Missionary's house. Another invitation we received from Major Bates, whom Mr. Clough slightly knew at Colombo. The Comptroller of the Customs also paid us every kind attention, taking my brother and nephew to his house. Yesterday, his Excellency the Governor requested Mr. Clough to spend the day with him at his country house. Here also we met with Commodore Owen, who so liberally supported the mission at Delagoa Bay, and who is desirous of establishing one at Madagascar. Mr. Clough has preached three times, and Mr. Hardy once. The kindness of all we have met with on this island is unbounded. I have made some progress in Portuguese. My health is much improved.—M. M. C."

Again she wrote to them, on arriving at Ceylon:—

"*Colombo, September 9, 1825.*—We left the Isle of France, August 19th, with a fine breeze, and proceeded rapidly towards Ceylon, which we made on Monday, September 6th, and on Tuesday cast anchor in Colombo roads. Mr. M'Kenny brought two boats to take us and our little party on shore, and expressed great delight at Mr. Clough's return. A gig and palanquin awaited our arrival at the port, and took us to the mission-house, where Mrs. M'Kenny received me with the kindness and affection of a parent. I cease not to return my unfeigned thanks to God, who hath in so remarkable a way touched the hearts of this people

towards the Wesleyan Mission. The Church, the Baptist, and our missionaries, go hand in hand, and mutually assist one another. Colombo appears to be one of the healthiest places within the tropics. The Bishop of Calcutta (Dr. Heber) is here, and I hope to hear him preach to-morrow. I am soon to be introduced to Lady Barnes, who stands very high in the estimation of the people. Mr. Clough has introduced Messrs. Exley and Hardy to his excellency the Governor, who received them in the most kind and courteous manner.—M. M. C.”

In another letter, she writes :—“ *November 11, 1825.* —Mr. Clough looks considerably better than ever he did in England. The mission premises are extensive ; consisting of a handsome chapel, mission-house, school-room, and library, in the front ; and behind, the printing-office, schools, &c. We have English preaching twice on the Sabbath, and the congregation in the evening is good ; on Tuesday evening, Portuguese preaching, which is well attended ; and we have class and prayer meetings almost every evening in the week. We have some holy, devoted men amongst us in the higher walks of life. Our highly-respected friend, Sir Richard Ottley, is one of the first. From him we have received the most marked attention. He has honoured me by coming to our house, to meet a few friends at tea ; and Mr. Clough and myself have the honour of visiting at his house. He is always the first to promote every good design. We enjoy the privilege of holding Christian communion with this pious judge. His meekness, gentleness,

and heavenly-mindedness, are ever conspicuous. Another very warm friend and truly pious man is R. Mooyart, Esq., a magistrate. A female class is now appointed. May the Lord give his blessing, and baptise us afresh with his Holy Spirit! There is a little meeting held here, which I am sure you will be glad to hear of; viz. a missionary meeting, held at different friends' houses once a month. After singing and prayer, the state of missions in general is related, an exhortation given, and after breakfast some time is employed in considering what is best to be done for promoting the spread of Christianity; and then conclude with earnest prayer to God for the promised outpouring of his Holy Spirit.—M. M. C.”

To a friend, she wrote:—“*August 1, 1826.*—An Auxiliary Tract Society has lately been established in Colombo, which I trust will be productive of much good; 6000 copies of the tract No. 2, on Drunkenness, have already been distributed; and we have heard of several who, having read it, have been so powerfully awakened, that they have promised never more to take anything stronger than water. The cordiality subsisting between missionaries of all denominations is very pleasing—‘The joy of one is the joy of all.’ How mysterious are the ways of Providence! The Bishop of Calcutta is dead! Oh the amazing loss that India has sustained! Never did any man appear so likely to be, in very truth, a burning and shining light.—M. M. C.”

Mrs. Clough's circumstances may be further under-

stood, as well as the progress of the mission in Ceylon, from the extracts of a letter to her parents :—

“*Colombo, August 5, 1826.*—Doubtless, my dear parents, you have heard ere this of our little stranger, Benjamin Morley Clough ; whom we have dedicated to God by solemn baptism. Through mercy he enjoys uninterrupted health. The missionary prospects are really delightful. Our congregations, Singhalese, Portuguese, and English, increase rapidly. Class and prayer meetings are well attended, and the native schools are in prosperity. Several new ones have been established during the past year, and upwards of 600 have been added. Mr. M’Kenny, the resident missionary at Caltura, informed me, that in examining the society in that place he found, to his great surprise and satisfaction, that all the members (except one or two) had been educated in our schools. This I consider a very encouraging circumstance : it shows, too, the propriety of placing children early under religious instruction. In the month of June we held our missionary meeting ; Sir R. Ottley in the chair. Several of the military officers and civilians gave us good speeches ; and the collection exceeded every former one. The monthly missionary meetings increase in number and interest—at the last there were most pleasing accounts of the conversion of the heathen.—M. M. C.”

Mrs. Clough wrote her last entry in her journal as follows :—

“*August 17, 1826.*—I had a severe attack of *fever*. My dear husband called in medical assistance ; and, by

the blessing of God, the means made use of considerably abated the disorder, and removed the alarming symptoms: but these means were so powerful that I was reduced to a state of indescribable weakness. My spirits were greatly depressed on account of my dear baby, whom I was nursing, fearing he would partake of my illness; but my distress was greatly augmented when Dr. Whitfield informed me, that he must *insist* on my giving up nursing. His decided and candid opinion was, that, if I continued doing it, I should throw myself into a rapid *decline*, and probably be in my grave in the course of a few months. Oh may I from this time unreservedly give up my own will, and in all things be guided by the unerring Spirit of God!

‘ Good when He gives, supremely good,
Nor less when He denies;
Afflictions from his sovereign hand
Are blessings in disguise.’ ”

During the next ten months Mrs. Clough's health was happily restored; and she entered, as far as her circumstances would allow, into the labours of her husband. Ceylon being a British colony, many English resided there, and several with whom she was privileged to associate occupied superior stations in life, and even in the government; fewer disadvantages were therefore experienced by her than in many places by the wives of missionaries: still, being in exile far from her native land, she felt the separation from her friends. But, “for these privations,” she says, in a letter, January 25, 1827, “we shall find ourselves compensated—nay, indeed, highly honoured, by seeing sinners converted

from the error of their ways, and accepting the Lord Jesus as their only Saviour. The Religious Tract Society appears to be a means of extensive usefulness. We have heard of many of the most depraved characters forsaking drunkenness, which is extremely common here, as spirituous liquors are remarkably cheap."

"*March 4, 1837,*" she wrote: "I am truly thankful, my dear parents, to inform you that we are all well and happy. My dear husband is enabled to attend to all his numerous engagements with unabated diligence. Our charming little Morley grows finely, and is a very interesting child for eleven months. My own health is very good, though I have lately felt the heat excessively, the thermometer being 88° in our bed-room. We do not spend our strength for nought. The Lord graciously owns our labours. We have great cause for encouragement among the European soldiers. Many little occurrences have lately transpired to encourage us in the belief that the Lord will pour out his Spirit upon us more abundantly. There appears to be a great degree of faith in exercise among all denominations for the conversion of the heathen. I do verily believe that the thousands of faithful prayers offered up in England will be speedily answered. My beloved husband has just returned from Kornegalle, in the interior of the country, and brings pleasing accounts of the willingness of the poor heathen Kandians to hear the word of God.—
M. M. C."

Thirteen days only before she was called to her eternal rest, Mrs. Clough wrote to her mother, June 17,

1827, remarking,—“ Your kind letter I have the pleasure to receive by the ‘Seppings.’ It is no small comfort to me to know, in my various little sufferings and trials, that I have so many kind and sympathising friends in England, who, I am sure, daily remember me before the throne of grace. Indeed, I consider the *health, peace, and prosperity*, with which we have been favoured, to be given in answer to the fervent and unceasing prayers of God’s peculiar people at home. I assure you, my dear mother, I often find that I require a little of your *judicious and prudent* advice in the important situation in which I stand as mistress of a large establishment, a wife, and a mother. The eyes of many are fixed on us; and it is very necessary that we should be careful in every part of our conduct, so that we may bring no reproach on the cross of Christ. I feel very sensibly the necessity of divine aid and instruction in the management of our dear boy. The Lord has committed to us the training of a young *immortal*, and his future conduct may depend on the good or bad management of his parents. Our Society in the fort is in a very prosperous state. It is really delightful to attend their meetings; there is so much simplicity, zeal, and devout attention. I very frequently accompany my beloved husband, and never come away without being greatly stirred up and quickened in my own mind. It is a singular fact, that we have lately had several applications from Mohammedans, to establish schools for the religious instruction of their children. I hope this is the prelude to a glorious era in our missionary work.—M. M. C.”

Mrs. Clough's work on earth had now been finished; and she closed her exemplary and useful life in giving birth to her second child, June 30, 1827. Her elevated spirituality of mind will be evident to every reader of the preceding pages; but the manner of her departure will be best learned from the following extracts of a letter to her father, from Sir R. Ottley:—

“ Ceylon, July 7, 1827.

“ SIR,—Although not personally acquainted with you, the interest I have taken in her who has recently been called from this scene of trial to the habitations of the just made perfect, will, I hope, convince you that I am not acting officiously in communicating intelligence of the loss we have sustained.

“ Your amiable, pious, and deeply-lamented daughter, Mrs. Clough, departed this life on Saturday the 30th of June in childbed.

“ Antecedently to the period of her sudden and fatal illness, she had enjoyed good health. On the evening of the 29th of June she felt the pains of labour; and for several hours the appearances were favourable. But about eleven at night she was attacked by a convulsive fit. From that time the ordinary effects of nature subsided. Every exertion was made which could afford hope of saving the mother; but frequent repetitions of the convulsive fits rendered all those efforts unavailing. The best advice was obtained: one of our most skilful medical men attended her from the commencement, and he called in the assistance of the principal medical officer. Her frame, however, at all

times feeble, was incapable of sustaining the violence of the disorder. At six or seven in the morning of the 30th, all hope of recovery was abandoned ; and at about ten o'clock your beloved daughter expired. The poor infant—a female—was saved, and is still alive, very diminutive indeed, but at present indicating no symptoms of approaching dissolution.

“The nature of this climate rendered speedy interment necessary ; and on Sunday the 1st of July we attended the funeral of Mrs. Clough. In England, where so many excellent and exemplary women are found to adorn society, the loss of one, however valuable, is less felt, except by her kindred and relations : here your daughter shone forth with pre-eminent lustre. The sweetness of her temper, the goodness of her heart, and the fascinations of her mild and cheerful demeanour, increased the esteem which her deep piety, and the virtuous tenor of her conduct, were so well calculated to inspire.

“The religious society in Ceylon forms but a small flock. Amongst that society we had the happiness to see Mrs. Clough a steady and conspicuous member : she was an example to us all, and particularly a pattern to her own sex. Thus she arrived a truly virtuous young woman ; she maintained a consistent character during the whole period of her residence among us, and died a happy and devoted servant of the Lord.

“I am, sir, with perfect respect,

“Your obedient servant,

“R. OTTLEY.”

MRS. JOWETT.

DIED JUNE 24, 1829.

MRS. JOWETT'S Biography, by her Husband.—Her Early Life.—Piety of her Sister.—Her Conversion.—Her Active Piety.—Married to Rev. W. Jowett.—Accompanies him on his Mission to the Mediterranean.—Birth of her First Child.—Her Studies.—Her Co-operation with Mrs. Wilson of the London Missionary Society, at Malta.—Her Maltese Girls' School.—Secretary to the School Society.—Missionary and Bible Operations at Malta.—Mrs. Jowett's Labours among the Native Females. Her Domestic Occupations.—Her Account of the Death of a German Missionary.—Her Care of the Dying Wife and Children of an American Missionary.—Her Return to England.—Her Illness.—Birth of her Seventh Child.—Declining Health.—She Dies at Lewisham.—Her Letter to her Mother two days before her Decease.

MRS. JOWETT was the excellent and devoted wife of the Rev. William Jowett, of the Church Missionary Society. She was born October 22, 1789; but little is known of her early history. Her husband has given to the public an interesting biographical sketch of his admirable partner, from which the following particulars are derived:—

Mr. Jowett says,—“Of the earlier part of Mrs. Jowett's life I am not able to say much, not having known her till the year preceding our marriage. Decided and permanent religious impressions on her mind may probably be dated from about the year 1804. On coming home from a boarding-school, where, in addition to much useful knowledge, she had imbibed not a little youthful vanity, she found her elder sister

teaching a Sunday-school of poor children of the village. At this she at first took offence ; but through her sister's mild persuasions and exemplary perseverance, she was herself brought to labour with earnestness for the instruction and salvation of these very children.

“The mutual love of these two sisters, Mary and Martha, now become similar in their religious feelings and employments, from this period constantly increased. In conducting Sunday-schools, in visiting the sick, and in promoting a Bible and missionary association in their parish, they were of one heart and one mind. It was painful, more especially to the elder, to part with her younger sister, quitting England, to accompany me in my mission to the Mediterranean ; and a no less painful stroke was it to my wife, five years after, to hear, on her first return to England, that her beloved sister had been called to her eternal home only a few weeks before our arrival in our native country. But these wounds of their affectionate hearts are now healed, where nothing will separate them from the love of Christ.

“At school, though many vain thoughts had ensnared her heart, yet my dear wife had diligently improved her time and opportunity for the cultivation of her mind. She was well acquainted with French, which proved a good step toward her employment in after life. She also, before my acquaintance with her, began, by herself, to learn Hebrew ; but this she did not find it necessary to resume ; it must, however, have had its use in preparing her mind for the Maltese, which is altogether an Oriental dialect.

“ We were united in marriage June 26, 1815 ; from this period an entirely new scene opened upon us : we were going to a foreign land, upon an untried mission, and with very uncertain views as to what might be the course proper to be adopted. Since that period as many as fifty missionaries have traversed the waves of the Mediterranean : but on our arrival in Malta, November 1, we were alone ; we had indeed Christian friends, but not one missionary brother or sister with whom to take counsel. During this most trying period, I must ever regard it as a singular blessing from God that I had a partner who was steadfast in the faith, patient through hope, and rooted in charity.

“ In the spring of 1816 our first child was born ; and in a few months after I began my ‘ Researches,’ by making a visit of five months in the Ionian Islands. During this year she was perfecting herself in Italian—feeling her way toward the Maltese, in which there were then no printed books, except a lexicon and grammar. At this time also, and for several subsequent years, she was my amanuensis ; which, considering the extensive journal-writing and correspondence that I had to conduct in duplicate, was by itself alone an occupation of no small magnitude. In the commencement of 1817, the sufferings of the poor Maltese engaged the attention of some benevolent gentlemen and ladies. The city of Valetta was divided into districts, and carefully visited. This first presented a clear opening for direct intercourse with the natives ; and my wife very readily visited the poorest parts of the city, and offered to teach some of

the children. It was a new thing to see ladies personally inspecting the close rooms of the people, their miserable clothes, and their domestic wants: this has since been carried on more extensively by a regularly organised sick-society, of which Mrs. Wilson of the London Missionary Society is secretary—but at that early period the thing was scarcely comprehended in Malta.

“ In the beginning of the year 1817 she began, quite in a private way, a school for young Maltese girls; and which she continued, without interruption, till we left Malta in 1829. For five mornings in the week she had her room filled. Some came only for a week or two, and were withdrawn by the parents, acting under the influence of the priesthood. The total number which had attended at different times, and for different periods, was upwards of 150, during these three years; thirty had received as much as two years' education: a very few had remained nearly the whole three years. They were taught habits of cleanliness, silence, and order; needlework; reading and writing—reading both English and Italian. They repeated and sang many of Watts's Divine Songs for Children; but we obtained the Gospels to be translated into the Maltese, and portions of these Mrs. Jowett read regularly to the school—she always began and ended with a prayer in Maltese.

“ In the beginning of 1820, when the treasurer of the British and Foreign School Society, Mr. William Allen, visited Malta, schools on a much more extensive and public plan were established, for the young of both

sexes. The affairs of these schools were conducted by two committees, one consisting of gentlemen, the other of ladies ; in that of the ladies, Mrs. Jowett was one of the joint-secretaries. It was a matter of unfeigned regret to her, as also to many other Christian friends, the opposition of the Roman Catholic clergy to the free use of the Holy Scriptures, which wholly precluded the hope, for the present, of introducing Bible-lessons : the attempt was made more than once, but completely failed. She did not, however, feel herself called upon by this circumstance to withdraw her aid from a society which was useful, and likely to prove an introduction to future measures of higher utility ; she was herself also, in a more private way, constantly labouring to make the Word of God known to the poorest classes in the city.

“At the end of 1820 we returned to England, to recruit our health, and consult with the Society on our future measures. On our return to Malta, in the beginning of 1822, she found the attempt to re-establish her school impracticable. Such was the successful footing which the School Society had obtained, and such was the zealous activity of those who opposed the Scriptures, that her endeavours to form a Maltese Sunday-school failed. The printing of the Gospel of John in the native language had also augmented the apprehensions of those who feared the progress of the Bible Society. Notwithstanding these circumstances, Mrs. Jowett began in 1823, and for five years, without intermission, continued the reading of the Maltese

Scriptures to the very poorest class of old and infirm women, whom she received for that purpose into our house every Monday morning for two hours. As she spoke Maltese fluently, these poor women heard her gladly. She not only read, but explained to them the Scriptures; and examined them each time concerning what they had heard on the preceding Monday. Of two of them she had good hopes that their minds were savingly affected by what they heard.

“Mrs. Jowett spoke to them, from a deep and experimental knowledge, upon the doctrines of the sole mediation of Jesus Christ, the insufficiency of our own good works for salvation, and the effectual grace of the Holy Spirit for our conversion, and for our performance of any good work. Nor was she backward to show them the vanity and sinfulness of their having recourse to images, to saints, and to the Virgin Mary, in their prayers. This excited surprise in some of them, and indignation in others. One of the women attended for some time as a spy: a kind of petty persecution was raised, and more was threatened; but she went on in the work with her wonted simplicity, steadfastness, and composure.

“In the years 1823-4, we received into our house a German missionary, who was in a very precarious state of health, the Rev. Mr. Deininger. As he came back from a visit to Italy, before I was able to reach Malta on my return from Jerusalem, the care of him, in addition to that of her family of four children, devolved on Mrs. Jowett, till within eighteen days of his death.

Her sympathy and Christian conversation were felt by him to be very consolatory; and a brief memoir of him, drawn up principally by her, was inserted in the *Missionary Register* for September 1824.

“In the year 1826, we received into our house, for periods of various continuance, ten missionaries, and the wives of two of them, all in the service of the Church Missionary Society. While these cares and claims of an increasing family engaged Mrs. Jowett’s attention, she never intermitted the reading of the Maltese Scriptures to the poor women who came weekly.

“In January 1827, one of the American missionaries, the Rev. Daniel Temple, had the affliction to lose his excellent and amiable partner, a very few days after giving birth to her fourth child. As there seemed to be no one else who could, with so much propriety and satisfaction to his family, take the charge of these four motherless and young children, Mrs. Jowett received them into our house. The youngest two, however, which were very feeble, did not long enjoy or need her care, as they soon followed their mother to the land of rest. The elder two remained with us till the spring of 1828, when we quitted Malta for England a second time; Mr. Temple also sailing shortly after, with his two children, for America.

“On reaching our native shores, and after having had a sight of all our relatives, Mrs. Jowett was led, by some circumstances, to take a more particular review of her past missionary course; and this faithful servant of Christ reckoned that she had done nothing—such

was her unfeigned humility. In the autumn of 1828, she gave birth to her seventh child ; and shortly afterward had a return of rather a suspicious cough, such as she had formerly suffered at Malta. As, however, she got through the winter tolerably well, my apprehensions were not seriously excited ; and in the spring of 1829, as I had preached very little for the Society since my return, it seemed expedient that I should join in the missionary journey to Durham ; but before I was able to return, her letters began to indicate an unfavourable change in the state of her health. On my reaching home in April, hopes were still entertained, by myself at least, that, by care and a little delay, I might be able to take her and all the children to Malta, in the autumn. But in another month her brother, Dr. Whiting, communicated to me that her health was in a very precarious state, and that our return to Malta must, for the present, be laid quite out of the question.

“ We then removed her to visit a valued friend at Homerton, where she remained ten days ; while some residence was sought for, sufficiently near to London, and yet favourable for good-air. A suitable place was found on Lewisham-Hill, well sheltered from the cold winds of Blackheath, as well as from the air of London. She was brought to Lewisham on the 29th of May, and had not been there three weeks, before her symptoms began to look more decisively serious than they had ever done before.”

Mrs. Jowett continued rapidly to decline, notwithstanding every effort of medical skill to prolong a life

so desirable ; but her mind was preserved in peace and joyful hope, through Jesus Christ. Mr. Jowett details the minute events of the last few days ; but only the closing scene, as described by him, can be given in this place. He records :—

“About ten o'clock the family began to separate. Some arrangements were made, preparatory to the event, which it seemed very evident must take place during the night, as my dear wife drew her breath more and more faintly. She did not appear at all insensible ; but gave no response or sign which at all indicated that her mind was present with us. I remained with her, together with one of the servants, and occasionally dropped in her ear some short word from Scripture. It was just at a quarter of an hour before midnight, when the servant suddenly made a signal to me, and I hastened to the bed-side. Her change was evidently near : I sent for her brother, who was in an adjoining room : and in a few moments, without any apparent pain or struggle, she dropped her head on one side, and her cheek resting on the pillow, fell asleep. We then a few of us assembled, and united in returning thanks to our heavenly Father, for her peaceful release ; and for the *good hope, through grace*, that she had rested in glory. It was night to us : but, to HER, eternal day ! Her remains were interred at Lewisham, on June the 29th ; and on her tomb—after stating that she was born October 22, 1789, and died June 24, 1829—the following text is inscribed :—‘WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST ?’”

Mrs. Jowett's personal piety must be evident from this brief record of her works ; and her state of mind in the prospect of dissolution cannot be so well exhibited by anything as by the following letter, which she only wrote two days before her decease :—

“ MY DEAREST MOTHER,—I cannot help, with my own hand, thanking you for your very kind letter, and the truly Christian consolations it contained. I received it when my spirits were particularly low ; and it was a real cordial to my mind to have my Saviour's love so set before me in so motherly and kind a way : such a cordial I greatly needed. I trust, indeed, that He is my shepherd, and that he will never leave me, nor forsake me. My spirits are sometimes very low at the thought of being taken so early from my dear children, whom it would have been the delight of my heart to have been permitted to train up in the nurture and admonition of the Lord. But if the Lord sees fit to take me, I know that he can do better for them than I could : therefore I desire to say, ‘ Not my will, but thine be done.’ Since I have been at this place, I think I have been weaker and weaker every day ; but, through mercy, I suffer very little, scarcely any, pain of body, except the pain of weakness. I must not write any more, only to beg that you will not cease to pray for me and mine : and may our mutual prayers for each other come up with acceptance, through our dear Redeemer ! ”

MRS. HANNAH KILHAM*.

DIED MARCH 31, 1832.

MRS. KILHAM, a native of Sheffield—A remarkable Child in the Vicarage School.—In a Boarding-school at Chesterfield.—Testimony of a Friend.—She joins the Methodists.—Extract of her Diary—New Connexion of Methodists.—Mr. Kilham, its leader.—Attached to Miss Speers.—The Correspondence.—Their Marriage.—His Ministry, and Death.—His Dying Testimony.—Her Widowhood.—She becomes a Mother.—Joins the Society of Friends.—Establishes a Boarding-school.—Her Religious Zeal.—She projects a Mission to Ireland.—Her Benevolent Labours in Sheffield.—Contemplated Mission to Africa.—Her Step-Daughter engages as a Schoolmistress for Russia.—Hannah Kilham studies the Zulu and Mandingo Languages.—She goes on a Mission to Ireland.—She embarks for Africa.—Returns to London, and labours among the poor Irish.—She makes a Second, and a Third Voyage to Africa.—Siberia and the Colonization Society.—Her Last Entry in her Diary.—She dies at Sea, on a Missionary Voyage.—Testimony of her Character and Labours, by Mr. Montgomery.

MRS. HANNAH KILHAM, a devoted missionary to evangelise the natives of Africa, and in the prosecution of which holy purpose she fell a sacrifice, was the daughter of Mr. Peter Speers and his wife Hannah, who were respectably engaged in trade at Sheffield. She was born August 12, 1774; but her mother dying while she was very young, she was greatly indebted to the judicious and affectionate care of a married sister, who watched over her with all the solicitude of a parent.

* See Memoirs of the late Hannah Kilham, chiefly compiled from her Journal, and edited by her sister-in-law, Sarah Biller, of St. Petersburg. Darton & Harvey, London.

An early associate says, in a letter to her daughter, "Our acquaintance commenced at the vicarage day-school, when your beloved mother was about ten years of age ; she was then a most amiable, talented, and serious girl ; and set an example worthy the imitation of her school-fellows. At that time she regularly attended the evening prayers at the parish church ; and, however she might be engaged with her companions, she always left at the hour for worship."

When fourteen years of age, she was sent to a boarding-school in Chesterfield, where she made great progress. At the age of sixteen, she returned home ; and, from changes in the family, was thrown into gay life ; but its vanities never were relished by her, and her compliance was principally to satisfy her relations and friends. When about nineteen or twenty, she was interested in the profession of religion made by some of her intimate acquaintances, and being herself under serious impressions, she conversed much with them concerning their views and feelings, and intimated a desire for special association with them. One of these friends makes the following record of her history :— "The work of conviction for sin was carried on in her heart more by the drawings of the Holy Spirit than by any deep awakenings of conscience. After associating awhile with her intimate friends, she declared herself more openly on the Lord's side ; and soon being enabled to believe with her heart unto righteousness, she became ready to make confession of the same to others. About this period she joined the society of Methodists. In

our love-feasts and band-meetings, she often testified of the God of grace, to the edification of the Church. We, and many who were present, remember well the first time in which she arose publicly to express her gratitude to God for the change He had made in her soul; she was so overcome as to be constrained to fall on her knees, and in that posture to pour out her full heart before God."

Her diary at the age of twenty-two exhibits her scriptural piety, which the following extract will illustrate:—

"*February 16, 1796.*—I had no spiritual solid peace till I came with all my imperfections on my head, in obedience to the call of my Saviour, simply as a little child, weary and heavy laden, casting my care and burden before him. Then I was willing to take 'His yoke upon me, and learn of Him,' endeavouring by the grace of God to copy His humility, convinced that 'His yoke is easy, and His burden is light.' I would fix my soul on Jesus; I would endeavour in all things to follow His steps. Oh, that I could glorify the God of my salvation! The whole world and all its pleasures have nothing to be compared with one single spark of Divine love. Oh, let all my soul, let all the world unite in blessing God, the Father of light and life! I thank Thee, O Lord, for thine abundant goodness to me. Carry on thine own work in my soul. Let me be indeed to all eternity thy child in Jesus Christ."

Miss Spurr witnessed, the following year, the division of the Wesleyan Methodist body, and the formation

of the "New Connexion and New Conference." She investigated the causes of the secession, and united with that section of which Mr. Alexander Kilham, a preacher of eminent worth and talents, was a chief leader. With this gentleman she became at this time acquainted; and she approved of his decision and proceedings, as in her judgment they were according to the will of God. Hence she encouraged him, in a letter dated, "September 18, 1797. I entreat you not to shrink from suffering, if such be the will of God concerning you. Be actuated by the charity which beareth all things: be willing to be reviled, despised, and rejected of men: let your name be cast out as evil,—only take care that it be undeservedly!—You have real enjoyment while in Christ Jesus, and doing the will of God; the Lord will support you under the burdens He himself lays upon you. You have nothing to fear but sin; then determine by the grace of God to stand unmoved in the fire;—your Saviour will be with you; but rather let the flame consume you, than that you should do anything to grieve the Spirit of God. Your sincere friend, HANNAH SPURR."

Mr. Kilham's character may be in some degree understood from the following addressed to Miss Spurr:—"October 1, 1797.—It is impossible to describe the joy I feel in seeking the salvation of my fellow-creatures. I feel a lively hope that God will grant His protecting cloud, that we may adore and love Him for ever. My soul does enter within the veil and seeks her meat from God. Oh, that I may be fed more

abundantly, and rejoice continually in His salvation. After preaching I returned home weary and faint. One of my brothers came from Epworth, and informed me my aged father is well; he has known the grace of God more than fifty years. Your affectionate friend,
ALEXANDER KILHAM."

Frequent correspondence was carried on between these two attached friends; and the following will evince the high esteem in which Mr. Kilham held Miss Spurr:—"December 31, 1797. I know not a person in the world whose disposition is so suitable to mine as that of my beloved Hannah. I think our heavenly Father has in mercy brought us acquainted with each other for the best purposes. I hope if I am not worthy the name of 'Pliable,' my dear Hannah will not merit that of 'Obstinate!' If we can only do each other good, and be useful to mankind, God shall have the praise. I shall conclude with observing, on this last day of the year, that, next to the blessings of Divine grace to my soul, thou art the choicest favour that earth could afford, and of which I am unworthy!—A. K."

Miss Spurr was married to Mr. Kilham in April 1798, but their union was of short continuance, only eight months! and during this period they were much separated, as he was travelling in the work of the ministry in various parts of England and Wales. On Wednesday, December 12, 1798, he took a violent cold in walking home between four and five miles, after preaching. He was extremely ill most of the following week; and on Thursday, the 20th, he vomited much

blood. "I was much affected," says Mrs. Kilham, "with the thought that if an uncommonly sweet and heavenly frame of mind were to be considered as a sign of an approaching change, my dear husband would soon be called away. He said he was much relieved, and I expressed my thankfulness to God with tears. About ten o'clock he threw up a much larger quantity of blood than before; and soon after he vomited again, and appeared as if the hand of death was upon him. The soul of my dear husband appeared to be engaged with God as he said, 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.' In a little time, the vomiting came on more violently than ever; and as soon as he was able to speak, he said, 'If I am dying now, tell all the world that Jesus is precious!' He added, 'He is working gloriously in my heart, glory to God!' A friend who was present said he would go for a physician. My husband answered, 'No, no doctor; I want none but Jesus Christ!' When we were distressed at the thought of his sufferings, we heard him say, 'As the afflictions of Christ abound, His consolations abound in my soul.' He appeared sensible that life was now wearing away very fast; and left a dying profession of his confidence of the goodness of the cause in which his heart had been engaged: he said, 'What I have done with regard to the methodist connexion, so far from repenting, I rejoice in it at this moment! What I have done in opposing the corruptions in the church I believed my duty; I bless God that he made me

an instrument of doing it! Oh, that I had done it more faithfully!’ The last words he was heard to speak were, ‘Jesus Christ, receive my spirit!’ My mind had till now been suspended between hope and despair, and I was silent; but now I began to speak to him. I saw his faithful soul was going to his Redeemer, and in the fulness of my heart declared, ‘I would call on all the world never to seek happiness in anything but God.’ I assured him if a human being could have given happiness, he had given it to me.”

Mrs. Kilham, thus left in a state of widowhood, about four months after the decease of her husband, became, in April 1799, the mother of a lovely little girl, which, with a daughter of her husband by a former wife, engaged her attention, and soothed her sorrows. But soon after her recovery, she took charge of the female part of a day-school, which was opened among the methodists in Nottingham. This occupation she followed with conscientious zeal for about two years, during which time her mind was exercised by certain views on religious subjects different from those entertained by the methodist connexion. The progress of this change in her sentiments led her to retire from her former associates, and to join the religious Society of Friends, in 1801. In the summer of this year she removed to Sheffield. Here also she engaged with a friend in conducting a day-school. In the beginning of the year 1803, Mrs. Kilham was received fully into membership with the Society of Friends; and about

the year 1805 or 1806, began a day and boarding school in Sheffield, in which she was occupied till the year 1821, imparting to many, not only the knowledge of letters, but the saving principles of Christianity. She entered into the spirit of her office, and cherished her enlarged benevolence of heart, which had distinguished her from her first profession of the gospel: this will be evident from the following extracts of her diary:—

December 26, 1813.—“Fifteen years have now passed since I was left in a state of widowhood, and nearly twelve since I lost my beloved infant. There has been much to combat since that time, from within and from without: yet a hand of mercy and goodness has led thus far through all, and fixed my faith and hope in increasing stability. What my future lot may be is wholly unknown, unseen. Oh, that my only object may ever be to choose that path in which I may act most for the glory of my Creator! I believe that true religion may lead its votaries to unite the diligence in business of the most industrious with the most disinterested benevolence. *28th.*—Read with much satisfaction and pleasure some of the Religious Tract Society’s books, and a few of the Cheap Repository tracts; and selected about twenty for lending-libraries. Concluded to send some of the Scripture Selections to various schools. It is a privilege I hope gratefully to enjoy, to appropriate every year some of the first fruits of the increase of my school to the dispersing of religious books, especially to children and young persons. Are

not Friends peculiarly called upon to act as school-missionaries, since they might do this in conformity with their best principles? and might they not in each place or station have meetings for religious worship!"

Hannah Kilham pursued her scholastic duties at Sheffield, cherishing, at the same time, the most enlarged benevolence of heart, devising and executing various plans of usefulness. She projected a mission to Ireland, to promote schools among the distressed people of that country; and she contemplated the degradation of the Negroes with a generous sympathy, entering upon a course of preparation to be enabled to undertake a mission to Africa, to found schools and teach the natives of the western provinces of that continent. A friend and fellow-labourer in benevolence gives the following account of her activity at Sheffield:—

“During her residence at Sheffield, the attention of Hannah Kilham was particularly directed to relieving the wants of the poor and distressed, and endeavouring to promote their moral and religious welfare. We believe it was in the year 1815, that she took so active and conspicuous a part in the formation and establishment of the ‘Society for Bettering the Condition of the Poor in Sheffield,’ which originated with her, and has proved a model for many similar institutions throughout the nation; the objects of this society engaged a large portion of her attention during the remainder of her residence at Sheffield. Her benevolent labours were not confined to this society, as we

learn that her attention was much devoted to the ‘Girls’ Lancasterian School,’ and that she took an active and valuable part in the ‘Society for Visiting and Relieving Aged Females.’ She also assisted greatly in the establishment and management of the ‘Sheffield Bible Associations.’ Our truly respected friend, Hannah Kilham, with whom I was favoured to be intimately acquainted, and often privileged to co-operate, from about 1802 to 1818 or 1819, for years had an influence in the circle in which she moved, beyond that of any other individual, among the great number of excellent persons, who, during those years, gave their services to benevolent institutions in Sheffield. Hannah Kilham’s good sense, clear discernment, decided firmness of purpose, unusual business-like habits and plans, untiring industry, united with her winning, but unobtrusive manners, all conspired to make her influence great, and her services valuable.”

Hannah Kilham, in August 1817, inserted the following in the SHEFFIELD IRIS:—“*To the Friends of Missions.* What would be the most easy and efficient method of arranging and reducing to letters an unwritten language? Any considerations which can throw light on this interesting point would essentially oblige A CORRESPONDENT.” And at the close of the year she recorded in her diary the following:—“12th mo. 20th. The time is come in which it appears to me to be right to inform a few friends of the prospects before me, of a duty to my younger brethren and sisters of the African continent. I wish to go to Sierra

Leone, as a school-missionary, for the instruction of the children in that colony and neighbourhood."

Her step-daughter appears to have possessed much of the same spirit: for, in her biographical Memoir, she says:—"In 1819, it was my precious mother who first proposed my leaving England, and this she was led to do from an expression of countenance she observed in me, when a friend mentioned a person being wanted in Russia for girls' schools on the system of mutual instruction. She made every arrangement for this step with the utmost cheerfulness and alacrity, talked with interest of the new field of occupation, &c. ; and I could not imagine the separation would be painful to her; not from any previous marks of want of affection, because of her love I had had continued, and strong proofs; only I thought her expansive benevolence had so far conquered her natural feelings, as to render her able to make any sacrifice which she deemed likely to promote the public good. When, however, the parting hour drew near, the struggle was so difficult, and her sufferings so acute, that I have often wondered how I could tear myself from her, and why I did not abandon the enterprise. After these emotions had subsided, she accompanied me to the vessel, and finally separated from me with the meek and peaceful submission of one who counted her Lord's will more to be desired than all earthly comforts."

Hannah Kilham, before the close of the year 1819, as she records, "went up to London to converse with some missionaries leaving for Sierra Leone, on the re-

duction of unwritten languages, particularly African. I remained some time in the neighbourhood of London, in order to proceed in my purpose of reducing the Jaloof language, which was spoken by two African sailors, although one was a native of the Mandingo country." She continued the study of these two languages till the Friends' Yearly Meeting in May, 1820, and afterwards returned to Sheffield. Still she persevered in this difficult work: as she records, March 3, 1821:—"With all my cares it feels difficult to give time to the study of the African languages, yet it must be done, it is quite necessary. Oh! that this might induce me from this day, to appropriate a part of every morning to the practice of Jaloof and French."

Ireland has frequently presented scenes of most deplorable distress: and the miseries arising from the failure of the potato crop in the year 1822, occasioned the collection of a large sum of money for the relief of the poor, and the formation of the "British and Irish Ladies' Society;" designing the improvement of the female poor of Ireland. Having relinquished her school at Sheffield, Hannah Kilham undertook a mission to Ireland in 1823, for this Society; and after several months' exertion in that country, she returned and delivered an affecting report of her labours.

Hannah Kilham, with three other Friends, embarked for Africa, October 20, 1833; and, after various efforts to promote schools in several places, including Sierra-Leone, and the Cape, she returned in August, 1824, to England. She spent much of her time in

1825 and 1826, in various benevolent labours among the miserable Irish, in St. Giles's, London; and in the latter end of 1827, she undertook a second voyage, to carry forward her benevolent plans at Sierra-Leone. About a month after her arrival, she was seized with fever, and prevailed on again to return to England; after a favourable passage, she landed at Plymouth, in March 1828. She was actively engaged in doing good the remainder of the year, through 1829, and the greater part of 1830; and in October, she sailed, a third time, for Africa, and landed, December 17, at Free Town, Sierra-Leone. She established a school in the village of Charlottee, under the sanction of the Governor, and laboured among the children with gratifying success. Her efforts were beneficial in various ways for the liberated African children; while she expresses her sympathy with them, declaring "the horrid iniquities which the trade in these little sufferers involves, discovered by receiving children direct from the slave-ship."

Liberia, established by the American "Colonization Society," for free'd blacks, deeply affected the mind of Hannah Kilham at this period, and she resolved on visiting it. She accomplished her object in February 1832, and inspected the several schools. On her return, in March, she wrote in her diary, "African and American Christians from Sierra-Leone and Liberia, must one day unite their efforts in the great cause of Christian instruction and civilisation on this wide continent. Real Christians of America and of England must lose sight of every minor distinction, in the great

and soul-reviving appeal of, ‘ Have we not one Father ; did not one God create us ? ’ ”

Her last entry was March 25—“ On the passage to Sierra-Leone. True religion is the heartfelt acknowledgment of God, and of His redeeming power and love in Christ Jesus our Lord.”

“ Here closes,” says her daughter, “ the journal written by our precious mother.—The next account we have of this tenderly loved relative is contained in the following communication:—‘ Free-Town, Sierra-Leone, May 7, 1832—We are sorry that we are not at present acquainted with all the particulars respecting her illness and death. The information we have received is the following :—Mrs. Kilham left Liberia in good health to return to Sierra-Leone : when very nearly within two days’ sail the vessel was struck by lightning, and put back to Liberia ; she was taken ill the day following, complaining only of sea-sickness ; whether country-fever, or some other disease followed, we have no intimation further than this ; on the third day, the 31st of March, she died quite insensible. Her grave is the boundless deep ! ’ ”

Sincerely has it been deplored that we have no further information concerning the views and feelings of this truly Missionary labourer in her last hours. But her record is on high : as she lived, she doubtless “ died in the Lord, she rests from her labours, and her works follow her,” giving abundant evidence of her heart-felt piety, and of her intelligent faith on the Son of God for salvation.

Mr. Montgomery, the poet, residing at Sheffield, knew this devoted servant of the Redeemer. That judicious philanthropist says of this excellent woman:—
“It may be truly said of Hannah Kilham, that it was given her not only to believe in the name of the Lord Jesus, but also to suffer for his sake; nor can we doubt but that she was ready, at any moment, to lay down her life in the service of those for whom He laid down his life in sacrifice. Having known her for many years, and having often had occasion to glorify God in her, I can honestly testify that during all that period, either at home or abroad, she was one of the most actively and influentially benevolent persons with whom it was ever my privilege to be acquainted. She is now gone to her reward,—not of merit, but of grace; the only ground upon which she ever ventured to believe that she might one day enter into the joy of her Lord.

‘Thy light, dear saint, put out in darkness, sleeps
Beneath the gulf o’er which the Negro weeps
When borne to bondage; from the ship of slaves
His tears are wafted homeward on the waves!’”

MRS. STALLYBRASS*.

DIED FEBRUARY 10, 1833.

Mrs. Stallybrass, daughter of Mr. Robinson, deacon of a church at Stepney.—Her early piety.—Letter to her Sister.—Reference to her Mother.—Her Sister's testimony.—Miss Robinson's estimate of Missionary work.—Her new year's reflections.—Project of a mission to the Buriats of Siberia.—Miss Robinson married to Rev. E. Stallybrass.—They proceed on a mission to Siberia.—Arrive at St. Petersburg.—Joined by the Rev. Mr. and Mrs. Rahmn.—Anticipation of their journey.—Their arrangements.—Arrive at Tobolsk.—Mrs. S.'s letter to her brother.—Stay at Irkutsk.—Settle at Selenginsk.—Her efforts in the education of native females.—Mrs. Rahmn's illness and return to England.—Mrs. Stallybrass perseveres.—Arrival of Rev. Messrs. Swan and Yuille.—Mrs. Stallybrass's labours.—Expense of educating Buriat girls.—Buriat female degradation.—They remove to Khodon.—Labours among the Buriats.—Buriat beathenism.—Lamaism.—Pagan customs.—Habits of the Lamas.—Of the Mongols.—Trials of a Missionary's wife in Siberia.—The Mission-house destroyed by fire.—Mrs. S.'s perseverance.—Her ill health.—Her state of mind.—Her death.—Her character by Rev. Mr. Rahmn.—Record of her by the Directors of the Missionary Society.—Testimony of her excellence by Rev. W. Ellis.—Her importance to the Siberian Mission, by Dr. Fletcher.

MRS. STALLYBRASS, "though dead, yet speaketh," in the following brief sketch of her life and character; it was partly given by the Rev. W. Swan, the estimable colleague and fellow-labourer of her husband, the Rev. Edward Stallybrass, stationed in Siberia, in connexion with the London Missionary Society. Particulars have

* See Memoir of Mrs. Stallybrass, wife of the Rev. Edward Stallybrass Missionary to Siberia. By Edward Stallybrass. With an Introduction by Joseph Fletcher, D.D. Fisher, London.

been added to complete the biography of this excellent female Missionary to the heathen, from the instructive Memoir published by her husband, with an Introduction by the Rev. Dr. Fletcher.

Mrs. Stallybrass was a daughter of the late Mr. T. Robinson, of Green Bank, London; for many years a highly-respected and exemplary deacon of the Christian church at Stepney, under the pastoral superintendence of the Rev. George Ford, and subsequently of the Rev. Dr. Fletcher. She was born April 7th, 1789, and became devoted to God in her early years. Parental influence and examples were felt by her from her infancy, producing pious impressions on her mind; and these were deepened by means of the catechetical exercises of the venerable Mr. Brewer, predecessor of the Rev. Mr. Ford. She derived much benefit from the labours of her pious teachers in the seminary of Mrs. Shepherd, of Hackney, especially of Miss Hyde, afterwards the excellent wife of the Rev. Mr. Gordon, a respected and devoted Missionary in India.

Miss Robinson's state of mind in early life will appear from the following beautiful letter, written to her youngest sister, when at school together:—

“My dear sister A.—If you knew how much your depression affects my spirits, and the influence it has upon my feelings, you would hide that despondency which veils your mind. Will not the animating sentiments of last evening chase away your sorrows? Why should the heirs of glory indulge in gloomy sadness? All nature revives with the dawn of the morning; and as the sun displays his beams, clouds and darkness fly

away. Shall the Sun of Righteousness arise in the dispensation of His goodness which you continually enjoy, and you not display His heavenly influence upon your soul? Remember the Holy Jesus here on earth poured out strong cryings and tears on our behalf. 'He bore our griefs, and carried our sorrows, and on Him was laid the iniquity of us all.' Is His intercession less prevalent than it was? No! He advocates our cause before the throne of God; and whilst He pleads, we may go boldly to the throne of grace. Cast all your burdens upon the Lord; for He has promised to sustain them. I have not time to add more, than that I am," &c.

Miss Robinson lost her beloved mother in 1804; and, at a remote period of her life, referring to that amiable "guide of her youth," she writes in her journal:— "This day *twenty-three* years ago, I was listening with deep solemnity to the explanation of that sweet portion of Scripture, 'Thou shalt guide me with thy counsel, and afterwards receive me to glory;' Psal. lxxiii—24, and this passage formed the subject of our meditation this morning.

"My thoughts naturally reverted to the scenes of my youth, and my privilege, above many, in having pious parents, who trained me in the fear of God, and turned aside my devious steps from the paths of vanity. For the memory of my dear mother, in particular, I have the most devout affection, for putting restraints upon my carnal and vain propensities, and for engaging my youthful affections on the side of religion."

Miss Robinson, "growing in grace and in the know-

ledge of our Lord and Saviour Jesus Christ," was admitted a member of the Church at Stepney, September 2, 1808, in the middle of her nineteenth year; and from that period she studiously "adorned the doctrine of God her Saviour."

Her sister, from whom she was never separated till she left England, states, "She united with the principal societies formed at Stepney, and in her own locality, for works of benevolence, and was constantly going about doing good, and searching out objects of distress, which, as far as her means allowed her, were relieved. She possessed a large share of benevolence; and I recollect one circumstance which proves it in a remarkable manner. When young, she was visiting a family, in which one of the daughters was in a deep consumption. The family had been reduced from great respectability to deep distress, and did not possess the means of affording the sufferer the comforts requisite for her situation. My dear sister had saved a pound-note for some particular purpose; and it was nearly all she possessed at that time. Not wishing to hurt the feelings of the family by a direct offer of help, and thinking the note she had saved could not be better applied, on taking leave she left it, and hastily withdrew, promising to call again. I merely mention this as one circumstance that falls within my recollection, and shows the bias of her mind. There were, I doubt not, many such, as her heart was always open to do good."

Miss Robinson's enlarged, discriminating, and truly Christian mind will appear remarkably illustrated, by

the following extracts of a letter, regarding a devotedly pious and respectable minister of another denomination, with whom her family were on terms of friendship, and who had resolved on leaving his charge in England, to accept the situation of Chaplain in one of our foreign settlements, where opportunity would be afforded of preaching the gospel of Christ to the heathen:—

“*March 7th*, 1812.—MY DEAR A., A little time spent with my friends at the vicarage enabled me to gratify my desire of knowing the motives by which they were actuated in leaving England for foreign climes. Had society, situation, domestic comfort, or convenience, been consulted, they had probably still been residents in their native country; for of any circle in which it has been my lot to move, theirs is the most refined, and, in many instances, equally spiritual. But it is not *these* that can gratify the mind that is ardent to glorify God by doing good to its fellow-creatures. I have a striking instance of this fact in the short and concise sketch of the character of a truly honourable servant of God, whose death the ‘Times’ of yesterday announced; which, for your gratification, I shall transcribe:—‘Died at the Cape of Good Hope, on the 15th of December 1811, after an illness of eight days, Dr. Vanderkemp, a distinguished missionary to the Hottentots, and other nations of South Africa, under the patronage of the Missionary Society of London,’ &c. &c. Who, that has a spark of divine love in his breast, does not wish to go and do likewise? Permit me here to digress, by indulging a momentary reverie. If there

are degrees in glory—nearest to the throne of the Lamb, and transcendently glorious, will be the crown of a Schwartz, a Des Granges, and a Vanderkemp. But, to return to my friend, whose intrepidity of mind and confidence in God induced him to undertake a voyage of six or eight weeks, with his wife and three dear infants, to embark in the glorious work of pointing a heathen world to the bleeding Lamb. If I may be allowed a private opinion respecting their eligibility to so important an undertaking, I must confess, of the two, I consider Mrs. A. most likely to be useful to untutored Indians. My heart warms with so interesting a subject, and disposes me to say, I could almost give up a *brother*, for so godlike an undertaking. Oh, A.!—if duty has not pointed the way for *us* to embark in such a cause, yet let not ours be the terrible reflection of having forgotten it in our prayers; yea, let it be our daily supplication, that the knowledge of the LORD may cover the earth as the waters cover the sea!”

Little did Miss Robinson at that period imagine that she should one day make the sacrifices, share the trials, and, as it is now confidently believed, receive the gracious reward, of a faithful missionary. A few years afterwards, however, Divine Providence opened the way of duty for her in that honourable service, and in a most difficult and trying station. Her Christian character had greatly matured, qualifying her for the duties which she was about to be called to discharge; this will, in part, be evident, from the following extract from her journal, on having completed her twenty-seventh year,

and on her entering that in which she engaged as a missionary :—

“*April 7, 1816.*—Shall the epoch of my birth be known only by the date from another day? Oh, no! it is preserved in my recollection by all the mercies that have followed me ever since I drew my breath. If by my mercies I were to calculate my days, I might make them twenty-seven years twice told; if by my returns, they would dwindle into nothing! My happiest moments I find to be those spent in the closet :—

‘The calm retreat, the silent shade,
With prayer and praise agree.’

How thankful do I now feel in stealing from the busy multitude! Oh, when shall I live more to the glory of God, and have no design but this in view! But why think this peculiar to one situation in life? May not the Christian glorify God in the metropolis, as well as the village? Lord! help me ever to recollect, whether in the closet, the parlour, the village, or the city, that I am a pilgrim—a stranger—a traveller—a candidate for another world!”

Circumstances having led the Committee of the London Missionary Society, in 1816, to project a mission to the Mongol-Tartars, inhabiting both sides of the Lake Baikal, in Eastern Siberia, chiefly by the representations of Drs. Paterson, Pinkerton, and Henderson, who were employed in promoting the objects of the Bible Society in Russia, Mr. Stallybrass was appointed to that distant region. He had been acquainted with Mr. Robinson’s family, and appreciated

the piety and talents of Miss Robinson ; but regard for her revered father, and diffident of her own qualifications, led her at first to decline his proposals. Dr. Fletcher's sermon before the Missionary Society, however, determined her mind as to the path of duty, and her beloved father gave his consent ; so that, after some delay, on account of the unfavourable season for a voyage to Russia, they were married March 5, 1817, and left London, May 16th, to join the vessel *Oscar*, which was to convey them to St. Petersburg. "They were privileged to have for their fellow-passenger on the voyage, that second Howard, and devoted friend of humanity and Christianity, Walter Venning, Esq., who then took leave of his country, to devote the remainder of his life—which, alas! proved but short—to the promotion of the best interests of his fellow men."

Mr. and Mrs. Stallybrass arrived, June 11th, at St. Petersburg, where they were kindly received by Dr. Henderson, then residing in the house belonging to the Bible Society ; and they continued in that city the remainder of the year, waiting the arrival of companions in their journey ; acquiring the knowledge of the Russian language ; and obtaining the patronage of the authorities there to their mission. Opportunity was afforded also, special permission being granted, to preach to the English residing in that city ; "for which purpose the chapel of the United Brethren was kindly granted on one part of the Lord's day. This service was commenced by the Rev. W. Glen, who arrived about the same time at St. Petersburg, from the Edin-

burgh Missionary Society, on his way to Astracan. Upon his departure, which took place after he had preached four Sabbaths, Mr. Stallybrass continued the service, till he left this city for Siberia."

During their stay at St. Petersburg, they were joined by the Rev. Mr. Rahmn and his wife, Germans, appointed to the same mission; on which occasion Mrs. Stallybrass wrote:—

"*November 9th.*—This is the first Sabbath evening since my arrival at St. Petersburg, or rather since the commencement of public worship, in which I have been deprived of the privilege of worshipping God in his tabernacles. A slight indisposition keeps me at home—not by my own desire, but by the advice of friends. Oh, Lord! make my chamber as profitable to me as thy house. Give me only thy presence, and all will be well.

"And now that God, in his adorable providence, has sent to our help these pious and worthy persons, Mr. and Mrs. Rahmn, oh, that he would afford us grace to act, in all respects, to and by them, as becometh fellow-helpers in the noblest of all causes. May we be enabled to cultivate towards each other the most tender and affectionate dispositions, bearing one another's burdens, and so fulfilling the law of Christ."

Anticipating her formidable journey, Mrs. Stallybrass wrote in her journal as follows:—

"*December 7th, 1818.*—Mine is a high and holy calling. Oh, for a sanctified heart, to fulfil the duties of it! Oh, for more of the mind and Spirit of Christ!

Without this, I fear greatly that I shall become a stumbling-block, instead of an example, to the heathen. Oh, Lord! pour out thy Spirit upon my soul; sanctify me; quicken me; purify me; fit me for thy work! And when thou shalt call me to go forward into it, may I go with the temper of a Christian, the zeal of an apostle, and the faith of a martyr."

Arrangements having been made for this missionary party, they found themselves ready, at the beginning of the year 1818, to commence their long journey. "By the foresight and indefatigable exertion chiefly of the Rev. Dr. Paterson—who may justly be denominated the father of the mission—all that could contribute to their comfort and well-being had been provided.

"Through the singular and almost unprecedented favour of the late excellent Emperor ALEXANDER, who manifested great interest in this mission to a tribe of his heathen subjects, all that could possibly tend to facilitate their journey was effected. Letters were written to the governors of provinces through which they had to pass, and to the directors and masters of the post, under whose jurisdiction horses for travelling are placed in Russia; and a post-courier was ordered to accompany them, in order to render every assistance, and prevent delay."

Having assembled with their Christian friends at the house of the Bible Society, in the afternoon of Friday, January 2nd, to commend each other to God in united prayer, the missionaries set out the same day from the Russian capital, on their journey of *four thousand miles*

over the snow to the city of Irkutsk, the eastern capital of Siberia. Mrs. Stallybrass enjoyed good health and spirits through the whole course of this formidable migration, and kept a regular journal of their progress, narrating in a brief but graphic manner the new and remarkable scenes which every day and night presented themselves during nearly three months, occupied in travelling in sledges over those "most forlorn and desolate of all the regions on the globe." Her journal contains many interesting notices of various places through which they passed, particularly of Moscow and of Tobolsk. In relation to this latter city, the capital of Western Siberia, she writes :—

"*February 25th.*—Arriving at Tobolsk, we experienced the greatest hospitality. Upon our arrival, our husbands delivered their first letter to the post-director of all Siberia, expecting to learn from him whether lodgings were provided for us. But immediately upon their making the inquiry, this generous and hospitable gentleman led them through a range of elegant apartments, saying they should be extremely welcome to what his house would afford ; and ordering his servants to take charge of our vehicles ; and we, in all our disablement, were introduced to him, for he would admit no apologies. He sent for his valet-de-chambre, who, he said, would be our interpreter in French.

"On the next day we dined with the governor. His family, which is numerous, and several friends invited to meet us, were the companions for this day. And though we could convey our ideas to each other

only in an imperfect way—sometimes in French—sometimes by speaking a little English (for this the governor understands imperfectly)—and sometimes by German and Russian, all seemed much entertained. This was Thursday, and the hope of having a quiet room to ourselves on the ensuing Sabbath, induced us to resolve upon remaining till the following Monday.

“The politeness and attention of his excellency, the post-director, exceed almost everything I ever met with from a stranger.

“*Sabbath, March 1st.*—Part of this day of the Lord we have spent most happily. Having told his excellency candidly that we wished our apartments to be quite retired, as we have no opportunity of worshipping God in public, he kindly assented. Afterwards he told us, that a person of distinction had called to make our acquaintance; but that he had told him we were at our prayers, and must not be disturbed. Could this kind friend have joined us in our religious exercises this day, how gladly should we have invited him to be a guest with us at the table of the Lord! All the return we can make him for his kindness is, by praying that he may be a partaker in the kingdom of heaven.”

Writing to her brother on the 27th, she says:—“Looking forward to the half of our journey yet unfinished, we behold it with diminished anxiety, regarding only the place of our destination. You would be much amused at the variety of accommodations with which we meet. The last chamber in which we lodged before reaching this place, formed the sleeping apart-

ment of both our families, our host and his wife, two other women, and all the live stock of the family. Leaving this uncomfortable situation at an early hour, we cheered ourselves with the hope that the city of Tobolsk would afford us more convenience for the ensuing night. Thus you have a true picture of a missionary's checkered life. The intelligence which you gave us of the proposed prayer-meeting on our behalf, afforded us much pleasure. The same post brought us similar tidings from St. Petersburg. While the hearts of our Christian friends are thus raised to heaven on our behalf, what may we not realise by the divine blessing!"

Leaving Tobolsk on the 3rd of March, they proceeded on their tedious and dreary course of about *two thousand miles* further; and reached on the 26th the city of Irkutsk. This city contains about 15,000 inhabitants. Mrs. Stallybrass states,—“ There are fourteen churches, and other public buildings—as a spiritual seminary, monastery, gymnasium, &c. And at one end of the town are situated large barracks, with military grounds, schools, &c., capable of accommodating two thousand soldiers and fifteen hundred Cossacks. The town is pleasantly situated on the north-east bank of the Angarà, into which the small river Irkut—whence the town takes its name—empties itself. The fortifications of this, as of most other Siberian cities, is inconsiderable. The merchandise from China and from other parts is productive of considerable profit, and the greater part of it is carried on by bartering

furs. The town is well supplied with provisions from the neighbouring villages; but the principal market-day is, unhappily, the Sabbath. The inhabitants are numerous, and generally gay; and the higher orders dress after the fashions of Petersburg and Moscow."

Mr. Stallybrass, with his missionary colleague, Mr. Rahmn, continued upwards of a year at Irkutsk, prosecuting various labours, and enduring a series of trials. "It was found that the city of Irkutsk did not appear at all a favourable situation for carrying into effect the designs of the Society. As the Buriats do not reside in Russian towns—except a few, for the sake of employment—but, on account of their flocks and herds, dwell in the wilderness, the missionaries found themselves cut off from almost all intercourse with them. It gave them, however, the desired opportunities of studying their language. In addition to this, the circumstances of the Buriats near Irkutsk did not offer so many facilities for the *commencement*, at least, of a mission, as another tribe did. They had no books, and spoke a very corrupted dialect of the Mongolian language. The missionaries were already furnished with Gospels and tracts, printed at St. Petersburg, for distribution; but here, of course, there were none to whom they could be useful. Whereas a considerable proportion of the Buriats, on the south side of the lake Baikal, have books, are able to read, and use a much purer dialect. These discoveries were made principally during an exploratory tour in the regions around the lake; when they fixed upon Selingiusk,

in the vicinity of which town they established the mission.

Mr. Rahmn was obliged to return to England, on account of the declining health of his wife ; but Mrs. Stallybrass entered upon this new station with her husband, and found here, with him, an inviting door of usefulness opening to them. During her residence at Irkutsk, on the 6th of August, Mrs. Stallybrass gave birth to her first child, in this land of strangers ; but she was enabled to enter upon some important labours among the Pagan Buriats. She saw the female part of the population, as in most heathen countries, criminally neglected, and fearfully degraded : the benefits of education were denied to the girls, even where the boys were taught to read and write. Amidst “numerous domestic avocations—which, to persons accustomed to European conveniences, cannot easily be conceived”—she set herself to the task of educating as many as she could receive into her house, or as could be induced to attend for instruction. These were, indeed, but few ; for such is the force of custom, and such the aversion to change, especially in the way of moral improvement, that it required much self-denying perseverance, and unwavering resolution, to struggle on in these attempts to do good to those whose welfare she laboured to promote.

Mrs. Stallybrass, however, persevered, and in a measure succeeded, though with an increasing family ; so far, at least, as to collect and keep together a number of interesting Buriat girls, whom she taught to read in their own language, and instructed in several branches

of useful industry, particularly the plaiting of straw, and the making of it up into bonnets, an art which she had acquired solely as a qualification for her work as a missionary before she left England ; but she attended especially to their education in the great principles of the saving doctrines of Christ by the Scriptures.

Mr. Stallybrass was aided in his important labours of preaching and translating the Scriptures by the valuable services of the Rev. Messrs. Swan and Yuille, who joined them, after Mr. Rahmn's return, contributing greatly to the happiness of the enlarged mission family. Still it is not easy to conceive of the courage and self-denial required in the circumstances of Mrs. Stallybrass, with three children, among the heathen of Siberia. "One part of the day," she says, in a letter to her sister, October 8, 1822, "I devote to improvement in the Russian language ; another to the Mongolian ; a third to the instruction of three native pupils ; and a fourth to the education of my own boys. Now, from what you know of domestic concerns, in circumstances where much less care is required than in mine, I think you will admit that I do, not what I *would*, but what I *can*."

"The Bible is a mighty engine, capable, indeed, of raising the world. But as yet its force here is little known, for 'darkness covers the earth, and gross darkness the people.' The strongholds of Satan are many ; and, but for the promise, 'Not by might, nor by power, but by my Spirit, saith the LORD of hosts,' the heart of a missionary would soon become faint, and his hands

feeble. We are anxiously looking forward to the time when both the Old and New Testament shall be in the hands of the heathen tribes around us."

Buriat females are grievously degraded, as will appear from the following extract of a letter from Mrs. Stallybrass to her brother, under date July 21, 1825:—

"You kindly inquire what is needful to carry forward the plan for educating Buriat girls. Shall I put bounds to your generosity? Ten subscribers of £5, or fifty subscribers, of £1 annually, would clothe and educate *ten* girls; or, if that sum were doubled, *twenty*—the most that could be collected at one station. So that £100 per annum would rescue from poverty, give habits of industry, and afford the means of learning the way of salvation, to twenty females, now sunk in wretchedness and heathenism. If, as has been justly observed, upon the education of my own sex depends greatly the state of society, what might not be expected from the education of Buriat women? *In the prime of life they are sold, like cattle, to the highest bidder; and when old age overtakes them, they are laid aside as useless; or the grave is the wished-for receptacle of such a burden to society!*"

Patiently persevering in her multiplied and arduous duties, Mrs. Stallybrass continued until August 1828; when, with her husband and family, she exchanged Selenginsk for Khodon. This was a station nearly 200 miles distant from Selenginsk, in a north-easterly direction, among the Chorin-Buriats; and it had been fixed upon as affording peculiar facilities for extended

intercourse with the numerous ignorant tribes in that quarter. She was therefore compelled to break up her class, and allow the girls to return to the tents of their parents, though with much regret. Her feelings on this occasion she thus expresses :—

“*August 2nd.*—I find it difficult to cut asunder many ties to this spot. My dear babe, and the other branches of our once extensive families ; the remaining child of my dear sister Yuille ; my Buriat young people—all bind my heart to it. Yet why should we call any spot our home ? Our home is any place which God appoints. Adieu, then, ye gardens—inclosures of sacred dust ! Adieu, my little closet—sacred to retirement ! Adieu, Buriats ! My brother and my babe, adieu !

“*6th.*—The time of our stay is drawing to a close. Our young people have all taken their leave of us. My heart yearns over some of those who have shared our chief care. From some of them I have obtained a promise, that they will read the Scriptures frequently, and commence teaching their sisters, or near neighbours. Yet, unless the Holy Spirit influence them, these promises will be in vain. I have endeavoured to make their circumstances a subject of earnest prayer, particularly when I met them for examination, and I desire to do so.”

During the preceding year, the whole family had made a journey to the neighbourhood of Khodon, and stayed a month at the Ona, near to which an out-station had been occasionally occupied for several years. Mrs. Stallybrass sent home a very interesting journal of their

residence among the Buriats during that month, and of their journey to and from that place: that journal, and the missionary details in her various papers, contain incidents and facts, not only of private interest, but of permanent value and importance to the friends of Christian missions.

Buriat heathenism consists principally of the system of absurdity and wickedness known under the name of *Lamaism*. The *Delai Lama*, or *Grand Lama*, is at once the high-priest, and the visible object of adoration, to the Thibetians; to the numerous hordes of Tartars; and to all the other tribes inhabiting the north and east of Asia, including a large proportion of the vast population of China. The Grand Lama resides at Patoli, a vast palace on a mountain, near the banks of the Burampooter, about seven miles from Lassa, in Thibet. *Twenty thousand* Lamas, or priests, inhabit a multitude of apartments around the mountain, more or less near, according to their respective quality, in attendance upon the Sovereign Pontiff, who is regarded as the vicegerent of the Deity on earth; but the more remote Tartars are said to regard him as the Deity, and call him *God, the everlasting Father of heaven!*

Mrs. Stallybrass writes:—"July 17, 1823.—On one of the distant hills a feast has been held to-day. Having never witnessed these annual amusements, I felt a desire to go, which Mr. S. gratified. The road soon became known to us by the company, who were all mounted on horseback. The women were richly dressed, and their horses handsomely caparisoned. They would not be

distinguished from men at a little distance, (as they ride astride, and wear broad hats like the men,) but for their costly beads, of which an immense number are suspended in long rows from a *tiara* worn on the head; these, together with the hair, which is plaited on each side, reach to the elbows. The saddle-cloths, &c. of their horses are mounted with ornaments of metal, and small shells, in a very tasty manner, and, when several are in company together, make a great noise like a number of little bells. From this scene of gaiety, my thoughts reverted to that day, when ‘there shall be bells upon the horses, holiness unto the LORD!’ On a hill, commanding an extensive view of the surrounding country, a sort of booth is formed of trees, called by the Buriats *Oboga*, or *Obo*, and in front a large circle of Lamas seated themselves upon their mats, leaving a space in front for the offerings to the gods. These consist of flesh, corn, &c. The head Lama, dressed in costly array, seated first in the circle, began the service, giving signals, by a little sceptre which he held in his hand, and by various motions of his fingers. These were observed by the others, who stood in the centre, scattering, by a dexterous motion of the fingers, these different offerings; while the whole circle, consisting of about fifty other Lamas, were reading prayers in the Thibetan language, wholly unintelligible to the common people, and nearly so to the Lamas themselves. Around this group were seated all the spectators, the men taking the right and the women the left side—no one taking his seat till he had been in the circle to obtain a blessing from the chief Lama.”

“*July 12, 1826.*—Paid a visit to the Shiretu-Lama to-day, and saw the Ona temple. It is surprising how much these superior Lamas assume. Seated on cushions, and surrounded by all the appendages of the Lama faith, this proud old man sat like a god, diffusing his blessing to the deluded worshippers, who, as they entered his presence, bowed three times to the earth, and then received a touch on the head from his book. Here we met the Taisha, who accompanied us to the temple, whither the old Shiretu was drawn by the people, without horses. Although the Taisha had bowed to the Shiretu, we observed that he evaded passing through the usual ceremonies when he entered the temple. It is probable that the conversations of our brethren might have produced shame, if not conviction that the worship would be false. Oh, when shall the time come, when these people shall declare themselves the worshippers of the true God, and when the Spirit of God shall new create their hearts? We returned home, to lament more deeply the bondage in which Satan holds his vassals.”

Buriat morals, as taught and exhibited by the Lamas, and practised by the people, may be understood by the following record in the journal of Mrs. Stallybrass:—

“*February 5th, 1829.*—I have taken a separate sheet to record the transactions of this day, because I should regret to stain the leaves of my book by recording the scenes which I have witnessed. As this is the first day of the new year, according to the

Buriat method of lunar calculation, having provided ourselves with some little gifts, we went to see our neighbours in turn. In every tent except one, whose owner is too poor to purchase the new mode of worship, was an exhibition of their deities painted on canvas. Many of these paintings are similar to the Hindoo objects of worship; but most of them appeared demons of their own creating. Many of the Buriats are skilled in this art, far too obscene to describe. As we entered into the tent of an old Lama, who lives near the temple, we found his mistress (for Lamas are not allowed to marry) in the act of emitting the contents of her stomach. She made an apology by saying that she had been drinking and smoking till she was sick. Her eldest daughter, a good-looking young woman, and well dressed, waited upon the visitors, most of them Lamas, and most of them worse for liquor. This young woman has recently left her husband, and wishes to separate herself from him. The remaining part of the family was a sweet-looking boy, dressed and in training for his father's craft. In another tent, the father and mother of two interesting children were in a state of intoxication. And in a third, a good-looking young woman, with her husband and two children, all extremely filthy; while six or seven large exhibitions, of the most indecent kind ever witnessed, hung on the side of the tent, and offerings, with a burning taper, were placed beneath these filthy figures.

“The feelings of a virtuous mind, which a parent, independently of religion, generally feels for his tender

offspring, are all lost here. Virtue can have here no place in the character of husband, wife, brother, sister, friend, or even child. My heart sickened at the sight. Oh, when shall these times of ignorance pass away! When will the Holy Spirit dart some rays of light upon this land of the shadow of death?

“While I write this, perhaps not less than eighty Lamas are sitting within the walls of their temple, vociferating their own praises; and, from morning to evening, reading, in a language which is alike unintelligible to themselves and their hearers,—who, one by one, walk through the building, bowing to the Lamas with their heads to the ground, and to all the gods in rotation. The deep-sounding drum, and the shrill trumpet, are within hearing of our dwelling. But no voice is heard crying for pardon of sin, for the mercy of God, for the salvation of the soul. Oh, when shall these glad sounds once more salute our ears? When shall we perceive this thirsty land sending forth her fragrance as a fruitful field?”

Circumstances, for the trial of their faith, were allowed to exercise their minds in their new station; and a few months after their arrival at Khodon, the house they occupied, and which formerly belonged to one of the chiefs, was burned to the ground. This calamity happened on the 31st of December, 1828, in the depth of a Siberian winter,—in the centre of a Buriat steppe,—with no other house, except a few Buriat tents, for a distance of twenty miles,—when they were able to procure but wretched accommodation in a small

adjoining barn, that was providentially saved from the flames; and it was not till the following spring that preparations could be made for erecting a new dwelling. Amid these, and all the other trials of a missionary's life, in one of the most unfavourable stations in the whole heathen world, Mrs. Stallybrass maintained unshaken faith in the precious promises of God in Jesus Christ, displaying an energy truly sublime, and a firm devotedness of character, which were most edifying and encouraging to all who beheld her Christian temper. The mission had repeatedly been threatened with utter extinction; but in contemplating such an event, she shrunk from the idea of returning to England. With all the powerful attractions her native land might possess, and all the delights she might have anticipated from restoration to the beloved circle of her relatives and Christian friends, she was fixed in her purpose and ardent in her desire to live and die if possible on missionary ground, the devoted servant of the Lord her Redeemer.

Mrs. Stallybrass, worn with labours, experienced, in the autumn of 1831, an attack of illness from which she never perfectly recovered. In August, the following year, she undertook a journey to Selenginsk, and "enjoyed a residence of two weeks," says her husband, "in the family of our brother Yuille: she again dropped a tear of affection, not of regret, over the tomb of her beloved infant, and those of her departed sister and her babe; and upon her return home in the beginning of September, thought herself strengthened by the

excursion. This, however, was a deceptive hope : early in October her disease returned ; and till the beginning of January 1833, hope and fear respecting her recovery alternately prevailed. Till the 23rd of that month, the birth-day of one of our dear boys, she appeared to be in a state of convalescence. Still, however, the energy of her mind appeared greatly impaired. Conformably with her custom for many years, she called him into her room, conversed, and prayed with him ; and, in a short time after, apparently quite unconscious that she had performed what she esteemed a sacred duty, she again called for him, and repeated what she had done before.

“ Whenever her mind was not under the enervating influence of disease, its prevailing state was that of a humble, penitent sinner at the foot of the cross. She deeply felt and deplored her own unworthiness and sinfulness ; denounced all idea of merit ; and relied solely, yet firmly, upon the finished work of the Almighty Saviour.” In this peaceful state of mind, her bodily and intellectual powers declined until Lord’s day, February 10, 1833, when she entered into “ that rest which remains for the people of God.”

“ Having spent a number of years under the same roof, and as a member of the same family, I may be considered,” says the Rev. Mr. Rahmn, “ qualified as a witness to testify what I have seen and heard of Mrs. Stallybrass ; and much I could say of her mental excellence, her relative worth, and her spiritual elevation, in whatever may be regarded as illustrative of the faith

and hope of the gospel. Her virtues were eminently Christian ; they sprang from the influence of the cross of Christ ; and in her, God was glorified. Her faith in the doctrines of the gospel was steadfast and influential : ‘ for to her to live was Christ, and to die was gain.’ Under the influence of disease, her mind was so affected, that for weeks before her death she was seldom sufficiently collected to give a calm and correct utterance to her feelings. But one of the last acts of her life, while she had possession of her faculties, was to converse and pray in her own apartment with her second son on his *thirteenth* birth-day ; and the impressions of that hour, as they are not yet effaced, will, it may be hoped, be happily connected in his history, with the promotion of his highest spiritual interests. Her death left an affectionate husband and *five* beloved children to mourn their irreparable loss, and deprived the mission of its last female member. But while we mourn that she was taken so soon, we ought to be thankful that she was spared so long. *Sixteen* years is not a short period, and is beyond the usual average of a missionary life. May they who remain follow her as she followed Christ !”

Mrs. Stallybrass was a lady of superior talents, of richly furnished mind and high attainments for her important office ; as is evident from this brief sketch of her life and character. Her labours in her chosen sphere of service in the Redeemer’s cause were diligent, persevering, and indefatigable, in a region of the globe the most cheerless, and under circumstances

the most discouraging. Her mental energy, sanctified and strengthened by the grace of the Spirit of God, was peculiarly adapted to her difficult position, and every reader must admire her unreserved devotedness of heart to her self-denying duties. Her mourning husband, in his truly lonely condition, must have deeply felt his extraordinary loss, in the removal of such a wife and so eminently gifted a counsellor and fellow-labourer in the gospel field. Her death was felt as a serious loss by the Directors of the Missionary Society; and, in their Report for 1833, they bear the following testimony to her pre-eminent worth and valuable services:—

“It has pleased the Lord, whom she devotedly and cheerfully served, to call to himself Mrs. Stallybrass, who fell asleep in Jesus on the 10th of February of the present year. Her health had been for some time declining under the weight of the duties of the interesting charge which devolved upon her, both as a mother and the only female Missionary in Siberia. Mrs. Stallybrass possessed a well-cultivated mind, an enterprising spirit, and a cheerful disposition, and had, by a residence of fifteen years among the people for whose salvation she laboured and prayed, acquired that knowledge of their language, habits, and character, which rendered her eminently qualified for usefulness. While we deeply sympathise with our bereaved brother and his afflicted family, we hold in high esteem the memory of our departed friend, who was one of the first engaged in the communication of the Gospel of Christ to the wan-

dering inhabitants of the wild deserts of South Eastern Siberia."

Rev. W. Ellis, Foreign Secretary to the London Missionary Society, remarks, concerning this distinguished labourer for the spiritual and eternal welfare of a degraded portion of her sex:—"The life of Mrs. Stallybrass furnishes an instructive comment on those passages of Holy Writ, which assure us that the word of God shall ultimately prosper in the thing whereto he has sent it. Fifteen years had this eminently gifted woman toiled in Siberia, with a cheerfulness of spirit, a buoyancy of hope, and a steadiness of faith, that had mitigated the heaviest trials, and diffused light and gladness over the prospects of the darkest hour; yet at her death she knew not that *one* mind had been enlightened, or *one* heart changed; but the snows of a single winter did not fall on her grave, before the heart of her mourning survivor was gladdened by the evidences of the conversion of several, who had been her pupils; and the changes manifest are ascribed, under the Divine blessing, to the influence of her example, instruction, and prayers."

Dr. Fletcher remarks:—"The MISSION to SIBERIA has attracted less attention than it deserves; though, when its probable results are contemplated, it will be found to have been closely associated with extensive fields of enterprise, and to have involved the destinies of a scattered but immense population. The nomadic state of the Tartar tribes, their unsettled habits, their defective civilisation, and almost invincible indolence;

the fatal influence of Mohammedism in some districts, and of Lamaism (the prevailing idolatry) in others, both generating principles and habits alike hostile to Christianity, are obvious sources of difficulty, which must, for a long time, require the patience of believing exertion and of importunate prayer. This is not the place to enter into the details of the Siberian Mission; but the records of the LONDON MISSIONARY SOCIETY will be found to contain interesting accounts of the Buriat schools, and of the translation of the Scriptures both into the Calmuc and the Mongolian dialects. There have recently been most encouraging instances of conversion; and several of the first converts were amongst those who had been under the pious care of Mrs. Stallybrass. It is a delightful confirmation of the Divine promises, and an encouragement to *parental* duty, that after her decease, several of her own children were received to the communion of the Christian church, and were thus numbered with the first-fruits of the Siberian Mission."

MISS BIRD.

DIED IN MAY, 1834.

Miss Bird related to Dr. J. Bird Sumner, bishop of Chester.—Born in London.—Mr. Bird emigrated to America. — Miss Bird makes the acquaintance of Mrs. Graham of New York, and becomes pious.—Her zeal.—Mr. Bird returns to England.—Miss Bird's active piety.—She goes to reside with her brother in India.—She learns Hindoosthance.—Her benevolent labours.—She settles at Calcutta.—Her endeavours to instruct Hindoosthance females.—Her labours in the Orphan-school at Alipore.—Her literary works.—Her various excellences.—Her sudden death.—Testimony to her valuable services, by the Governors of the Free School.—Her Character:—Her humble faith in Christ.—The manner of her decease.—Testimony of a friend at her last moments.—Her funeral.—Public respect for Miss Bird.

MISS BIRD, the last eleven years of whose life was devoted to the public good in India, was a relative of Dr. John Bird Sumner, bishop of Chester, and a daughter of R. Bird, Esq. She was born in London, May 29, 1789 ; and her early years were passed in the bosom of her family, enjoying the care of an excellent mother : but though obedient and affectionate to her parents, she manifested no particular anxiety respecting spiritual subjects during her childhood.

Nothing remarkable appeared in the openings of divine grace upon the soul of Miss Bird, though she often spoke of the early instructions which she received from her pious mother ; adding, that it was the observing how much she desired for her children the salvation

of their souls, beyond any earthly good, that led her to consider her own eternal interests to be a matter of deep personal concern. That important change, by which she became so eminently distinguished as a religious character, took place about the twentieth year of her age. Mr. Bird, about that period, with his family, crossed the Atlantic, and settled at New York. There his daughter became acquainted with the venerable Mrs. Graham, whose philanthropic labours were so great a blessing to that city. The conversation and instructions of that devoted Christian lady were greatly blessed to the edification of Miss Bird, leading on her mind in divine things, and maturing her habits of practical piety and active benevolence.

Miss Bird's zeal to be useful to others, and her perseverance in carrying on her plans for their good, began to be apparent at this time; for though much engaged in the instruction of the younger members of her family, she yet laboured diligently among the poor and ignorant; and her delight and activity in these employments induced her to carry them on even to the apprehended injury of her health.

Returning to England in 1812, she was greatly afflicted for some years; and more than once she was brought to the borders of the grave. This, which was peculiarly a trial to her, being of an ardent disposition and active habits, and accompanied at times by much mental conflict, God mercifully made the means of deepening the work of his grace in her heart, and doubtless of preparing her for future usefulness.

During the last seven years of her abode in this country she was diligently engaged in the instruction of the poor in the neighbourhood in which she resided ; and there are some now rejoicing with her before the throne of God, to whom she was blessed, as the instrument of “opening their eyes, and turning them from darkness to light ;” and not a few, it is believed, are on their way to heaven, who will be her crown of rejoicing in the great day of the Lord.

Miss Bird’s character was formed for usefulness among others beside the poor, to whom she had devoted the greater part of the period from 1816 to 1823. God had endowed her with natural abilities of a high order ; these she had diligently cultivated ; and this, together with the influence which a spiritual mind always gives its possessor, made her society not less acceptable among those of her own class than to those who were the objects of her charitable care. But her earnest desire and endeavour were to use every talent to the glory of the Divine Giver.

Miss Bird had a widowed brother in India ; and on hearing of the loss of her sister, she was induced by affection to him, in 1823, to leave her beloved home for the alleviation of his sorrows ; and in taking this step, she was not a little influenced by the hope that she might in some way be useful to the ignorant and degraded females of the East. With this idea she commenced the study of Hindoosthance during her voyage, and diligently prosecuted it after her arrival in India, till she attained such proficiency as to be able to compose

and converse in the language with great facility. Providential circumstances some time after rendering her abode in India no longer necessary, the question arose, whether she ought not to return to her native land; but, after serious deliberation, she resolved to remain, for the purpose of devoting herself to missionary labours. In the pursuit of this object, the path which she marked out for herself was peculiar; the particulars of which are well narrated in the following extracts of a paper, published in the Calcutta "Christian Intelligencer," for June, 1834, from the pen of one of her friends, a lady in that city:—

“Miss Bird arrived in this country in 1823, and proceeded to her brother, R. M. Bird, Esq. of the Civil service, then stationed at Goruckpore, a place well suited to her taste. A Mission of the Established Church had already been formed there, in which she immediately became warmly interested; and besides assisting in attending the boys' schools, she collected one on her own premises for native females. She was thus occupied in the same benevolent way she had been in England, visiting and instructing the young and ignorant. Nor was this all; for here she commenced translating elementary works into Hindoosthanee, and continued to devote some portion of her time daily to this useful employment, till her lamented death. In this interval she paid some short visits to the neighbouring missionary stations, and also to Calcutta, for the purpose of contributing to the comfort of a younger brother, suffering severely under the bereavement of an

amiable wife, who fell a victim to cholera,—the same frightful disease that so suddenly terminated the life and labours of his amiable sister.

“ In 1830 she finally quitted Goruckpore, and came to Calcutta, with the intention of remaining as long as she could be useful ; and with a courage which those only who knew the real sensitiveness of her nature could estimate, she commenced seeking where she could do good ; and when once this was found, nothing could deter her from prosecuting her labours till fruits of success were visible.

“ No power but love could thus have animated a feeble and delicate female : love to God, in the first place ; in the next, love to her fellow-beings. Though most acutely alive to the opinions of those among whom she lived, she still pursued her way through evil and good report. The path she marked out for herself, new and hitherto untrodden, was to visit in their homes the numerous females descended from Christian parents, with whom Calcutta abounds, who speak Hindoosthancee, but are totally unable to benefit by instruction in English, or to read any language at all. To those persons Miss Bird was the messenger of glad tidings, explaining and teaching the gospel of peace, with such earnestness and sincerity, that she seldom failed to make a deep impression. She devoted Thursday evening in every week to the instruction of these Hindoosthancee females at their own residences. By degrees the number increased ; and in the afternoon of Sunday, for two years past, they were joined by a few native converts, under

the instruction of a Christian Moullovee, who assisted, by reading the prayers and expositions of Scripture which Miss Bird had previously prepared. At the time of her death, there were no less than fifty females who were thus receiving instruction in the way of life eternal. This work alone would have satisfied many, and would even have been too laborious for most; but it was only part of her exertions for the benefit of others. Her method of communicating instruction was so happy, that she was requested by several of the ladies conducting schools in Calcutta, to devote some time each week to impart religious knowledge to their pupils; and this she most readily did. For the same purpose she visited the Orphan School at Alipore. She established a Bible class, consisting of about thirty young females, who regularly assembled every Monday evening. She afforded her most cordial assistance in forming the Sunday school assembled at the Free-school church. She also, once a week, instructed a class of native boys, under the care of the Christian Moullovee, in geography. During this time her labours in English and Hindoosthane composition did not cease. Besides her Commentary on the Book of Genesis, well calculated for the improvement of families and schools, she published, both in English and Hindoosthane, 'England Delineated;' and fitted several valuable school-books for more general use in India. She completed the outline of 'Ancient History,' and translated the whole of it into Hindoosthane. She finished a tract on the Ten Commandments, which had been commenced at Goruck-

pore, besides several smaller tracts. She translated also a small work on Geography, of her own composition; Brewster's valuable treatise on Astronomy, with maps; and was engaged on a History of England, which she had brought down to the reign of William II., when she died. The above is a very imperfect sketch of what she did; and few can describe how she did it, or delineate all the excellences of her character. Her mental powers were very uncommon; she was ready at acquiring, and retaining, and applying knowledge. In translating the work on astronomy, she encountered many mathematical difficulties which were new to her; but, till she fully understood them, she did not give up the study, or attempt to continue the translation. As a remarkable instance of this, we may mention, that, having to explain the computation of the distance of the earth from the sun, she was not satisfied till she had made herself mistress of the mathematical demonstration of the mode of doing so by the transit of Venus, for the purpose of inserting it in her translation. She was perfectly conversant with the best English and French authors, and possessed a fine taste. But all these literary qualifications, which would have been worthy of remark in others, were totally lost sight of in the superior excellences of her character as a Christian.

“Jane Taylor remarks,—‘What an honour, to have been noted by St. Paul as one of the excellent and worthy women of his day! Amongst such how pre-eminent would the deceased have been! Devoted, in

more than a common degree, to her parents and family ; dwelling with enthusiastic delight on their pleasures, and sympathising with their pains, she could still give up all for Christ. She could relinquish the comforts and elegances of home, and devote her time, her means, and her talents, to the poor and neglected of the land, and to imparting a knowledge of salvation to them that sit in darkness and the shadow of death. Her affections were as warm, her spirits as joyous, her heart as guileless, as though she had never known the cares or sorrows of this world. Wherever she went she was a bond of union and love ; incapable of giving, as she was equally slow at taking, offence ; and would not believe that any one would willingly distress her. Though delicately formed, and exceedingly lame, in consequence of an accident which occurred many years before, her enthusiasm enabled her to endure such fatigue as many robust men would have shrunk from. The evening before her death she passed at the Kidderpore orphan school, apparently in perfect health, or, at least, as well as any one could be during the extreme heat of the weather. On retiring at night, she felt indisposed, but delayed disturbing any one, or sending for medical aid, till near morning, when the fatal disease was confirmed. Whatever remains that we could have said has been so beautifully expressed in the last Report of the Free School, that we cannot do better than conclude in its words :—

“ The governors cannot close this Report without adverting to the irreparable loss which the Free School

has sustained by the sudden and unexpected death of Miss Bird, one of their lady-visitors. To her unwearied diligence, active piety, and cheerful disposition, no commendation of theirs can do justice. Regardless of bodily weakness, and a climate quite enough to excuse inactivity, she went about doing good to those whom few care to seek after. From house to house she carried consolation; teaching the young and aged of her own sex, where, without fear of disappointment, they might find rest for their souls. The unsearchable riches of Christ—the faithful saying, that Jesus came into the world to save sinners—was her delightful theme. On this she loved to dwell, with that happy cheerfulness of heart which imparted a peculiar charm to her character, and won the affection of all who listened to her discourse. On the Free School she conferred benefits which will be remembered with lasting gratitude by many, long after their connexion with the institution has ceased. A week never passed in which she was not twice or thrice found seated among the children, patiently conveying instruction, as though she had been a hired servant, rather than a gratuitous friend. One so disinterested, so zealous, so indefatigable, so desirous of doing good, is seldom found. Her memory will be dear to a multitude of sorrowing friends, by whom she will be honoured as one of those excellent women who have patiently laboured in the gospel, and whose names are written in the book of life.’”

These expressions may be thought by some to assume too much of “the tone of panegyric: but they would

not have been inserted, were it not cordially believed that their basis is strict truth. It is not designed to hold her up to admiration, but Him, whose image she exhibited in her life and temper, and by whose grace she was what she was." They have been brought forward, because they show forcibly the excellent character of her whose unwearied exertions were devoted to His service whom she loved. The shortness of her illness, and the entire prostration of her strength from the very beginning of the attack, prevented her from expressing her feelings on the prospect of death; but the following passage from a letter, written sixteen months before, will show what was the habitual state of her mind. After giving an account of a fall from her horse, when she was taken up in a state of insensibility, she proceeds:—

“ People will say, what an escape I have had ! but I cannot help thinking how pleasant it had been to have joined ‘ the church of the first-born,’ and to have done for ever with the perplexities and temptations of this evil world. However, as it pleased God to preserve my life, I know I ought to be thankful, and to receive it anew as His gift, to be used in His service; and I hope I do feel something of what I owe to the love of Him, who redeemed me by his cross from the fear of death.”

Miss Bird's friends have abundant reason to bless God that no dying testimony was needful for their comfort; and a short sentence from the last letter received by them, dated only ten days before her

removal, has been a great comfort to them ; her mind appearing to have been mercifully prepared either for life or death. Speaking of one of whom she had just taken leave, on his departure for England, she remarks: —“ He asked me when I should take my furlough. I cannot think of it, and would not wish it, as long as I have such health, and such a field of labour ; and sometimes, undeserving as I am, refreshings from on high, and ardent longings to be with His (Christ’s), and to live for Him only.”

Enough, however, passed during the last few hours of her earthly pilgrimage to show that her mind was kept in perfect peace. Before the arrival of the medical gentlemen, who were summoned upon the first alarm being given of her illness, and when no idea was entertained of the nature of her disorder, she called to her bedside the friend with whom she resided, and gave her some directions respecting her papers, should her sickness terminate in death. This was the only sentence respecting worldly things which she uttered. A friend writes :—

“The first intimation I had of her illness was received by me about half-past six in the morning, in a note from Dr. J., her medical attendant, who begged me to lose no time in coming to her, as there was every prospect of a fatal termination. Taking with me the archdeacon (Mr. Corrie), I went, and found her, with Mrs. M. by her bedside, free from pain, and with a most peaceful smile upon her countenance. She told me she felt better, and thought she should recover ; and, like Moses, she wished to remain, for the sake of

the people. She soon after said it was her birth-day ; upon which Mr. C. said, 'Perhaps it may be your everlasting birth-day.' She was not able to speak, except in a whisper ; and to the observations made by Mr. C. with reference to her state, such as, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee ;—He doeth all things well ;—His time is best ;—His way is best ;—His will is best ;' she could only smile assent."

Having at this time called her female friend to her, and asked if the doctors had any hope of her ; and the reply being given, " Very little," she made no remark, nor was the slightest agitation apparent. She seemed inclined to sleep, and perfect quiet being enjoined, her friends left her. Immediately after their departure life began to ebb ; and before they could obey the summons to return, her happy spirit had left the body, and was present with her Lord.

The estimation in which Miss Bird's character and labours were held in Calcutta was evinced in a most affecting manner at her funeral. Short as was the notice—for it was thought necessary to commit her remains to the earth within eight hours after her death—the number of persons, of all ranks and classes, that assembled spontaneously, showed their deep feeling of the loss they had sustained. The friend already alluded to writes :—

" I returned to Mr. M.'s to assist in the performance of the last melancholy duties. I found the house crowded with persons to whom she had been of service in one way or other, anxious to pay their last tribute of respect, and surrounding the table on which the

coffin was placed. The scene was quite overwhelming. Presently came most of the clergy, and her female friends. The chapters were then read, and a most impressive prayer was offered up by Mr. D., which would have melted the hardest heart. We then proceeded to the burial-ground, the archdeacon and myself occupying the first mourning-coach. On our arrival we witnessed a scene such as I never saw at any funeral before, and shall probably never have occasion to see again. Crowds of young women were at the gate, all dressed in white, with black bands, collected on the impulse of the moment from the different schools which she was in the habit of frequenting; and no sooner was the coffin taken from the hearse than they surrounded it, many deep, and escorted it to the grave, leaving Mr. C. and myself at the head of the procession to follow as we might. Mr. F. performed the service, interrupted occasionally by the expressions of feeling which it was impossible to restrain, and which testified too truly the deep sense which all entertained of the calamity which had befallen them. The bishop, on the following Sunday, from the pulpit of the cathedral, adverted to it in the most touching manner; and at the Hindoostanee service, Mr. C. was so overpowered by the feeling evinced on the part of the congregation, on commencing to advert to the circumstance, that he was unable to proceed. In short, there is but one feeling upon the subject, among high or low, and this is evinced in every possible way. In the native papers her loss is lamented as a public calamity."

MRS. ELLIS.

DIED JANUARY 11, 1835.

Mrs. Ellis, a native of London.—Her pious Mother, a daughter of Rev. J. Hart.—Early Piety of Miss Moor.—Left an Orphan.—Her active Religion.—Housekeeper to her Brother.—Interested in Missions, by the Details of the Rev. J. Campbell.—Married to Rev. Mr. Ellis.—Anticipation of a Voyage to the South Seas.—Land at Eimeo.—Missionary Triumphs at Tahiti.—They settle at Eimeo.—Remove to Huahine.—Mrs. Ellis's Labours among the Native Females.—Arrival of Missionaries.—Visit to Raiatea, Tahaa, and Borabora.—Various Services among Native Females.—The Deputation and Mr. Ellis visit the Sandwich Islands.—Native Teachers accompany them.—Mrs. Ellis in her Husband's long absence.—Invited to the Sandwich Islands.—Mrs. Bingham's Letter to Mrs. Ellis.—Mrs. Thurston's Letter.—Mr. Ellis seemed to be called by Providence.—Review of Mrs. Ellis's Labours at Huahine.—They proceed to Oahu.—Mrs. Ellis to Mrs. Williams.—American Missions to the Sandwich Islands.—Conversion of some chief Women.—Queen Keopulani removes to Mani.—Missionaries accompany her to Lahaina.—Mr. and Mrs. Ellis visit the dying Queen.—Her Death, and Funeral.—Mrs. Ellis's Illness.—Voyage of the King and Queen of the Sandwich Islands to England.—Mrs. Ellis grows worse.—Dr Blatchly advises her Return to England.—They prepare for the Voyage.—Embark in the "Russell" whaler for America.—Visit several Islands.—Arrive in America.—Mrs. Ellis kindly received by Christian Friends.—Becomes worse.—She embarks for the "Hudson."—Arrives in London.—Visited by Rev. Rowland Hill, and others.—Her state of Mind.—Visited by Rev. Mr. Nott.—Her happy Experience.—Partial Recovery, and Journeys.—Visited by Rev. J. Williams.—Her Decline.—Anxiety for her Children.—Her Death—And Character.

MRS. MARY MERCY ELLIS, wife of the Rev. William Ellis, missionary to the South Sea Islands, was born October 16, 1793, in St. Mary's Hill, London. She was distinguished as being the child of pious parents,

who sought her spiritual welfare as the best portion. Her father, Mr. Alexander Moor, was a native of Perth, in Scotland, and a worthy son of those who feared God ; and her mother, Mary Mercy, was the youngest daughter of the Rev. Joseph Hart, well known as the author of a volume of " Experimental Hymns," and minister of Jewin Street chapel, London.

Miss Moor became " the child of Divine Providence " at an early age, being, by the death of her affectionate parent, left a fatherless infant before she was three months old. Her widowed mother was spared to train her in the way of life ; and she directed the thoughts of her daughter to Jesus Christ, and to the blessings of his redeeming love. In her fifth year some remarks of her mother concerning a minister being the servant of God in preaching Christ, deeply impressed her mind ; and from that age her memory became stored with passages of Scripture, and appropriate hymns. When six years old, she received lasting benefit by the present of a book, with a request that she would learn as many hymns as she could ; and she committed to memory an entire collection of about sixty, and about one hundred and fifty of those written by her grandfather Hart.

Mrs. Moor departed to her eternal rest when her daughter was only eight years old, leaving, besides her, a son, only two years older ; but these orphans became the peculiar care of Divine Providence, and at an early period devoted to the service of Christ. " Mary, don't weep for me," said her dying mother, the last time she spoke, while reason held its seat : " I am going to glory ;

we shall not long be separated; we shall meet again soon." Her mother's death was the means of spiritual life to Mary; and all her good impressions were cherished by a valuable Christian friend, who kept a boarding-school, and who had taken her before her mother's decease, evincing towards her an affectionate and maternal regard.

Miss Moor, at this time, attended the ministry of the Rev. E. J. Jones, at Silver Street chapel, London; and by a sermon from him, on Whit-Monday, in the year 1804, addressed to young people, from the words, "I love them that love me; and they that seek me early shall find me," it appears the Holy Spirit led her to make an entire surrender of herself to her Creator and Redeemer. That sermon was designed to prepare for the establishment of a Sunday school, which was opened in connexion with Silver Street chapel, September 14, 1804; to this school, Miss Moor, then in her eleventh year, and a pupil in a boarding-school, was admitted, and her knowledge of the Scriptures became, by the exercises of the Bible class, greatly promoted. At a public examination, in 1806, she was rewarded for her diligence and improvement with a handsomely-bound Bible; and this she was accustomed to place under her pillow, for the purpose of perusal before her companions at school were risen in the mornings. At the same time she frequently committed to memory from twelve to fourteen hymns during the week, besides her portions of Scripture and catechism. She was punctual in her observance of private devotion, and used to attend, with

some pious members of the family, the early prayer-meetings at the chapel on the Sabbath mornings; and shortly afterwards she became a teacher in the Sabbath school.

When about sixteen years of age, in consequence of temporary illness, she left the house of her friend, and resided with a near relative, who lived regardless of religion; her own piety, therefore, declined, though the forms of godliness were not disregarded by her; but the gracious guardian of her early life, by his good providence, opened a way for her restoration. Her brother having, in 1812, commenced business on his own account in London, invited her to take charge of his domestic concerns. She accepted his proposals; and was thus mercifully delivered from the unfavourable circumstances which had occasioned her spiritual declension; so that she soon found peace and joy through believing, by the grace and power of the Holy Spirit.

Miss Moor knew the sober character and exemplary habits of her brother; but she had not been fully aware of the extent of his religious attainments: on the evening of the day, therefore, on which she entered his dwelling, she was both surprised and delighted to hear him speak with affection and gratitude of the mercy of God in protecting them while orphans, raising them up valued friends, giving them a comfortable home, and providing them with so many enjoyments. He expressed his conviction, also, of their duty to worship the Lord in the family, and declared his intention to persevere in

thus seeking and serving the God of their fathers. He then read a chapter in the Bible; and kneeling with his sister at the footstool of the Divine mercy, poured forth his soul in fervent prayer and grateful praise. They regularly attended the worship of God where their mother had worshipped; and, after a distressing conflict and deliverance from a painful sense of guilt, arising from her conscious backsliding in heart from God, she was admitted to the fellowship of the church, March 7, 1813, by the Rev. Mr. Jones, with another female friend, who afterwards became the wife of a much-honoured missionary of Christ.

Miss Moor continued her useful services as a Sunday-school teacher; and, in 1814, her mind was excited to the consideration of missionary labours among the heathen, especially by the affecting accounts which were given by the Rev. J. Campbell, after his return from visiting the stations of the Missionary Society, in the colony of the Cape of Good Hope, concerning the deplorable wretchedness of the Hottentots, and other native tribes in South Africa. Her missionary predilections were cherished under the influence of much serious prayer and intelligent reflection; and though her health was but delicate, a warmer climate than England was judged likely to be favourable to her constitution: she was therefore married, November 9, 1815, to the Rev. William Ellis, who had been appointed to aid the successful labourers among the degraded islanders of the South seas.

Mrs. Ellis, with her husband, and the Rev. Mr.

Threlkeld, embarked at Portsmouth, in January 1816 ; and her state of mind in her new circumstances may be judged of from the following extract of a letter to her beloved pastor, dated Gosport, January 16, 1816 :—

“ We are now waiting for Him who commands the winds and waves, and they obey him, to commission them to be favourable, and waft us to our desired port. Did we not believe that an overruling Providence orders all things for the best, we might be inclined to murmur at being sent out in a transport vessel, (for we find that the convicts are a desperately wicked company ; they have made several disturbances already, and threaten mutiny on the voyage,) but we know that we are in the hands of God ; therefore we cheerfully go forth, assured that, if the Lord has anything for us to do among the heathen, we are safe until our work is done. If our Saviour be at the helm, we need fear no evil ; rather let us say,—

‘ Christ is our Pilot wise,
 Our compass is his word ;
 Our soul each storm defies,
 While we have such a Lord ;
 We trust his faithfulness and power,
 To help in every trying hour !’

“ But we are aware that we need great grace, to enable us to walk wisely, and as becometh the gospel of Christ ; that we are safe only while kept by the mighty power of God ; and that if left but for a moment, we fall into sin. I hope we shall be constantly looking to Jesus : may we be found in him when we shall next meet you again, not in this sinful world ;

not in these mortal bodies, which clog our devotions, and chain our spirits down to earth when they would fain soar to heaven; but at the right hand of our heavenly Father, in a world where sin and sorrow can never enter, clothed upon with immortality, in a body like our dear Saviour's. Surely we can say, if we had a thousand souls and bodies, we would devote them all to the service of Him who hath done so much for us."

They sailed from England, January 23rd, and on the 22nd of July the vessel cast anchor in Sydney Cove. At Sydney they remained five months, during which period Mrs. Ellis gave birth to a daughter. At length a passage to the Islands was secured in the Queen Charlotte, a brig bound to the Society and Marquesas Islands; and on the 10th of December the mission-family embarked for Tahiti. Ten days after leaving the colony, the Queen Charlotte entered the bay of the islands in New Islands in New Zealand; and the last week of the year 1816 was spent in profitable intercourse with the missionaries of the Church Missionary Society, who had about two years before commenced that mission. Here, for the first time, they came in contact with heathen and savage life; but Mrs. Ellis gained intercourse with some excellent Christian women, and some lessons which prepared her for future usefulness. On resuming the voyage, they touched at the island of Rapa; and on the 10th of February 1817, they beheld the elevated land of Tahiti; on the following day many came on board, among whom was the queen, with her infant daughter; on the 13th the vessel reached Eimeo,

where they were welcomed by resident missionaries, with whom they were to labour in the work of the Lord.

Mrs. Ellis had contemplated the difficulties of the service upon which she had entered ; and now she directed her attention and her energies to acquire the native language, that she might be able to co-operate more efficiently with her husband in his important undertaking to aid his fellow-labourers in their manifestly successful ministry.

Eighteen years of persevering labour had been expended by the first Tahiti, to little purpose apparently, except in teaching some of the natives to read, and translating parts of the Bible ; infanticide, human sacrifices, and war, continued ; but in the year 1815, a wonderful change took place, as is well known to all who take an interest in missions : the Spirit of God was manifestly poured forth upon the miserable idolaters ; their wooden deities were cast into the fire, some of the priests renounced idolatry, and Christianity became triumphant among the people thus brought to God ; parts of the sacred Scriptures, in their own language, were dispersed among the numerous believers ; all sought to the missionaries for instruction ; and Pomare the king sent all his former family gods to the Missionary Society in England, as evidence of his sincere faith in the gospel of Jesus Christ.

Mr. and Mrs. Ellis entered into the labours of their faithful predecessors, admiring this dispensation of Divine Providence, and diligently prosecuting their

efforts to perfect themselves in the native language. Mrs. Ellis directed her attentions to the females, teaching them various European arts, as well as the elementary principles of Christianity.

Having selected a new station on the other side of this land of Eimeo, Mr. Ellis, with two others, removed thither. "There were no mission-families to receive the strangers, and afford the rights of hospitality; no hotel in which they could live, until able to suit themselves. Mr. Davis, who had previously reached the port, bade them welcome; and the inhabitants of a large bird-cage sort of a house, thatched with palm-leaves, and enclosed round the sides with small poles, vacated it for their temporary accommodation. Mr. and Mrs. Crook took up their lodgings at one end of this building, and Mr. and Mrs. Ellis at the other. Here Mrs. Ellis and her companions found themselves surrounded by native society in its rudest form. The wars, in which Eimeo had taken its full share, had greatly diminished its population; and as no European had ever resided in the district, the remaining inhabitants were much in the same state as when the island was visited by Captain Cook.

"The curiosity of many was excited by Europeans, with their wives, and little ones, coming to reside amongst them; and, having little else to do, for a long time they thronged the dwelling of the missionaries in such numbers, as to render some degree of patience and self-possession requisite to maintain good-humour. Daily inconveniences and privations were inseparable from

such a state of society ; as the totally different kind of food used in the islands, and which for a long time was far from being palatable to a European. There was no regular market at which even this could be bought ; and this supply, obtained for presents, or bartered for knives and scissors, fish-hooks, or other European articles, was always uncertain, and exceedingly irregular." Fetching water, washing linen, cooking the food, or performing other acts of drudgery connected with their incommodious habitations, and the necessity, in consequence of the heat of the climate, of removing the fire from their dwelling-houses, added to the daily inconveniences of the wives of the missionaries, until they had been long enough among the natives to induce some of the young people to become permanently attached members of their families.

Mrs. Ellis had not, however, fallen into the lamentable error of selecting the work, without endeavouring to count the cost ; and, therefore, an uncomfortable native house, with the various inconveniences inseparable from her situation, was not deemed so heavy a trial as to interfere with her cheerful devotedness to her work. Her first object was to seek, and her next, in dependence on the Divine blessing, to improve, every means of doing good that her circumstances might afford. "For instruction Mrs. Ellis was eminently qualified ; it was an employment in which she ever found great satisfaction ; and, anxious to relieve the pressure of care on her only female companion at the station, she undertook, while studying the native language herself, to superintend

the education of six of Mrs. Crooks' children ; and when thus engaged, she was frequently attended by a number of native females, who came to be instructed in needlework."

Various important labours were carried forward among the people of this station ; to some of which Mrs. Ellis refers, in a letter to her late pastor, dated Afareaitu, May 14, 1817 :—

“ On the 15th of March, we removed to the place of our present residence, which is about a day's journey from our fellow-missionaries. The natives willingly came forward to build a school-house and printing-office. We have a tolerably large place of worship, where Mr. Davis preaches twice on the Lord's day, and once on Wednesday evenings ; the place is usually crowded. On Monday evenings Mr. Davis resolves any questions or doubts that may arise in the minds of the people : great numbers attend, and often put some very interesting and important questions.

“ On the first Monday in the month, or, I should say, Tuesday morning, we hold our missionary prayer-meeting, which is conducted partly in English, and partly in Tahitian. If the people in England, who support missions, were but present at one of these meetings, they would think they never could do half enough for the promotion of a work followed by such results. I assure you we think it is worth enduring ten times the privations and trials we have experienced, or coming a tenfold greater distance, to behold what our eyes see, and hear what our ears hear. On Tuesday evening we

have an English prayer-meeting ; and on Thursday evening we meet for reading, reciting, and improvement in the Tahitian language, which we are very anxious to acquire perfectly.—The printing-office has been finished, and Mr. Ellis has begun printing an edition of the spelling-book.”

Again, December 4, 1817, she writes to some friends :—

“ On November 17th, our ears were agreeably saluted with the shout of, ‘ E pahi ! e pahi ! ’ namely, ‘ A ship ! a ship ! ’ Shortly afterwards, by a letter from the brethren on the other side of the island, we were informed that a vessel had anchored bringing six additional labourers ; Messrs. Threlkeld and Barff having joined the four who left England in November 1816. This joyful news gladdened our hearts. My dear partner went down to see them, and in two days returned with abundance of letters from dear friends : the letters were to us as cold water to a thirsty soul. Do not cease to pray for us ; I assure you we much need your prayers, and daily find that nothing but the exercise of strong faith will keep religion alive in the soul. We have but few spiritual privileges ; but, blessed be God, we are not deprived of the best of all privileges, that of holding sweet fellowship with the Father and the Son, through the Holy Spirit.”

“ The chief object for which the station at Afareaitu was temporarily occupied having been accomplished,” says Mr. Ellis, “ the mission families repaired to the settlements in which it was expected their labours

would be more permanent. On the 18th of June, 1818, in company with Mr. Davis, Mr. and Mrs. Williams, Mr. and Mrs. Ormond, Mrs. Ellis, with her husband and children, embarked for the Society, or Leeward Islands. On the evening of the following day they reached Huahine, the most easterly island of the cluster, and anchored in the beautiful harbour of Fare on the 20th. There the work of fitting up a habitation, and also of commencing a mission, was to be performed again; but the people welcomed them with demonstrations of joy, and appeared anxious to receive their instructions." Mr. and Mrs. Williams proceeded to Raiatea.

Exercised with unavoidable cares and afflictions, these excellent women devoted themselves to the improvement of the native females, correcting their excessive indolence, and inducing them to give special attention to their children, and to learn the methods of preparing decent articles of dress, and of manufacturing bonnets from the beautiful grasses of the islands. Mrs. Ellis having increased in her acquaintance with the language of the people, so as to be able to converse with them in their own tongue, discoursed with them concerning Jesus Christ and his salvation. "During some periods, Mrs. Ellis went down to the native school every morning soon after sun-rise, taking her two children with her, and confiding them to the care of native girls, who nursed them in the school, while she taught in her class, or superintended the whole. She had always delighted in teaching the young, but never entered upon

the enjoyment with so much pleasure as among the South-Sea Islanders."

Mrs. Ellis, with Mrs. Barff, pursued her benevolent labours among the young and their mothers; for, besides their attention to the schools, they had a weekly class of inquirers after the way of salvation; and these meetings with the females in Huahine were exceedingly beneficial in preparing those who were desirous of spiritual instruction for admission to the ordinances of Christ. "Sometimes between sixty and seventy persons belonged to this class; but not more than half that number ever attended at one time. Many of them were mothers, and often brought their infant children with them to these meetings. The exercises, which were all in the native language, were usually commenced by singing a hymn and reading a portion of Scripture, after which a prayer was read by one of the Christian females; the remainder of the time was occupied in communicating instruction in reference to the obligation of those who desired to profess the Saviour, and in resolving the doubts or answering the questions they might propose.

"Another department of benevolent effort in which at suitable seasons Mrs. Ellis engaged, was visiting the sick. Her visits of this kind, and those of her sister missionary, were always welcome. They were greeted as angels of mercy by those who heretofore had been abandoned to helplessness and despair;" as they sympathised with them in their sufferings, and led them to seek pardon and eternal life by the Redeemer.

The wives of the Missionaries were generally regarded as oracles of wisdom, especially by the native females ; and their counsels and example were employed by Divine Providence to elevate them from their degradation, and to establish them in their rightful dignity as the redeemed children of God.

Fortitude and self-denial were required on many peculiar occasions in the Missionaries' wives, especially in seasons of sickness. "The circumstance of there being only one individual in the Leeward or Society Islands (properly so called) possessing medical knowledge or skill, with the occasional occurrence of illness in the mission families, rendered voyages from one island to another frequently necessary ; and twice on these accounts Mrs. Ellis visited Raiatea during the year 1819. The distance from Huahine to Raiatea was nearly thirty miles, and between the islands the billows of the Pacific rolled in all their majesty and force. The means of conveyance were, usually, small boats, rudely constructed by the Missionaries themselves, and worked by native seamen. The weather was generally pleasant ; and when the wind was favourable, the passage from one island to another was seldom more than five hours. But a promising morning was occasionally followed by a stormy day ; and, besides the inconvenience of exposure to the scorching sun, the voyage was at times attended with peril ; but He who controls the winds and the sea graciously preserved the Missionaries, in the frequent voyages they were under the necessity of undertaking.

"During the early part of the mission, the labours of

the Missionaries at Raiatea were more extensive than those in Huahine, in consequence of the claims of the adjacent islands of Tahaa and Borabora, at that time destitute of teachers. It was the practice of the Missionaries to visit Tahaa every Sabbath, for the purpose of preaching to the people; and when any of the Missionaries from Huahine were at Raiatea, they cheerfully shared these labours. Mr. Ellis was occasionally thus engaged, and Mrs. Ellis accompanied her husband whenever he went to Tahaa, for the purpose of conversing with the females, or teaching in the Sabbath schools. The voyage was sometimes made in a little boat, the planks of which were sewn together with cords of cocoa-nut husk, and which were so small as to be scarcely capable of conveying more than three persons!"

Mrs. Ellis' state of mind in these labours she thus expresses, in a letter to a friend, dated June 21, 1821:—"What with our meetings for spiritual conversation, our domestic employments, the instruction of our dear little ones, &c., we do indeed find every day too short for the much we have to do. But, I am happy to say, we find our reward in our work; and those are indeed our happiest seasons, when we are so employed as to have reason to believe we are in some small measure following the footsteps of Him who went about doing good. Oh that we possessed more of the mind that was in Christ, and followed more nearly his blessed example! Continue to pray for us; our work is arduous and important, our enemies numerous and powerful,

while we are weak and feeble ; but if strengthened by the arm of Omnipotence, we shall come off more than conquerors through Him that hath loved us. We desire to press onward, knowing that in the end we shall reap, if we faint not : *reap*, not the reward of our poor imperfect services, but the rich blessings purchased for us by the blood of the Lamb."

Mrs. Ellis was called to the exercise of peculiar self-denial in February 1822, when her husband accompanied the Rev. D. Tyerman and G. Bennett, Esq., the Deputation from the Missionary Society, then at the island, with two native Missionaries and their wives, to the Sandwich Islands. Speaking of their departure, Mrs. Ellis wrote thus to a friend, under date March 31, 1822 :—

"Sister Barff and I continue our meeting with the females. We often find it a season of refreshing to our own souls, and do hope it is beneficial to the dear natives. We had a very affecting meeting with them at the parting of our two dear sister (native) Missionaries. Many of them could not speak for tears ; indeed, there was not a dry eye in the room. ' We grieve to part with our dear sisters,' said they ; ' we shall never again see their faces at our meetings for conversation, at our meetings for prayer, at our meetings for public worship. We have been used to listen to them with delight, when they have exhorted us with affection, and prayed with and for us ; but now we shall hear their voices no more. But we will not keep them back : the work is God's ; and if the teachers had not been sent to *us*, we should

now have been dwelling in darkness and the shadow of death ; we should now have been killing one another, murdering our dear babes, and sinking into hell. But God had compassion on us ; he has sent his good word to us, and caused our hearts to believe that Jesus Christ alone is the Saviour of sinners, and to desire him for our Saviour : and shall we not be willing that others may know this good word and Saviour also? Yes! Go, sisters ; and we will not cease to pray that Jehovah may bless you, and that all the world may know the only true God, and Jesus Christ the Saviour of sinners.' This, and much more to the same purport, was the language of their lips, and, we believe, the language also of their hearts."

During her husband's absence, in compliance with the earnest solicitations of Mrs. Orsmond, who was the only European female in Borabora, Mrs. Ellis accompanied Mrs. Orsmond, on his return, to share with Mrs. Orsmond for a season the labours of the station, and render those attentions which her situation would make peculiarly acceptable. Her state of mind is thus expressed :—

"*Borabora, April 10, 1822.*—I am now a solitary widow ; my dear husband has left me, to accompany the deputation sent out by the Society on a visit to the different islands. They have taken with them two native missionaries from our church, whom they intend to leave at the Marquesas, if the people are willing to receive them. The missionaries and their wives are very pious, worthy people ; the language of the Mar-

quesans is similar ; and it is likely the people may pay attention to them when they observe their superiority in knowledge. They are both good workmen, and mean to build themselves houses, to make tables, seats, &c." Speaking of her husband being frequently ill, she says:—

“ We often think he will not live long ; and to be left here with a family of young children, is a trial, of which the anticipation makes me tremble ; but if called to bear it, I trust He who sends the trial will give strength to sustain it with becoming fortitude, and be a husband to the widow, and a father to the fatherless. I am sometimes very low-spirited, and the dear children are a great charge here.

“ We have a comfortable house and garden at our station. The king and chiefs behave kindly to us, and, what is better than all, the work of God continues to prosper in our hands. We have *nine hundred* baptized, and candidates for baptism, and about forty members in our church. My dear husband has lately finished printing an edition of upwards of 3000 copies of the Gospel by John, which are now in the hands of the natives. The children are getting forward, and attend school very regularly.”

Mr. Ellis expected to be absent on this visit about three months, as stated by the captain of the *Mermaid* ; but *eight* months elapsed before the return of the vessel ; during which period, his wife's fears were greatly excited, apprehending that her husband had been lost at sea, or, perhaps, murdered by lawless and bloody-minded

men : but, happily, her fears were removed by his safe return, with pressing letters from the wives of the two American missionaries, who had then recently entered upon that extensive field of labour, to come to their assistance in the Sandwich Islands.

Mrs. Bingham wrote :—“Honoruru Oahu, August 19, 1822.—My dear Mrs. Ellis,—It is with feelings of no ordinary kind that I address you by the tender appellation of friend and sister, and commence an interchange of thought, which, if our heavenly Father will, ere long shall be sweetened by personal intercourse. Separated by beloved sisters, who in infancy and childhood shared with me the paternal blessing ; separated from beloved sisters in Christ, with whom I have wept and have rejoiced ; I feel a peculiar pleasure in hoping that another is about to be added to the little number, allowed to fill, in some measure, the place of those so dear ; and one, too, whom I have learned to love, and whose name is already dear to many chosen from among the heathen. Your anticipations, while with cheerfulness you acquiesce in what our Divine Master appoints, cannot be joyful as mine. He who first led you to adopt this language, ‘Father, not my will, but thine be done,’ and made you willing, for the blessed cause of our Divine Jesus, to set your face towards a strange land, we trust, will now make duty very plain to your mind, and pleasant to your heart. Led by Him, experience can decide, that pleasant is every path, though it lead through the wilderness, or over the deep—to Christian, or to heathen lands. On another

point most tender, dear sister, has my heart sympathised with you—the absence, and to you the distressing absence, of your beloved friend. I have tried to make your case my own. I have thought that, should the friend of my bosom be so long and so strangely separated from me, should my sweet little one ask for papa, when my distracted breast harboured the thought that barbarians had devoured him—oh, should I have faith in God! I have thought, till tears have filled my eyes, and I have longed to see some messenger flying, if with a message no more than this, ‘Trust in God; all is safe.’ Then I have thought, messengers unseen, ever delighting in errands of mercy, commissioned by Him who, ‘as a father pitieth his children, pitieth those that fear Him,’ may convey consolations rich and abundant.

“Brightening prospects cheer our hearts with respect to this dark land. We do believe that the beams of the ‘Sun of righteousness’ will ere long be felt here. Many have been the providences, since God first put it into the hearts of his children to offer special prayer for this poor people, which have called forth their wonder and their grateful praise. This late cluster of providences, leading our dear brother Ellis here, detaining him, saying to him in so clear a manner, ‘Leave the little spot in the vineyard, which, through the Divine blessing, you have been so successfully cultivating, and with your dear companion join this faithful few in breaking up the uncultivated ground’—we hail as among the auspicious omens of the near approach of the

shining of the Divine word in these long-benighted minds. Affectionately yours, SYBIL M. BINGHAM."

Mrs. Thurston also wrote, to Mrs. Ellis, saying:—
"August 28, 1822.—My dear Mrs. Ellis,—Your portrait is before me; I view it with pleasing anticipations of future happiness. The trying circumstances in which you have been placed have called forth my sympathies, my tears, and my prayers for you; the providences of God have opened a prospect of introducing you as a fellow-labourer into this missionary field: under these circumstances, and with these feelings, you will allow me to give expression to a full heart, and address you with all the freedom, interest, and affection of a dear sister. While I now write, I fancy you, in all the sorrows of widowhood, pressing to an almost agonizing heart your tender babes. But during this season of deep affliction, and of awful suspense and uncertainty, God is, I trust, by Divine support enabling you, under the most distressing apprehensions, to resign yourself, and those most dear, into his sovereign hand, to be disposed of according to his Divine will.—While all your anxieties have been employed lest your beloved husband should be engulfed in the mighty deep, or have met a more dreadful death among the Marquesans, he was standing before heathen kings and rulers, who were just beginning to inquire after God, declaring in their own language the unsearchable riches of Christ: their hearts are softened, their minds are changed, and Jehovah is about to take possession of their isles. But where are the instruments to accom-

plish the mighty work? To yourself, and your beloved partner, are turned for help the eyes of rulers, on whose movements hang suspended the immortal interests of thousands. We are aware of the sacrifices you will be called to make. We who sojourn as pilgrims in this benighted land for the up-building of the Redeemer's kingdom, will hail your arrival with joy, tender you our sympathies and affections, and help to smooth the rugged path in which you will be called to walk. Should Providence hedge up your way from coming to our aid, and no personal interview ever be afforded, still I shall retain a lively interest in yourself and family; you will often have my kindest thoughts, and, as I value the image, I shall love the original. This day our friends will leave us, to embark for Huahine. Painful will be the separation. My spirit and my prayers will accompany them across the tempestuous ocean. Christian salutations to Mr. and Mrs. Barff: I often hear them spoken of in the most affectionate terms. The little ones are tenderly remembered, and all the dear missionary families are viewed with peculiar interest and affection. My dear sister, adieu. Be 'faithful unto death, and you will receive a crown of life.' Yours most affectionately, LUCY G. THURSTON."

Divine Providence appeared to his fellow-missionaries evidently to call Mr. Ellis to labour, at least for a season, in the Sandwich Islands; and arrangements were made for his speedy removal thither; but this was a measure which occasioned extreme sorrow among the native females, especially those of the chief's family.

Christian principle, however, led them to concur in the measure. Mrs. Ellis and Mrs. Barff felt deeply the contemplated separation. "They had studied and toiled to promote the spiritual benefit of their own sex, with a degree of union and co-operation which had diminished every difficulty, and doubled the influence of every effort. During the first year spent in Huahine, the early part of the day, when sickness did not prevent, was devoted to the schools. The forenoon was usually appropriated to their own children and domestic arrangements; part of the afternoon was employed in teaching the natives needlework, and imparting instruction by familiar conversation. The meetings with the natives were, alternately, for five days in the week, at each of the missionaries' houses, where the missionaries' wives met their scholars in one united class, and where the missionaries joined them, after the public engagements of the day; and while the females spent the evening in needlework, their husbands engaged unitedly in the study of the language, or in writing for the benefit of the people."

Mrs. Ellis left this scene of labour with sincere regret, notwithstanding the truly Christian assurances of the American missionary-sisters at Oahu; and she ever regarded the four years spent at Huahine as one of the most happy and useful periods of her life. The meetings held previously to their departure were most affecting. A female, who had long been an intelligent, active member of the church, and teacher in the school, accompanied Mrs. Ellis, as well as the native teacher and

his wife, appointed by the church to labour with their countryman, Auna, already in the Sandwich Islands. They embarked December 31, 1822, and reached Oahu February 5, 1823, a distance of about 3000 miles. Huahine contained comparatively but few inhabitants, but Oahu comprised a population of 20,000 people. Their field of labour was greatly enlarged; and the influence of the missionaries was brought here to bear upon 180,000 or 200,000 souls.

Mrs. Ellis' state of mind on entering this new field of labour will be evident from the following extract of a letter, dated Oahu, February 17, 1823:—

“Dear sister Williams, — We were welcomed with the greatest cordiality by the missionaries, the king, and principal chiefs, and we were happy to find things greatly improved since Mr. Ellis was here; though there is plenty of room for amendment still; but the people give the hearing ear, and seem willing to receive instruction. Let us hope and pray that the Spirit's influence may be showered down in rich abundance, and that the words spoken may profit those who hear. The climate is delightfully cold, and, I think, would well agree with you. I was quite delighted with the view of the snow-topped mountains of Hawaii, but felt glad to be at a respectful distance from them. We are at present with the missionaries; but the king has promised to put us up a native house to live in, till we get one built. There is a great work to be done here. I trust the Lord will send more faithful men into this part of his vineyard, and cause a great shaking among these dry bones.

“ If you should be obliged to go to dear England, and we should not have the pleasure of seeing you on your way thither, pray for us, that we may have grace given to perform the important duties that devolve upon us ; and if we meet not again, my dear sister, on earth, may we have a happy meeting at the right hand of our Divine Saviour, with our dear children, and all whom we love, to sing the praises of Him who washed us from our sins in His own most precious blood.”

Divine grace had already triumphed by the American mission in the Sandwich Islands ; and it was at this time in an interesting state. The idols of the natives had been generally destroyed, and their temples overthrown ; and though the veneration arising from ancient usages, traditionary legends, early deep impressions of the power of senseless deities, and fear of their displeasure, had led many to hide their objects of superstitious homage for the present in the caves of the rocks, or under the floors of their houses, where they still might pray to them secretly, there was throughout the nation no public idol-worship. By the labours of the American missionaries, and the Hawaiian youths, much information respecting the nature and claims of Christianity had been diffused ; and several of the principal chiefs, of great decision of character and extensive influence, were favourable to its propagation, while a few had made such progress in the use of letters, as rendered them enthusiastic in the pursuit of greater knowledge, and excited the desire of many to follow their example.

“ Among the chief women most favourable to Chris-

tianity were Keopuolani, mother of the king ; Kapiolani, the heroic wife of the national counsellor, who afterwards distinguished herself by challenging the prophetess of the great volcano to a trial of the power of the fire-gods of the island ; Kamehamaru, the favourite queen, who accompanied the king to England, where she died ; Kaahumanu, and Karaimoku, who were, in fact, the rulers of the island ; and Piia, also a queen-dowager, a woman of great influence, and one of the earliest and most consistent Christians in the island. These were among the most earnest for Christian instruction ; and some of them almost daily visited the dwelling of the missionaries. In their progress as scholars Mrs. Ellis took a lively interest, and joyfully improved every opportunity of aiding the American sisters in their plans of usefulness."

Queen Keopuolani, the consort of King Tamehameha, was the first of her nation who received Christian baptism. She removed in May 1823 from Oahu to Maui, and engaged some of the missionaries to accompany her, to communicate instruction to herself and the inhabitants of that island. Her request was complied with ; and Messrs Stewart and Richards, with their wives, accompanied by Taua and his wife, sailed with her, in the Cleopatra's barge, to Lahaina. To their instructions, and especially the representations that were given of the love of God in the gift of his Son, and the suitability, freeness, and fulness of salvation by Christ, she gave the most prayerful attention, and afforded delightful evidence that she had received the grace of

God in truth. After about four months, she became alarmingly ill: and, as is customary on such occasions, the chiefs of the nation gathered round her. Keopuolani being viewed as the first convert to Christ from Hawaii, and the period being important, from the heathen usages which might be observed in the event of her death, it appeared exceedingly desirable that one of the missionaries acquainted with the language should be present, and Mr. Ellis was requested to proceed to Lahaina. Mrs. Ellis was so far recovered from illness as to allow her to undertake the voyage; and the sisters of the American Mission persuaded her to make the visit to Maui, hoping the change would be beneficial to her health, and kindly taking the charge of her children. They reached Lahaina on the 15th of September; Mr. Ellis baptised the queen, and she died the following day, affording satisfactory evidence of her interest in the gracious Redeemer.

Mrs. Ellis, with the female members of the royal family, made the arrangements for the funeral, and was among those who followed to the grave the first native of those islands who had been interred with Christian obsequies; no heathen usage, according to the wish of the deceased, was permitted on that occasion.

During this visit of Mrs. Ellis at Lahaina, her health somewhat improved; and she was able frequently to visit the natives in their houses, inviting them to send their children to school, and encouraging them to attend the means of religious improvement by the Christian teachers. On the 24th of September it was her un-

speakable happiness to unite with the dear brethren and sisters in Christ, the mission-families at Maui, and members of the church in Oahu then at Lahaina, in commemorating the dying love of the Redeemer, the *first* time that sacred ordinance, designed to show forth the Lord's death till he come, was ever administered in the long-benighted and pagan shores of Maui.

Within a few days after this solemn commemoration of the Saviour's love, Mrs. Ellis returned with her husband to Oahu; and soon after she suffered another attack of illness: it was then recommended that she should, in November, accompany the king and queen of the Sandwich Islands, when they left their native shores to pay their long-projected visit to England. Though this was desired by the king and suite, who offered any sum that might be required in payment, the American captain declined to take them: but this disappointment was for a season relieved by the return of a measure of health, and some faint hopes of ultimate recovery, as she was able to sit up for a whole day. Little improvement, however, took place; and she wrote to her brother, June 11, 1824, in the true spirit of a Christian. She says: "My illness, mentioned in my last, will have excited your sympathy; and your prayers will have ascended to your God and our God in my behalf—but I am still languishing in pain and disease. I have been favoured with the privilege of going to the house of God, with the multitude who keep holy day, only once since September last. I think my dear Mr. E. suffers as much in mind as I do in body: but our dear children,

more than all, for want of instruction, &c. None but a mother in a heathen country can know what it is to bring up children, exposed to innumerable dangers, as missionaries' children are, even where the parents enjoy health. We thought ere this to have visited our beloved land,

‘ That spot of earth supremely blest ;
A sweeter, dearer spot than all the rest ;’

to *us* our *home*. But hitherto our way has been completely hedged up ; and at present it seems to be the design of our heavenly Father, that we should wait the issue here. Well, be it so. It is honourable to die at our post. The Christian missionary has a sweet source of consolation in the contemplation of his heavenly home.”

Towards the close of July her sickness returned, with other distressing symptoms ; and on the 29th of August the feeble sufferer was carried to a place of worship in Oahu, for the last time. One week afterwards, on the first Sabbath in September, the brethren and sisters in the Sandwich Islands met in her dwelling, to commemorate, as a church of Christ, his dying love. Mrs. Ellis was removed from her bed to unite in this hallowed celebration. On the 9th of September, Captain Coleman, of the Russell, American whaler, arrived at the island ; and on being made acquainted with the circumstances and desires of the afflicted family and their friends, stated that he was homeward-bound, and would very cheerfully furnish such accommodations as the ship afforded, if Mrs. Ellis chose to take a passage to America.”

Dr. Blatchley, the physician attached to the American mission, and the brethren and sisters, after united prayer, concurred in representing it as the duty of Mrs. Ellis to avail herself of the offer of Captain Coleman. "The sisters of the American mission manifested the most tender solicitude to relieve Mrs. Ellis as much as possible from anxiety, by supplying her, chiefly from the scanty wardrobes of their own families, with suitable clothing for her children, during their passage round Cape Horn, where snow and storms were expected, and on their arrival in America." The Christian natives, especially the females, were scarcely less active, bringing presents of every variety of necessaries. "On the 24th of October the vessel reached Huahine. The natives seemed anxious to give every possible expression of their sympathy and affection, by bringing some little token of their regard. The little children of the Sunday school, also, brought their present of arrow-root, sugar-cane, fruit, and fowls, for the children, their former companions, and, as they had hoped, their future teachers. Their fond mother was affected into tears when she heard of this present. While the ship remained in harbour, the people held one of their social entertainments, at which about 1,400 were present. At their earnest request, Mrs. Ellis was carried to the place of meeting on a couch, and reclined during the repast by the side of the queen and the young princess, who had been her ward, and who still called her guardian, or mother."

Sixteen days they remained at Huahine; "the ship

afterwards called at the islands of Rurutu and Raivavai, where the wives of the native missionaries, some of whom had formerly been among Mrs. Ellis's pupils, visited her on board the vessel; and, while they cheered her spirits with the tidings of the Divine blessing resting on their labours, afforded grounds and cause of thanksgiving to God."

Leaving these islands, the vessel pursued her way to the south, and the cool, bracing atmosphere of the region over which they were now sailing proved, by the mercy of God, so beneficial, that in the beginning of December the invalid passenger was able to walk once or twice along the deck, which, being the first time for very many months that she had enjoyed the pleasure of walking a few yards, excited lively feelings of gratitude and hope.

Divine Providence conducted them safely to America: they reached New Bedford, in Massachusetts, in the beginning of March 1825. The owners of the ship Russell expressed their entire approval of the captain's having afforded a passage to the Missionary family, and not only refused to accept any remuneration for the same, but kindly tendered assistance towards defraying the expenses which were occasioned by their detention in America. Mrs. Ellis received every possible attention from medical and religious friends, at Bedford, Boston, Dorchester, Hartford, and New York; while Mr. Ellis gave the most encouraging information to large assemblies of Christians, at New York, respecting the progress of the gospel by the missions in the Sandwich and other islands of the South seas.

Mrs. Ellis' state of mind and health, at this period, may perhaps be best judged of by the following letter to her husband, at that time attending the great Missionary anniversaries at New York :—

“*Missionary Rooms, Boston, May 14, 1825.*—My dear Sir,—Mrs. Ellis does not gain strength, as we hoped and expected she would, and last evening we were apprehensive. Mrs. Ellis desires me to say to you, that she enjoys the presence of her Lord, and is happy. She appears to have no anxiety with respect to the future. Of this I am sure, that whenever I see her, my mind is borne away to the contemplation of the mercies of our God, rather than of his judgments. Even in her distress, I perceive the hand of a Father. The sanctified effect is most clearly to be seen. M— has just called at the rooms to say that Dr. Warren has advised to send for you ; for although we hope Mrs. Ellis will be relieved from this attack, it is uncertain.

“My dear Sir, you must stay yourself on God ; do not be over anxious. I think you will again see your beloved partner ; still we know not what a day may bring forth. The physician has been quite in doubt as to her prospects, and is now. What then can I know ? But the Lord reigns. He holds her breath ; He will do wisely, will act mercifully. Let no engagements detain you. Yours, very affectionately, R. ANDERSON.”

Dr. Warren's medical attentions were happily the means of considerable relief under the blessing of God ; and every possible arrangement was made for Mrs. Ellis to be removed to New York ; where she was carried on

board the excellent packet ship "Hudson;" and after a pleasant voyage of twenty-one days, in all which time she was confined to her bed, she again beheld the British coast, after ten years' absence on the service of her Saviour. On the morning of the 18th of August she reached London; and, being carried on her bed to the conveyance provided for her at Tower Stairs, in an hour after she was welcomed with tears of joy under the hospitable roof of her beloved brother and his amiable wife!

Mrs. Ellis was deeply sensible of the goodness of God towards her; and she had peculiar satisfaction in declaring this to all who visited her chamber. "Through the winter of 1825, and the spring of 1826, she suffered from frequent attacks of fever, and acute pain in the head and region of the spine, with few and transient intervals of alleviation. Much enjoyment was derived by her from the conversation and prayers of the ministers of Christ, who visited the afflicted sufferer. The Rev. Rowland Hill occasionally called on her, and she evinced much pleasure in listening to his remarks on the grace and love of the Saviour, and the blessedness of heaven. This venerable servant of Christ appeared conscious that he was himself on the borders of eternity; and there was a power and sweetness in his conversation on the glories of the Divine purity, the ineffable felicity of the redeemed in the Divine presence, and the wonders of the Divine love, which were peculiarly grateful to one in circumstances of affliction. On the 11th of June, when her esteemed friend, the Rev.

Matthew Wilks, and the wife of another excellent minister, called, she remarked, ‘ My mind is overwhelmed with a sense of my unworthiness, and the condescending mercy of God. I am nothing, I have nothing, I can look at myself only as an unworthy and ungrateful sinner : all in myself is sinful, but it is the mercy of God in Christ which supports me.’ ”

Through the following winter her sufferings were very great : but she possessed her soul in patience. “ I am now raised,” said she, “ above the influence of suffering ; and immediately after the most agonising pains that I endure, I can sing of the Saviour’s love. I am grateful that the enemy is not permitted to distress my mind : I know the Spirit of God supports me, and I have no fears respecting the future ; though I sometimes feel a dread of suffering, yet I dare not doubt that I shall be sustained, though I could almost say, ‘ If it be possible, let this cup pass.’ Oh ! what must have been the anguish of the Saviour, when he exclaimed, ‘ My God ! my God ! why hast thou forsaken me !’ God has never forsaken me in the midst of the most acute suffering. Passages of Scripture, or verses of hymns, committed to memory in former years, are often brought into recollection with a power which constrains me to believe them applied by the Holy Spirit.”

Mrs. Ellis received, on the 22nd of November, a visit from an old friend and fellow-labourer, the Rev. H. Nott, from the South Sea Islands ; and to him she expressed her conviction that she was rapidly sinking into the grave. Mrs. Townley visiting her, and all expecting

her end very near, she spoke much of her anticipations of heaven. "I am waiting," said she, "for the coming of my Lord. In one half-hour in heaven, more will be known than by years of conjecture here." One present remarked, "There will be no half-hours in heaven:" to which she replied with animation, "No, all will be one eternal *now*! I am happy," she continued, "that God has condescended to employ me on earth. I do not regret having engaged in communicating the gospel to the heathen: had I to spend again the early periods of life, I would make the same choice. I do not regret having lost my health in it, and have never thought that had I remained in England, I should have lived longer. I dare say Mr. Smith of Demerara did not regret dying in prison for the cause of Christ."

During many months Mrs. Ellis had renounced all hope of recovery: but in the spring of 1827, her pains decreased, and she was much restored. Her medical friend recommended an invalid carriage for her, and she was enabled to pay a visit to a relative at Lincoln, and to other friends at Sheffield, Nailsworth in Gloucestershire, and Brighton, at different periods; and she so far recovered in 1827, as to entertain the hope of resuming her labours at the Sandwich Islands: but in January 1828, unfavourable symptoms again appeared; her spirit was, however, joyful, and "though faint and cast down, the meek sufferer was not allowed to murmur or repine, but was, by the Divine mercy, enabled to exercise a cheerful hope and a filial affiance in the tenderness and love of her compassionate Redeemer."

Alternations of great suffering and alleviation continued through several years till 1833 ; and in the month of June in that year, she had the privilege of meeting once more in the present world, the Rev. John Williams and Mrs. Williams, her fellow-labourers, from Raiatea ; they having, on account of Mrs. Williams's declining health, visited England. The renewal of personal intercourse with these beloved friends was a source of unspeakable pleasure to her ; she was delighted especially by letters which they brought from several of the Christian females, her pupils among the natives of the South Sea Islands.

Mrs. Ellis continued to decline in strength and to suffer great pain from the disease in the spine : but her consolations abounded, sustaining her spirit. She was spared, however, to see her children, three daughters and one son, grow up towards manhood ; and she evinced the most exemplary solicitude for their spiritual and eternal welfare ; conversing with them “ on the Lord's goodness, the mercy, sympathy, love, intercession, and grace of the Divine Saviour, and the blessedness of reconciliation and fellowship with the Father of Spirits, through the mediation of his Son.” Her care will be best illustrated by the following extract of one of her last letters, addressed to one of her daughters : it is dated “ October 22, 1834 : —

“ I am exceedingly anxious to hear from you, as I wish to know whether these impressions on the most important subjects continue and increase. Do not be afraid to write on this subject to your dear and afflicted

mother.—Seek intimate communion with your heavenly Father, and, in the diligent use of the appointed means, cultivate holy dispositions, with every grace of the Holy Spirit mentioned in the Bible, meekness, forbearance, humility of heart, &c. ; and you will enjoy a peace which passeth understanding, a happiness that only those can know who are under the blessed guidance of the Spirit of God.”

On the new year's day, 1835, her children assembled with their parents in her sick chamber, to exchange, as had been their custom, their tokens of affectionate regard. Several relatives and friends were present, and the day was closed with singing a hymn and prayer, while she was extremely weak, confined to her bed. On Saturday, January 10th, after the reading of the Scriptures by the family, in her bedroom, for evening worship, Mrs. Ellis presented, as usual, when her husband was from home, the prayers of the family at the throne of the Divine mercy ; and a little before midnight, on Sunday, the 11th, her reason failed, and she then finished her course, entering into the joy of her Lord.

Mrs. Ellis was a person of the rarest Christian qualities ; and on the perusal of the account of her, drawn up by her husband, one of her medical friends says,—“ I have perused the Memoir with deep interest and with great satisfaction. It is indeed a most instructive recital of devotedness of heart and life to the adorable Saviour. How many in America and in England may have had their faith confirmed, and their hopes elevated, by such a convincing display of the power of Christ !”

MRS. MARGARET WILSON.*

DIED APRIL 19, 1835.

Mrs. M. Wilson, daughter of the Rev. K. Bayne of Greenock.—Her pious Mother.—Her Mother's death.—Her religious care of her younger sisters.—Completion of her education.—Death of her Father.—Her active piety.—Removal to Edinburgh.—Ordination of Mr. Wilson.—Her prayer for him.—Her marriage with him.—They proceed to Bombay.—Her labours among the native females.—Her illness.—Her last letter to her son.—Dr. Wilson's testimony as to her excellence.—Her Character from the "Bombay Corrector."—Testimony of the Scottish Missionary Auxiliary at Bombay.

MRS. MARGARET WILSON, the devoted wife of the Rev. John Wilson, D.D., Missionary of the church of Scotland to Bombay, was a daughter of the Rev. Kenneth Bayne, M.A., Greenock. She was born November 5, 1795. She enjoyed from her earliest years the highest spiritual and intellectual advantages, from her father, who was a minister of Christ held in high estimation; and from her mother, a daughter of the Rev. James Hay, D.D., worthy from her education and piety to be the wife of a clergyman of the church of Scotland.

Mrs. Bayne's death, when her daughter was in her sixteenth year, devolved upon Margaret duties of an important character; but she participated largely of the

* See, "Memoir of Margaret Wilson, of the Scottish Mission. Bombay. By John Wilson, D.D. Johnson, Edinburgh."

spirit and excellences of her exemplary mother. Two years after that lamented event, she received, for a time, the peculiar care of the other members of the family; and one who experienced her sisterly affection says,—“I well remember how every day only increased my love and admiration of her, and how there blended, with something like the veneration due to a parent, feelings at once joyous, happy, and unrestrained.” “Her feelings in relation to the younger members of the family,” writes Miss ——, “were at times almost overpowering; and many a prayer did she offer, many a tear did she shed, on their account, She often said, that, having been deprived of a mother’s care and instructions, the responsibility of training them up for God lay upon the elder members. And, ‘Oh, if they should fall short, from any neglect of ours, how awful the thought, how deep the responsibility!’ On these occasions, I have known her retire with one after another of her younger sisters, that she might instruct, entreat, and pray with them. Was not this a portion of the same spirit, which when expanded, enlightened, and sanctified, afterwards carried her across the mighty ocean, induced her to devote herself to the conversion of the heathen, and made her a blessing to many on the distant shores of India?”

Some time after this Miss Bayne went to Aberdeen for the completion of her education, being placed in the house of an old and confidential friend of her father, to whose care he could with all security commit his child. “Here,” says Miss ——, “I can trace a part of the

mighty training which was more fully to prepare her for that extended sphere of usefulness she was afterwards to fill. For a time, however, the charms of science and literature greatly fascinated her. Her talents were admired, her society was sought after, and she failed not to win the friendship and the affection of many of whose acquaintance she might well be proud. She delighted in the study of mathematics and astronomy. She read much and deeply on almost every subject; and her conversation was at once brilliant and attractive."

Miss Bayne's application to learning with extraordinary avidity and diligence was observed to occasion a considerable degree of declension in her former spirituality of mind: but on her return home, she was trained in the school of affliction, which was mercifully designed as the means of recovering her to her wonted tone of piety, and of leading her to more unreserved consecration to God her Saviour. Her venerated father departed to his rest April 13, 1821, leaving the character of an able and useful minister of Christ.

"Greenock continued to be the residence of the family," Dr. Wilson remarks, "for five years after the death of their venerated parent. During that time Margaret, in conjunction with one of her sisters, taught a Sabbath school, and displayed much Christian faithfulness to those who were placed under her care. Her rule was that of love and gentleness, tempered by firmness. Her instructions were admirably adapted to the capacities she had to address. As a visitor, in con-

nexion with a Female Benevolent Society, in which she took a great interest, she devoted much of her time and strength to the relief of suffering humanity. ‘She delighted,’ says a friend who knew her self-denial and exertions, ‘to visit, to instruct, to comfort, and to pray with the poor, and the afflicted, and the dying. She ministered, in every practicable way, to the temporal and spiritual necessities of all who came within her reach. I doubt not that many now before the throne will eternally bless God that he put it in her heart to visit them.’ Of the institutions for the spread of the gospel in heathen lands she was the warm friend and supporter; and in the conversion of the Jews, she manifested a particular interest. Subsequently, however, when she referred to the time of which we now write, she was conscious that her exertions bore no just proportion, on the one hand, to opportunities of usefulness which presented themselves to her, and, on the other, to her own obligations to Divine grace.”

Miss Bayne removed with the family in 1826 to Inverness-shire, and the following year to Edinburgh, improving and maturing in her Christian character, and preparing thus for her future sphere of labour as a fellow-labourer with her husband as a missionary to the heathen.

“My own solemn ordination,” says Dr. Wilson, “as a minister of the Church of Scotland, by the Presbytery of Lauder, took place on the 24th June, 1828.—She who was to be my fellow-worker in my ministry

among the Gentiles was not able to be present with me. How much I enjoyed, however, her sympathy, and her fervent aspirations to the Great Head of the church, and how much her soul was engaged in other heavenly exercises becoming the situation of both, will appear from" extracts of her letters which he gives, and of which the following are paragraphs:—

"I was cheered by the assurance that the throne of grace was open to my approach, and that the Great High Priest, now set over the house of God, is the sole and absolute proprietor of that rich treasury of spiritual blessings which he dispenses in varied proportions to his believing people. I had much enjoyment in committing you to God, and in reflecting upon your future prospects. The presence of Jesus encompassing you—all his high perfections enlisted for your support—and your happiness becoming purer by being assimilated to the joys of heaven, were brought to mind with a certainty of belief, which made my unbelieving heart ashamed of its former doubting, and caused me to lift my feeble voice in thanksgiving to God. I hope you continue to enjoy much of the Divine presence, and to feel an entire and simple dependence upon the promised aid of the Holy Spirit."

"Our marriage," says Dr. Wilson, "was celebrated on Tuesday, the 12th of August 1828.—The late Rev. Dr. Andrew Thomson officiated on the solemn occasion. Our circumstances awoke the strongest sympathy of all our acquaintances, as well as many of the friends of the Missionary Society: and, I doubt not, we were aided

by their prayers, while we felt cheered by their benedictions."

These devoted missionaries left Scotland for London, and thence to Portsmouth, where they embarked, September 8th, for India, and cast anchor at Bombay, February 13, 1829. With determination they entered upon their important duties, encountering many difficulties and enjoying numerous blessings. Mrs. Wilson, as her domestic occupations and trials would allow, laid herself out in various important services, acquiring the knowledge of the native languages, in two of which she wrote for the periodicals, to advance the cause of the Redeemer. She made some important translations, and composed some school-books, for *six* female schools, containing from 150 to 200 scholars. These, and other invaluable services of Mr. Wilson are fully detailed in the "Memoir" written by her husband: but a few paragraphs only, relating to the termination of her course, can here be given, illustrative of her spirit and character as a Christian missionary.

Dr. Wilson states, in relation to her last illness, "Her prayers for her children were frequent and fervent beyond conception. To use her own expression, she 'agonized with God for their sanctification,' and being set apart for the Lord's ministry among the Gentiles in India. 'Do let me see the dear babes,' she said; 'they do not pull me back to this world. Oh, no! the sight of them only quickens my prayers on their behalf. I have devoted them to God, and I know that he will care for them. How happy am I to

have them to leave with you!’ When told of the birth day of Andrew, she prayed that the God of Abraham, Isaac, and Jacob, might bless them. In the most solemn circumstances, and in the presence of several Christian friends, she dictated *verbatim* the following letter :

“ *Bombay, April 8th, 1835.*

“ MY BELOVED ANDREW,—This is the last letter that your dearest mama will ever write to you. In a few hours I hope to be with Jesus, and with all the glorious company of the redeemed. I am transported at the prospect of what awaits me. I have often committed you to Jesus ; and I do in more solemn circumstances than ever, with nothing but eternity before me. I have prayed to God to inspire you with zeal to become a missionary to the heathen in this land. No work at present appears to me so important and glorious as the work of a missionary. But my prayer will be of no avail, if the Divine Spirit does not put it into your heart. Pray, then, my dear child, that the Lord may put it into your heart to follow the footsteps of your beloved father. What I say to you, I say to my beloved Johnny. Tell your affectionate aunts and uncles how much mama loved them. She wished to write to them, but cannot hold the pen. Never forget the inestimable obligations you are under to them, nor cease to cherish toward them the tenderest affection. If your aunts accompany your beloved uncle to Canada, I wish Mary Isabella to be placed under their charge ; and O, let them feel their deep responsibility

in having her, a little immortal, to train for heaven. I commit you to God. Your own devoted mother, MARGARET WILSON."

"Having written the words, *Your own devoted mother, Margaret Wilson*, with her own hand, she laid down the pen," says Dr. Wilson, "never more to take it up, and said, 'Now am I ready to die.' I felt overpowered with gratitude, and every spectator was most deeply affected, at this consecration of her offspring to the cause of the Redeemer among the heathen. I view it as a legacy to my dear children, immensely more valuable than silver and gold, houses and lands. May the Lord incline the hearts of the two boys who remain to regard it as such. Their sister did not long survive her sainted mother."

Mrs. Wilson continued to decline; and on the morning of Sabbath the 19th April, sacred to the commemoration of the Redeemer's triumph over the grave, her spirit winged its flight to its eternal rest. "The last words I heard from her lips," says her mourning husband, "were, 'THE KINGDOM OF THE SAVIOUR!'"

"Three days after this," (on the 21st of April,) says Dr. Wilson, "the following notice appeared in the Bombay Corrector. It is from the pen of the Editor, an individual, it is worthy of remark, who engaged in public controversy with me a few years before":—

"On Sunday, the 19th instant, Margaret, the wife of the Rev. John Wilson, quitted this world for the abodes of the blessed. This deceased lady was highly distinguished for her acquaintance with European literature,

and proficiency in the Marathi, Hindusthani, and other native languages. She was a mother to hundreds of poor destitute children. She was unexampled for charity, adorned by humility, and unrivalled for politeness. To natives, as well as to Europeans, her friendly attachment was unbounded. This faithful wife, leaving several young children, and a devoted and tender-hearted husband, to bewail her loss, has bent her course towards the dwelling-place of Jesus Christ. The departure has filled with overwhelming sorrow the hearts of all classes of the community, who will not, while they exist, lose the impression of her friendship and virtue."

Mrs. Wilson's removal to her eternal rest in heaven was not only felt as a loss by her husband; the death of a lady so eminently endowed and so truly consecrated to the honour of the Redeemer and the advancement of his kingdom in the world, was regarded as a calamity to India. It was particularly felt as a serious loss to the Scottish Mission, of which she was so bright an ornament.

The Honourable James Farish, President of the Bombay Auxiliary Scottish Missionary Society, at the request of their Committee, wrote to the bereaved servant of God; and the following is a part of his communication to Dr. Wilson.

"In performing this duty, I have to express our deep and unfeigned sorrow under the dispensation of our heavenly Father, who has removed from the Christian Church, and from the Scottish Mission, one

whom he had peculiarly qualified as a most useful, talented, and indefatigable labourer; and from her family and friends, the most amiable and affectionate parent and partner. I cannot but feel that in this expression of our sorrow,—a ‘sorrow not without hope for them who sleep in Jesus,’—I but inadequately convey the Committee’s sense of the value of Mrs. Wilson’s varied and arduous labours in different branches of the mission, which, in her removal, has sustained so great a loss.”—

Numerous were the testimonies to the distinguished excellences of this lamented lady, communicated to her sorrowing husband, from private friends and his fellow-labourers in India: and in their expressions of sympathy and condolence, they confirm all that has in this brief sketch been intimated of her eminent talents and qualifications, as a devoted Missionary of Jesus Christ to the heathen.

MRS. LOVELESS*,

DIED SEPTEMBER 20, 1837.

Mrs. Loveless's history.—Rev. R. Knill her Biographer.—Born in New York.—Educated by Mrs. Graham, as her Mother.—Her Illness.—Her Voyage to India.—Arrival in England.—Proceeds to Madras.—English Missionaries in the same ship.—Miss Farquhar married to Mr. Loveless.—Mrs. Graham's Letter to her.—They settle in Madras.—Mr. Loveless Superintendent of the Military Orphan Asylum.—His Success.—His Preaching.—He builds the Missionary Chapel.—Schools attached.—Expense defrayed.—They open a Boarding-School.—Mrs. Loveless's qualifications.—Her Establishment.—Her Children.—Death of three of them.—Mrs. Graham's Letter.—Mrs. Loveless promotes Female Education.—Aided by other Missionaries.—Her kind care of Mr. Knill in Sickness.—Missionary Breakfast.—Building of a new Chapel.—Mrs. Loveless' illness.—She leaves India.—Arrives in London.—Resides at Herne Bay.—Settles at Canterbury.—Her active piety.—Her example.—Her Religious Experience.—Her Death.

MRS. LOVELESS, wife of the Rev. W. C. Loveless, of the London Missionary Society, was a native of New York. She was regarded, however, as scarcely American, as she was adopted and educated by a Scotch lady; she spent the vigour of her life in British India; she honoured her character for nearly thirty-two years as the wife of an English Missionary; passed her last thirteen years in England; and closed her useful life in the city of Canterbury.

Rev. Richard Knill has drawn up a memoir of this

* See "The Missionary's Wife, or Brief Account of Mrs. Loveless, of Madras; The First American Missionary to Foreign Lands. By Richard Knill. Tract Society, London."

excellent lady; and from his account principally the following sketch is taken, admirably illustrating the importance of the missionary's wife. In his peculiar style, Mr. Knill says:—

“In this brief memoir of an excellent female missionary, I shall endeavour to interest the feelings, inform the judgment, and clear the hearts of my readers by presenting her under the various characters of a pupil, a wife, a mistress, a mother, a promoter of female education, the friend of missionaries, and a pattern to us all.

“Mrs. Loveless was an American; she was born on Long Island, State of New York, 23rd of September, 1774. Her maiden name was Sarah Farquhar, and she was the first American who engaged in foreign missions.

“At an early age she was placed at school with that eminently gifted and pious lady *Isabella Graham*, of New York, and afterwards became an assistant in her school. Like her esteemed instructress she was a Presbyterian, and a member of the church under the pastoral care of the celebrated Dr. Mason.

“In 1798, when Mrs. Graham retired from the arduous duties of her school, Miss Farquhar was solicited to become her successor; but this she declined, choosing rather to enjoy the society of her patroness and friend. The attachment between them was so great, that Mrs. Graham always addressed her as her child. But instead of enjoying the society of her friend, she was removed far from her. The Lord, by whom the

bounds of our habitation are fixed, had designed her for another sphere, and to live and die in foreign lands. An epidemic, which in 1804 carried many persons to the grave, brought Miss Farquhar also to the gates of death; and, as she was recovering, her medical attendant said, the only means of saving her life would be a voyage to a hot climate.

“ About this time, a son-in-law of Mrs. Graham, Andrew Smith, Esq., was trading to the East Indies, and was then preparing to sail with his family to London, and thence to Madras and Calcutta. With them she embarked in the ship ‘Alleghany,’ and arrived safely in England. She sojourned several weeks in Birmingham; and here the circumstances commenced which eventually led Miss Farquhar to become a missionary’s wife. The London Missionary Society were preparing to establish a mission in the idolatrous city of Surat; but the East India Company would not allow Christian missionaries to sail in their ships; therefore Dr. Carey, Mr. Loveless, and many others, were glad *to sail to British India in the ships of foreigners!* The London Missionary Society thankfully availed themselves of the privilege of sending Dr. Taylor and Mr. Loveless in the American ship ‘Alleghany.’ They embarked on the 4th of December 1804, and arrived in Madras June 1805.

“ During the voyage that attachment was formed which death only could sever, and which for more than *thirty-two* years was a source of the purest earthly delight. It was a saying of Mrs. Graham’s, that

‘ Religion and conjugal love will sweeten almost any lot ;’ and this happy couple found it so amidst all the trials of a missionary life. On their arrival at Madras, the peculiar circumstances of the mission rendered it desirable for Miss Farquhar to proceed with Mrs. Smith to Calcutta, whence she returned the next year to Madras ; and, on the 9th of May 1806, she was married to Mr. Loveless, in the Fort Church, by the Rev. Dr. Kerr.”

Mrs. Graham was informed at the earliest period of Miss Farquhar’s union with Mr. Loveless. “ That extraordinary lady,” Mr. Knill remarks, “ was half a century before most other people in her views of missionary work.” Her opinion was, that “ to publish the glad tidings of salvation is the highest post of honour that men can have on earth ; and among these the missionary is the nearest to the apostle.” She wrote therefore to her beloved young friend ; and the following is part of her letter :—

“ MY DEAR SALLY.—Many tears have I shed over your letter. What a changing lot has been that of my family ! The Lord’s providences to me and mine have not been of the ordinary kind ; and you, as one in it, seem to be a partaker with us. Surely, of all others, we have most reason to say, ‘ We are strangers and pilgrims on the earth.’ Oh, that we may drink into the true spirit of that phrase, and enjoy the genuine, firm faith of an everlasting habitation of living at home with God !

“ My dear Sally, take the comfort of this, that it is

the Lord who hath led you all the way by which you have gone. Many a pang it has cost me, on reflection, to think how positive I was that you should take a voyage. But it was of the Lord. The physician urged it, as the only chance you had for life. The Lord, by wonderful means, called you from your native land, and led you to the very spot where you met Mr. Loveless. You ask my blessing. I have carried both of you to my God and Saviour; and have prayed, and continue to pray, that the Lord will bless you individually and unitedly. May he bless Mr. Loveless as a missionary, and give him the spirit of his office, and much fruit among the heathen, as seals to his ministry; and may you be a helper with him, and both be blessed, and made a blessing.

“My dear Sally, I have ever considered you as my child. You are very dear to my heart. Tell Mr. Loveless he must ever consider me as his mother.—Your affectionate mother.—ISABELLA GRAHAM.”

Mr. Loveless had the honour of being the first English missionary to Madras, and his situation had peculiar difficulties. The city of Madras is the residence of the governor, and the capital of the presidency: it stands near the sea, on the coast of Coromandel, and contains about 300,000 inhabitants. “As the policy of the East India Company’s government prevented missionaries from going to India in their ships,” Mr. Knill remarks, “so the same policy made it very difficult for a missionary to labour there, having come in a foreign ship. The Baptist missionaries in Bengal had

sheltered themselves at Serampore, a Danish settlement; and John Thompson had been hunted as a partridge on the mountains, until he was put into the grave. The Rev. Dr. Kerr, senior chaplain, and a few other friends who took an interest in missions, advised Mr. Loveless, as the only way to get a footing at Madras, to become the superintendant of the Military Orphan Male Asylum, and there to impart religious instruction to 350 boys. He yielded to their advice; and in this asylum he remained about six years, under Dr. Kerr and his successors. Mrs. Loveless united in various ways in promoting the best interests of the rising generation; many of whom lived to fill useful stations in the presidency, and became members of the church, under the pastoral care of her husband.

“One of these boys, who has become a pious and intelligent man, once said to me, ‘When Mr. and Mrs. Loveless first took me by the hand, and gave me good advice, I did not know that I had a soul; and I always consider a hymn which they gave me to learn, as the instrument of leading me to seek salvation through the Lord Jesus Christ.’ Another youth, who had enjoyed the privilege of living with Mr. Loveless from his ninth year, made a similar confession to me. This youth knew more of the Bible than any person I ever met with; and he has up to this day maintained an honourable character as a disciple of Christ.”

Mr. Loveless was engaged, during this time, in preaching in various places in the city and suburbs to that important class of the community called “country-

born"—descendants of Europeans by the father's side, and likely to form an influential part of the British empire in India. Two free day-schools were established for the same class, in whose prosperity Mr. Loveless took a deep interest.

“ In 1810, Mr. Loveless commenced his great work of building the missionary chapel known by the name of ‘ Loveless’s Chapel.’ It is one of the most complete missionary chapels in the world ; and the laying of the foundation-stone of that edifice was a grand day for India. The chapel is built in Black Town, and is surrounded on all sides by Pagan temples. A fine missionary free-school for boys adorns it on the right, and a similar school for girls on the left, and a school for heathen children in the rear. The congregation is of vast importance to the missionary cause in India, not only from the fund which it supplies, but as being *the nursery* of a few of our most devoted missionaries. Mrs. Loveless took a very active part in the erection of this house of God ; and the business habits which she had acquired in America now shone forth to great advantage by her wise arrangements. Mr. Loveless never received any salary from his congregation ; neither, at this time, were they receiving any from the Missionary Society : but, by her prudential domestic economy, she enabled her husband to give largely to the building fund.

“ This building cost about £3000, not a shilling of which came from Europe. Some generous and noble-minded Episcopalians were Mr. Loveless’s best friends

in this matter ; but, notwithstanding all their efforts, a debt of 300 pagodas, or £200 still remained. This pressed heavily on the mind of Mr. Loveless ; but the load was soon suddenly removed, in the following manner :—A stranger called, and requested a private interview. He spoke to this effect—‘ I knew that you had a debt of 300 pagodas on your chapel, and I made a vow, that, if a certain plan of mine succeeded, I would liquidate your debt. That plan has succeeded ; and I am come to pay my vow. Here is the money ; and you must not refuse it. No mortal knows of this but you and me ; and my name must remain a secret.’ The debt was paid, and my friends were joyful.”

Mr. and Mrs. Loveless left the Military Asylum in 1812, and opened a boarding-school for their support. Mr. Loveless, speaking of this, says—“ It is, in strict justice, due to the memory of my departed wife, to acknowledge that, through the blessing of God on her agency, in advice and management, I owe chiefly my temporal prosperity in India, and the enjoyment of it in England.” “ It appeared to me,” Mr. Knill remarks, “ that her three cardinal virtues were, *industry*, *economy*, and *punctuality* : these she learned of Mrs. Graham, and found them of the greatest advantage in her large establishment.

“ Mrs. Loveless had one of the largest families in India ; but everything was in order, and every one in his place. Sometimes they had thirty boarders, besides day-scholars, several of whom were girls ; and Mrs. Loveless took the whole weight of the domestic con-

cerns, that her husband might be more at leisure for the work of the mission ; while, for some hours every day, she taught the girls, and some of the younger boys.

“ Mrs. Loveless must now be considered as a mother. She had four children of her own : three of whom she followed to the grave. The first that she buried was a daughter. I know what a father feels on the mournful occasion, but I cannot describe what mothers feel. But Mrs. Loveless knew, and sought resignation and consolation from, the right source. Soon after this, a second daughter died ; and before the tears were well dry, her son, John Thompson, died also. This last was a fine little boy, who was born at the time when a young missionary, named John Thompson, lived at their house, and afterwards died in their arms. The sincere attachment which they felt to their brother led them to call their son after him, hoping that he would follow his steps ; and he soon followed him indeed, not as a missionary to the heathen, but as a glorified spirit to heaven.

“ Their only surviving child was named William Kerr, after Dr. Kerr, the senior chaplain, who had always been Mr. Loveless’s warm friend. At the time when their son John died, the health of William was so delicate, that their medical friend assured them the only means of saving his life was to send him to England ; and before that day month William was on the mighty waters. Thus all her children were removed from her sight, and she was left childless.”

Mrs. Loveless found no small consolation in her afflictions in the letters of her beloved friends, especially in those of her venerated mother in spiritual things, Mrs. Graham. In one of her communications, she says:—"It is all well, my Sally! You devoted your dear children to the Lord: you gave them to him without articleing with him how he was to dispose of them. He has put you to your word. It is well, my Sally, and you shall be a gainer at his hand. I hope your young Missionary may be spared, blessed, and made a blessing to many. I am in my seventieth year, and am looking daily for my Saviour's promise: 'If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.' Faith in promised forgiveness, through the death and merits of my great High-Priest, is his gift; and I do feel his love in my heart, and earnest desires of conformity to his image. His name, his word, his ministers, his people, are precious, and are my delight. My pains often keep me awake in the night; but I have kept on my memory some sweet hymns, and I sing one after another, and find my pains diverted; and I often drop asleep with the word in my mouth, and the sentiments as it were sleeping with me."

Mrs. Loveless' heart was long set upon the education and elevation of females in India. Popular feeling was, however, against this: the natives said, "It is not the Malabar custom to teach women to read;" and this was echoed from many voices respecting the "country-born" children, whom Mrs. Loveless wished *first* to elevate; for they

were almost as much degraded as their heathen sisters. She commenced, therefore, her Free girls' school, in connexion with the Chapel; and some particulars of the work are thus narrated by Mr. Knill :—

“ Mr. Loveless had laboured alone for nearly thirteen years, except now and then he was visited for a short time by a brother missionary, who was passing through Madras to some other station; but, in 1815, the directors of the London Missionary Society appointed me to be Mr. Loveless's coadjutor in the work of the mission. In August, 1816, I arrived in company with five other missionaries and their wives, appointed to other stations, and two young ladies, who were afterwards the wives of missionaries. This was a great day with the friends at Madras, and none enjoyed it more than the affectionate and generous-hearted friend about whom I am now writing. The arrival of a fellow-labourer enabled Mr. and Mrs. Loveless to devote some part of their time to objects which they could not attempt alone. The first was, this long-cherished wish of her heart, the Missionary Free-school for girls. She had the complete arrangement of it in all its branches, and a beautiful picture it was. Pious and benevolent ladies of the presidency often visited it, and took great delight in promoting its success. The school-mistress was well suited to her station, and great good was done. The school was built, and supported by friends on the spot.”

Mrs. Loveless was also a generous friend of missionaries; and Mr. Knill bears his most willing testimony

to her excellencies in this character. He refers to the fact of Madras being the seat of government, and the chief sea-port; "it often happens that missionaries from various societies touch there, and remain for a short season. Many of these beloved brethren," he remarks, "have shared in the sisterly kindness of Mrs. Loveless. Her house was their home, and her well-spread table supplied them during their stay with plain, wholesome food. Newly-arrived missionaries, if not more than three or four in number, never needed to seek any accommodations while Mr. and Mrs. Loveless were at Madras. In this way they contributed largely to the missionary cause. By this means also many experienced their kindness; but none so greatly as myself. I lived two years in their family; and through their generous treatment, I was able to support several native schools with my salary. A few of the last months that I was with them, my health failed; most of my friends thought I should die, and I attribute the preservation of my life, in a great degree, to her unremitting care. Yes; if any among the millions of Russia have been benefited by my labours, or if any good has been done by my tongue or my pen in Britain or America, I must ever connect it with the tender care of my good sister Loveless.

"The last day that I saw her in India, she was superintending a Missionary Breakfast: a repast quite common now, but a rare sight under a tropical sun in the year 1819. On this occasion there were Church Missionaries, Baptists, Wesleyans, and those of the

London Society. We had assembled to commence the erection of a missionary chapel at Persewankum, exactly of the same dimensions as that in the Black Town ; and as it was the day on which I was to sail for England, and thus take leave of my beloved fellow-labourers, they requested me to lay the foundation-stone. A parchment-roll, containing the names of the Missionaries present, was sealed up in a bottle, and deposited in the stone, that future ages might read what we attempted to do for the evangelisation of India."

Mrs. Loveless, though improved in health by her residence in India, began to feel the dire effects of disease, and the last four years that she remained at Madras were a period of suffering : her medical attendant, therefore, urged a speedy return to England or to America. After some hesitation she at last consented ; and as soon as it was known in Madras that Mr. and Mrs. Loveless had determined to revisit Europe, a handsome purse was presented them by the congregation, containing about *two thousand* rupees ! This delightful token of the love cherished for them by their Christian friends was increased in value by the manner in which the present was made to them. Some of their oldest friends accompanied them to the ship, January 14, 1824 ; they thus left the scene of their numerous and useful labours ; and in the month of June following, they arrived at the house of kind friends in London.

Mr. Knill remarks further of his amiable friend, that she was a " PATTERN TO US ALL." After Mrs. Loveless and her husband returned to England, they lived for

some years at Herne Bay, on the coast of Kent, where Mr. Loveless exercised his ministry; but for several years she resided at Canterbury. In both these places, as she was able, she pursued the same diligent course of active benevolence. At Canterbury, she attended the ministry of the Rev. H. Cresswell, and became much attached to him and his people. And "there are four things," as stated by her biographer, "connected with her residence in this city, which are well worthy of the imitation of Christians in every city and in every country.

"1. Her love to the rising generation led her, in advancing years, and amidst many infirmities, to become one of the superintendants of the Sunday-school.

"2. She never grieved her minister's heart by deserting her pew on the Lord's day. She loved her minister, and his Master, and the sanctuary; therefore she was never absent unless compelled by necessity.

"3. No cooking or unnecessary work was suffered to be done in her house on the sabbath. As her son was a surgeon, it was necessary for some person to remain at home; but it was always *a day of rest*.

"4. Though she had not the pecuniary means for doing what she had been accustomed to do at Madras, yet she frequently visited the sick, the aged, and infirm, and administered to their temporal comfort, nor did she overlook their spiritual state.

"She was of a most retiring disposition, and could speak but little, from natural diffidence; yet, when in the presence of friends, and especially when among the

poor of her own sex, and among children; then her embarrassment was removed, and she would reprove their sin, and direct them to Christ as the only Saviour, with peculiar tenderness and becoming faithfulness.

“As she drew near eternity, she found the advantage of the good old orthodox truths which she had learned from Dr. Mason. She gloried in the doctrines of grace, and their genuine effects in a holy life. She said but little to strangers, but she used to speak with delighted feeling to her husband on the consolation she enjoyed as a sinner, from the completeness of the work of Christ. She viewed the efficacy of the atonement, as arising out of the glory of his character, as God equal with the Father. In this she trusted for eternal life. Hence she delighted to read those parts of the sacred Scriptures which speak so fully of the divinity of Christ, and of the work of the Spirit in applying these truths to the heart. All her hopes for salvation centred here.

“One of the last books we ever read together,” says her bereaved, but divinely supported husband, “was the GREAT TEACHER. She was peculiarly charmed with that book, because it exhibits, in almost every page, the glory of Christ shining forth in all its meridian splendour; not only on the mount of Transfiguration, and at the grave of Lazarus, but in the most minute circumstances of his life; proving him to be indeed, ‘God manifest in the flesh.’”

This desirable state of mind resulted from her cordial regard to the glorious gospel of the blessed God. Her soul to the last was fixed on Christ, and she enjoyed

holy tranquillity through faith in the Divine promises. She enjoyed heaven before she left the earth : all that she said in her departing moments was cheering. To the inquiry, "Do you want anything?" she answered, "No:" and again, "Are you happy?" she replied, "Yes: peace, peace." At another time, referring to the inspired expression, "Unto you which believe he is precious," she added, "Precious Jesus!" and departed to her eternal rest in the kingdom of God, on the 20th of September, 1837, within three days of completing the 63rd year of her age.

Adorning thus the doctrine of God her Saviour, this amiable, devoted, and useful missionary closed her truly honourable course. Her valuable life was prolonged to a rather greater extent than that of many whom Divine Providence has employed in the same department of Christian labour; and her memory is endeared to many who knew her in Canterbury. Mrs. Loveless was truly exemplary in all the important relations of life; her character shone with a heavenly lustre, which cannot be contemplated without admiration, by any who are capable of correctly estimating the power and grace of our Lord Jesus Christ.

MRS. TAYLOR.*

DIED, NOV. 7, 1833.

MRS. TAYLOR daughter of Mr. E. Wilshere of Greenwich.—Descended from Sir H. Myddleton.—Her early piety.—Her early advantages.—Her habits.—Engages in a family in Somersetshire.—Letter to her brother.—Her return home.—Joins a Bible class of Rev. H. B. Jeula.—Engages again as teacher.—Reflections in her diary.—Unites with a Christian Church.—Her reflections after the Lord's Supper.—Returns to Blackheath.—Her active benevolence.—Her missionary spirit.—Engages to unite with Mr. Taylor.—Her state of mind.—Visits the Isle of Wight.—Is married.—Her farewell to her parents.—Voyage to Demerara.—Labours at George-town.—Settles at Leguan.—Mrs. Taylor's labour.—Debased state of the Negresses.—Their instruction.—Mrs. Taylor's account.—Excessive duties.—Loss of her second child.—Her devotedness to missionary labours.—Emancipation of Negroes.—Religious services.—Negresses eager for instruction.—Mrs. Taylor's illness.—Birth of her third child.—Visit to George-town.—Her disease increases.—Her death.—Her funeral and character.

MRS. ELIZABETH ANNE TAYLOR, wife of the Rev. R. B. Taylor, Missionary to British Guiana, was born October 19, 1812. She was the eldest daughter of Mr. Edward Wilshere, of Greenwich, Kent; and “on the maternal side a direct lineal descendant of the celebrated knight and baronet, Sir Hugh Myddleton, the spirited projector of the New River.”

Miss Wilshere's parents regarded her spiritual welfare as far more important than her temporal interests; and they endeavoured to “bring her up in the nurture and admonition of the Lord.” From a child she knew

* See Memoir of Elizabeth Anne Taylor, wife of Robert Barry Taylor, Missionary to British Guiana. Snow: London.

the Holy Scriptures ; and she states, “ I thank my God that from a very early age I can say that many sweet seasons of communion with himself has he granted me, and I can look back to many delightful moments spent at the foot of the Cross, which is the only foundation of my hope.”

But “ what it was,” Mr. Taylor remarks, “ which led her thus early to seek the God of her fathers, she never could tell with certainty. But from the remarks which would fall from her occasionally when speaking upon the subject, it would appear that the weakly state of her health first induced serious reflection, and that the impressions thus made were deepened by a sermon on the brevity of life, and the importance of early religion, preached by the Rev. W. Chapman, of Greenwich, her parents’ pastor.”

Miss Wilshere possessed many advantages in relation to her education ; and her choice of books indicated her superior and decided mind. “ Her study of the sacred Volume was regular and systematic—she read it daily and *as a whole*, comparing spiritual things with spiritual, and pressing into her service whatever of human knowledge came within her reach, of a nature to illustrate or confirm. The greater part of the Book of Psalms and of the Gospels she committed to memory, and very many of our modern Christian poets.”

“ These studies, as might be expected, were attended with the most pleasing results. Her natural sweetness of disposition, gentleness, goodness, and self-denial, became more and more conspicuous and lovely, and



endearing. By her brothers and sisters especially she was looked up to as their presiding genius, and over them she exercised almost unlimited controul, solely through her affectionate and consistent example. To her parents *she never occasioned an anxious thought*. But her views of herself were of the most humbling description. Her journal is full of complaints over her pride, vanity, and general unworthiness; displaying evidences at once of the most jealous watchfulness over the secret workings of the heart, and of the natural effect of such a habit—profound humility.

“Hitherto we have seen, and that very imperfectly, what she was only at home and among her immediate friends: and what she was at the age of ten, describes what she continued to be during the five succeeding years, except that with the lapse of time her character and conduct became amiable, corresponding to her advancing age. About this time her parents were desirous of her enjoying the advantages of sea-bathing for a few months: and while devising various plans for the accomplishment of this wish, an application was made to them from a lady residing near B— in Somersetshire, offering the very facilities which they were desiring to secure, in consideration of their devoting part of her time to the instruction of the applicant’s family, consisting of two or three children. With this lady and her family she spent some months on the north coast of Devonshire.”

During her absence from home, Miss Wilshere wrote several letters to her friends; and the following extracts

of one to her eldest brother, will illustrate her character at this period :—

“ *February 2, 1828.*—My dearest Edward.—I have heard from papa that he has not been able to get you into any situation. I think for some reasons you must be glad of it : but I hope, my dear brother, that wherever your future lot may be cast, you will be enabled to act with decision and firmness ; that you will scorn the narrow limits of fashion, pride, and prejudice, and not resemble one of those minds which, Foster says, ‘ Nature has made by the gross.’ Seek, above all things, to be conformed to the image of Christ. In doing this you will find, as I do, ten thousand sins and follies continually keeping you from that enjoyment which you might otherwise experience from the light and favour of the Redeemer’s countenance ; but *nothing short of perfection* must be your standard. It is true we can never attain unto it in this world ; but from beholding it in the Lord our Righteousness, we shall go on from strength to strength.

“ I trust, my dearest Edward, that the instructions which you have received, and the means of grace with which you have been blessed, have often been instrumental in leading you to the Saviour. I say instrumental, because they will avail nothing without the blessing of God. But remember this blessing must be sought, and *prayer* is the appointed means. Never neglect this duty. Oh ! how sweetly will you pass through this world if you live by faith in the Son of God. Do not rest till you can call him yours. Pray write to me and

tell me your thoughts on these subjects. I cannot tell you what pleasure it would give me to know that you were desirous to sit at the feet of Jesus, and to learn of Him; and endeavouring, by your example and prayers, to arrest the attention of dear Ebenezer and Alfred to the concerns of their souls.

“I feel quite unworthy and unable to give you any advice; but what I pant after, that I wish to see you striving for—an *interest in Christ*.—I have sent you a Bible, which I hope you will carefully study; it is the most precious gift that I can present to you; its value increases with its use. Never let a day pass without reading at least one chapter, and do not read in a desultory manner. I should advise you to go regularly through the New Testament, and seek to do so with self-examination and prayer. *God must be yours*. Think what love that must be which moved Him to give his only Son, our blessed Lord, to die the just for the unjust, that he might reconcile us to Himself. Pray write to me soon, my dear brother. Your affectionately-attached sister—ANNE!”

Miss Wilshere returned home to aid her mother, then in an indifferent state of health, in the care of a large family; yet she redeemed leisure for her own improvement, and made some progress in the study of the Greek and German languages. She enjoyed also, for some time, the advantages of a Ladies' Bible Class, formed by the Rev. H. B. Jeula, minister of Maize-Hill Chapel, Greenwich, where her parents worshipped. But her mother's health improving, she engaged her-

self, in the autumn of 1830, for two years, as a governess in a family, strongly recommended by the lady with whom she had spent some time on the coast of Devon. In this situation she experienced considerable difficulties from the undisciplined children; for whose welfare she was prayerfully solicitous, as will appear by the following extract of her journal:—

“What should I do without an Almighty friend! My duties overwhelm me; the children are an unceasing source of anxiety. I fear lest my friends should think me unfaithful. I am deeply sensible of my insufficiency. Pity, my beloved Redeemer, the sorrows of my heart. Bless my labours with the children; and though characters are not formed in a day, teach me to take such steps as may lead to the formation of a good foundation.

“Dear E— is again the burden of my prayer. How long, O Lord! how long shall this dear child be the slave of sin and Satan! Was engaged in earnest prayer for her before tea. All my endeavours, O Lord, are powerless without thy blessing. I have sown in tears, Thou knowest. Oh, have mercy upon thy poor servant, for I am as a worm before thee.”

Miss Wilshere's state of mind will further appear from the following:—“December 31.—The last day of the year 1830, still finds me surrounded with innumerable mercies; and still finds, alas! my poor sinful heart too unmindful of its Creator. The more I look into myself, the more am I astonished at the love of God. How can he bear to look upon me; my thoughts are

continually wandering from Him, although I desire to love Him above all on earth. Lord, send down thy Holy Spirit into my heart! Oh, renew the spirit of my mind! Oh, fill my heart with thy love!

“In the distance I hear the bells of the different churches ringing out the old year. One year nearer to eternity! There is something very awful and solemn in that word: yet why should it be awful to the Christian? The nearer heaven the better; the sooner will he get rid of his wicked heart, and be enabled to praise his Redeemer without *one* distracting thought. Oh! blissful moment, draw nigh, when, freed from this fleshy tabernacle, my soul shall triumph in eternal day.”

Miss Wilshere, now in her nineteenth year, in February 1831, made an open public profession of faith in the Lord Jesus, by uniting herself with the church of Christ under the pastoral care of the Rev. Mr. L—, of B—. This important and interesting step had for some years previously occupied her thoughts. She applied to her kind friend in whose family she was living, and at once received that attention and encouragement which the state of her mind required. An introduction to Mr. L— followed, and soon after she had the happiness of enjoying that privilege which she had desired for so long a time.”

She enjoyed her privileges; as she wrote in her journal,—“To-day I joined in the celebration of the Lord’s-supper. I am very tired to-night, sleepy, and cold; but I must just record God’s mercy to my soul to-day. How beautiful he has appeared to me, especially while

seated at his table! My Saviour! oh, how delightful to think I can call him *mine*. Unworthy as I am, He stoops to love me, and condescends to grant me his presence. Lord, wherever I go, be Thou with me; in all that I do enable me to do it with a single eye to thy glory, looking ever to the blessed Author and Finisher of my faith. A few more years, and if Thou wilt prepare me for that heavenly kingdom, I shall see Thee face to face, and never leave Thee more. Eternity shall roll in ceaseless praises to Him who hath loved me, and hath redeemed me by his own precious blood; hath sanctified me by his Spirit, and clothed me in his beautiful robe. I shall mingle, exulting thought! with angels and archangels in celebrating his boundless praise."

Having completed the term for which she had been engaged as governess, she returned, in 1832, to her parents, at Blackheath, where she prosecuted various plans of usefulness. "She opened a sabbath school for the children of the poor people living in the neighbourhood of her father's residence, dividing the labour of instruction with her sister M. This, besides affording to herself a pleasant and useful occupation for some hours on the sabbath, and to the poor children the means of obtaining scriptural knowledge, opened the way for many visits of mercy during the week. In these she read the Scriptures, conversed, and prayed; and to such as needed assistance, her heart and her hand were cheerfully opened. Once in every week, also, it was her custom to visit a village a short distance from home,

for the purpose of distributing religious tracts. Visiting the sick was another favourite occupation of her leisure hours, and for which she was eminently qualified. In one family she was the instrument of much good. The daughter, a young girl in the last stage of consumption, to whom she paid frequent visits, became the subject of converting grace, and died in possession of a hope full of immortality. The parents next became concerned for the salvation of their souls, and the whole family soon felt the happy change, if not by all becoming partakers of precious faith, at least by experiencing many of the comforts of home, produced by the benign influence of religion."

Miss Wilshere, thus actively devoted to the service of the Redeemer, could not be uninterested in the progress of the gospel in the regions of pagan darkness. For several years her thoughts had been directed to the state of the heathen and the labours of missionaries. Still, although she thought much of the degraded condition of the world lying in wickedness, and prayed earnestly for the coming of Messiah's kingdom on the earth, she had not the most distant idea of ever being personally engaged as a missionary. Circumstances, however, arose which required her serious attention to the subject by the fact of Mr. Taylor, a friend of the family, having devoted himself to the work of the Lord in heathen lands, and who had been accepted by the directors of the London Missionary Society, who had appointed him to a station among the negroes recently delivered from slavery. Mr. Taylor's attachment to Miss Wilshere

was well known, and on his proposing to her to accompany him, as his companion through life, in the work of God, she deliberated, prayed, and, with the consent of her beloved parents, engaged thus to consecrate herself to the service of her Saviour.

Her state of mind after this momentous decision will appear best from an extract of her diary; in which she says—“ I have just returned from the missionary prayer-meeting, where I trust I have been enabled once more to renew my dedication to God. Never was there one so unworthy of the Saviour’s love, so very sinful as I am. For although I commit no open sin, yet my thoughts are so unholy, so very little with God my Father. But, blessed be his holy name, he permits me to kneel with his people. He has made this world seem a blank to my soul without his endeared presence. Oh, blessed Saviour, poor sinner though I am, I love thee, I delight to dwell on thy sacred name, there is a sweetness in it which no other name bears. I desire nothing so much as thy love. With thee I think I could be happy in a dungeon; without thee I could not be happy in a palace.

“ If I did not feel, and had I not experienced, God’s watchful, and unceasing care, I should, under present circumstances, frequently experience great misgivings; indeed I do so now. But,

‘ His love in times past, forbids me to think
He’ll leave me at last, in trouble to sink.’

My eyes fill with tears, and my heart swells to bursting, when I think of the responsibility of the station which

I may sooner or later be called to occupy. I do not wish to look at things through a false medium. I wish to glorify God in whatever relation I shall ever stand, but I feel my utter helplessness. Give me strength, O Lord ; for who else can support me? May the Lord strengthen me ; for without Him I can do nothing. Helpless as infancy, I would throw myself on his arm of mercy for strength."

A few months previously to her marriage, Miss Wilshere spent a few weeks at Ventnor, in the Isle of Wight, in company with several young friends of her early life. During her stay in that place she occupied a portion of her time in visiting the cottages of the poor, distributing religious tracts, and occasionally reading the Scriptures to such as were willing to receive her visits ; so intent was she on doing good, and so anxious to improve every opportunity of imparting the glad tidings of salvation by Jesus Christ.

Returning to her much loved home, she employed her time in preparing for her marriage, which took place in the parish church of St. Paul's, Deptford, December 16, 1834, to her long esteemed friend, Mr. Robert Barry Taylor, who had been appointed by the London Missionary Society to labour in the county of Essequibo, in British Guiana. Mrs. Taylor's letter to her parents, the day before she embarked for Demerara, will exhibit her state of mind in the prospect of her important undertaking :—

"*January 25, 1825.*—My dearest Papa and Mamma. With a trembling hand I must now endeavour to take

my leave of you, the dear protectors of my infancy, the guardians of my childhood, and the dear companions and friends of my later years. Were you not so dear, the task would be less painful : as it is, I know not how to get through it, for the past beams full upon me.—How shall I begin ? What shall I say ? Lord, when my dearest parents read these lines, may the feelings which thou hast given them be sanctified and restrained ! Having given their child to God, and devoted her to Him from earliest infancy, may they be enabled to trust her to thee, even to death ! May every feeling, and every heaving emotion, be stilled and calmed by the assurance that the Lord will do still more and better than they can ask or think, for Jesus' sake !

“My dearest parents, think of the love of Jesus in thus choosing your first-born, and thus setting her apart for his service. What honour is put upon her ! how deeply unworthy is she of it ! God has done very much for me, eternity alone can disclose how much, in answer to your prayers.—I thank you now for all your care, your watchfulness, and love, and pray you to forgive all that has been wanting in my dutifulness and affection. The debt of gratitude which I owe you will ever glow and kindle in my heart when distance shall separate us, and will lead me continually to pray for every blessing for you. The Lord is full of compassion and mercy. He will make up to you abundantly what you have been enabled to devote to him. Jesus, our adorable Redeemer, left the throne of his glory and underwent sufferings innumerable for us, and for our salvation ; and having

redeemed us by his precious blood, and promised us the gift of his Spirit, we should be willing and joyful to devote our lives to him. I trust the Lord will have mercy upon me, and enable me to be useful. His goodness and loving-kindness have followed me in a peculiar way ; and I can set to my seal that the promises of God are all yea and amen in Christ Jesus. I tell you this, my dearest parents, because I know it will administer peace to your troubled minds.—May God indeed be with you, and bless you exceedingly, and keep you very near to himself, and grant an abundant supply of his Spirit, to be your comfort in every sorrow. May your souls be like well-watered gardens, your graces brighter from the continual contemplation of the Saviour's perfect righteousness. Once more, my dearest parents, farewell, and believe me to remain, your ever affectionate daughter,
E. A. TAYLOR.”

Mr. and Mrs. Taylor embarked on board the *Albinia*, on the following day, January 26, 1835, and “made land” at Demerara on the 9th of March. After a few days' rest, and recovery from an alarming attack of fever, Mrs. Taylor devoted herself to aid in the labours of the Infant Missionary School, at George Town. They expected to have found a station prepared for them on the “Arabian coast,” Essequibo ; but they were disappointed, through the disinclination of the planters, after their fears of the “Emancipation on the 1st of August, 1834,” had been dissipated. Mr. Taylor remained, therefore, with his brethren at George Town, labouring among his ignorant neighbours, and at

the out-stations, making several missionary excursions, seeking to secure a permanent settlement, which he at length obtained on the island of Leguan. This island lies at the mouth of the grand river Essequibo, and about twenty-five miles from George Town, the capital of British Guiana. The length of the island is about *ten* miles, and its breadth four miles; nearly the whole surface is in a high state of cultivation, being divided into twenty-six estates, all of which, except two, "are in sugar:" it has a fine port, and it is usually styled "the *garden of Demerara*." The population of the island is about 5000, of whom about 400 are whites; a free black man, desirous of the gospel, nobly offered the gift of a piece of land for a "Mission-house." This was regarded as a remarkable interposition of Divine Providence, as the planters used every effort to prevent Mr. Taylor, as a missionary, settling on the island: but ill-will and hostility were in a great degree overcome by his benevolent labours among them, especially the self-devotion of his amiable wife.

Mrs. Taylor, having now become a resident on the island, "felt," to use her own language, "just in her own element, and commenced without delay the instruction of the females." The state of degradation, however, in which she found them it is utterly beyond the power of mere words to describe: "apparently destitute of moral sensibility, following all uncleanness with greediness; lascivious, proud, irascible, treacherous, deceitful, suspicious." For some time, the deplorable state in which they were sunk so appalled and pained

the mind of their teacher, that she shrank from the arduous and disgusting task of attempting their improvement. "The most abandoned characters in Britain," Mr. Taylor remarks, "can understand an allusion or a hint ; but owing to the extreme ignorance of the negresses in Leguan, and the dreadful familiarity which they had acquired, through debasing slavery, with vices and practices of the most infamous and abominable character, allusions and hints were entirely lost upon them. To impress them, therefore, with any suitable sense of the sinfulness and odiousness of those practices in which they had so long indulged, it was found absolutely necessary to descend to particulars and to explanations of the plainest nature: this she did at the sacrifice of much personal feeling. The extent of her labours may be judged of from the following summary :—

"Classes of adults she held regularly four evenings in the week, and in the mornings and afternoons of the Sabbath-day. Besides these, she always occupied her place in the girl's school during the hours of instruction in the week. These were from ten o'clock to twelve A. M., and from two to half-past four, P. M. Added to these she had an extra class, which usually assembled either before the time of school, or in the interval between twelve and two o'clock. This last comprised females desirous of receiving Christian baptism, or more particular instruction in the principles and precepts of revealed truth.

"In this epitome the reader may consider himself

presented with an accurate, unexaggerated statement of the direct missionary labours in which Mrs. Taylor was engaged until her death, subject only to those interruptions which domestic afflictions and other casualties rendered necessary and unavoidable.”

Mrs. Taylor herself, in a letter addressed to her parents, thus describes her labours on the Sabbath :—
“ I have the classes after service : the room quite full, almost more than I can possibly attend to. The first thing I do when they come up is to seat all the women around me. I then teach them the text, and question them upon the sermon. After this they learn a hymn, repeating the words after me. They are now learning, ‘ Alas, and did my Saviour bleed,’ &c., and, ‘ Now for awhile aside I’ll lay,’ &c. These afford fresh matter for instruction and inquiry. I next exercise them in Dr. Watts’ Second Catechism. While thus employed with the women, I set the children, with their monitors, to learn the alphabet and repeat their hymns. When I have done catechising the women, they parcel off according to their classes,—most of them to learn the alphabet ; some to read the New Testament, and others easy lessons ; and then I take the children a short time.”

Such multiplied labours, in the heat of the climate near the equator, by a mother and head of a family, will excite astonishment in British ladies *at home*. But, as her husband remarks, “ Her habit of early rising and love of order may in part resolve this difficulty. She usually rose at half-past five o’clock ; and

this, with the excellent tact with which she arranged all her plans, enabled her to get through her domestic duties before ten o'clock, the hour of school."

Mrs. Taylor gave birth to her second child in August 1837; but the infant lived only a very few days. "Oh! then I knew anguish," says this devoted mother, "such as I had never felt before: but I cannot any more of this—it harrows up my soul. God does *all* things well. My Father, I know, does not willingly afflict his poor child. My chief concern at present is, that this *deep, deep cut* may not be in vain, but that it may answer the end Infinite Wisdom designs."

This painful visitation was the more distressing, on account of the self-denial requisite in arranging for the funeral. Mr. Taylor states, in a letter written at the time, "This is a sore trial in any country; but here it is attended by circumstances that make it doubly severe. I have had to measure with my own hands the length and breadth of the dear remains, and supply the boards, and nails, and cloth, and all the other little necessities for the coffin; to help to dig the grave; and this evening it will be my lot to bury my dear infant's corpse, the only alternative presented between this torture and that of seeing it treated like the carcase of a dog. These, and many other bitter ingredients in my bitter cup, which I could mention, are as so many additional goads steeped in gall, that wound and pierce my already bleeding heart."

Mrs. Taylor's parents, hearing of her loss, and of an attack of fever with which she was afflicted soon after-

wards, wrote, desiring her to return to England in order to recruit her health ; but she declined entertaining their proposal, in a letter, from which the following is an extract :—

“ You seem, my dearest parents, to feed on the hope of our return ; but still you must lend me to the Lord, and trust me in his faithful hands. He has mercifully removed afflictions from our dwelling ; and the desire of our hearts, if they do not deceive us, is to be faithful unto death. You must pray, my dear papa and mamma, that we may be true missionaries, not counting our lives dear unto us, being willing to spend and be spent in the best of services, the service of Christ.”

Particular details of Mrs. Taylor's subsequent history must be sought for in her instructive “Memoir,” by her mourning partner ; but his record of the memorable day of “Negro emancipation from slavery” cannot be omitted here, as it will at once illustrate the moral power of the gospel of Christ, and the valuable labours of this excellent female missionary.

Mr. Taylor remarks, “The first of August (1838), that great day which brought freedom to so many thousands of our fellow-creatures in British Guiana, and other British colonies, conferred on them the long-wished-for privilege of being able to attend regularly on the means of instruction.

“As a preparatory measure, an evening or two before the day of freedom, the apprenticed labourers attached to one of the estates near the mission premises, and which Mr. Taylor was in the habit of visiting every

Friday evening, were addressed from the words found in 1 Samuel, xii. 23, 24, '*Moreover, as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way. Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.*' The first moments of the auspicious day were ushered in by prayer and praise: a special meeting having been convened in the school-house at the mission station. At seven o'clock the people again assembled; and after some time spent in prayer and praise, an address was delivered, founded on Nehemiah, viii. 6, '*And Ezra blessed the LORD, the great God: and all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads and worshipped the LORD with their faces to the ground.*' At eleven o'clock another public service was held, and a sermon preached, at the request of Mrs. Taylor, from Exodus xii. 42, '*It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.*' The appearance of the people was peculiarly interesting and solemn. For some minutes after the service had closed, they seemed as if unable and unwilling to rise from their seats. This state of feeling was instantly embraced by the missionary and his wife to go to each one separately, and endeavour to press home upon the conscience, by a personal appeal, the supreme happiness and importance of becoming the

‘*Lord’s* freemen.’ Not only during the time of public worship, but throughout the whole day, the greatest decorum and quietness prevailed. It was remarked, even by many who viewed the day with feelings far removed from gratulation, that they never could have believed the Negroes would be so quiet and orderly. Not a single dance was given, nor the sound of a drum heard. Their conduct surprised even those who had hoped and expected the best. All classes, indeed, seemed to be under the influence of a pleasing dream rather than that of a sober reality.

“ Many of the young females residing on the estate near the mission station embraced the opportunity now afforded them to place themselves under Mrs. Taylor’s care in the day-school. Many of the adults would have done so too ; but as such a course would have involved the neglect of domestic and positive duties, they were not allowed to follow their inclinations. They were advised to come to school early every Sabbath. The increase which thus took place in the number of scholars materially added to Mrs. Taylor’s labours ; but she would remark, when urged to curtail the time of her attendance in the school, ‘ Work while it is called to-day, for the night cometh, in which no man can work ;’ adding, ‘ I cannot expect to be about much longer ; and I do not like to give up till I am obliged.’

“ Within two weeks after the day of freedom, this ‘ night ’ came, and forced her to abandon her work. On Monday, the 13th of August,” she was seized with an attack of fever : its violence increased, till it “ seemed

actually to scorch the hand that touched her, and Mr. Taylor was constantly dashing raw rum on her head, hands, and feet. On Friday evening she gave birth to a female infant, which died almost as soon as it was born."

Happily, Mrs. Taylor recovered in a great degree from this dreadful fever; but soon after she experienced disease in another form, evident by an abscess in the leg. Her medical friend advised a voyage to Barbadoes, and a return to England. Her state of weakness, however, rendered this impracticable; but she removed to George Town, where every possible attention was paid to her, especially by the generous hospitality and unremitting kindness of Mr. and Mrs. Buttivant. Her state will, perhaps, be best understood by the following extract of a letter to her parents, dated October 29, 1838, only nine days before her lamented death:—

"I cannot walk yet; and to-morrow the doctor is going to put a seton in my leg, which rather resembles an elephant's. My side is better; the abscess appears to have almost discharged its load. My face is deadly pale, and swells very much; but Dr. C. says there is much more appearance of blood about me than there was. We are still at the Buttivants', where we receive every attention and kindness. They not only gave up their sleeping-room to us, but had it enlarged by pulling down a partition. Thus you see, my dear parents, you need not be uneasy. You must not reckon upon our coming home. If it is the will of God, we shall; if otherwise, we shall not. You must try, my dear

parents, to banish the idea for two or three years. My last loss was greatly softened; for what could an insensible mother have done with a living child? It was all in mercy, and I felt it so from the hour of its birth, for I was sensible then."

Mrs. Taylor never wrote again! The abscess in her side became worse: it was opened, but it would not heal; and she consented to take a voyage to Barbadoes, as the will of the Lord, so repeatedly urged by Dr. C. and another medical gentleman; but the undertaking was impossible. She lingered a few days longer; and thus died, at the early age of twenty six years, this devoted servant of the Lord Jesus.

In the afternoon of the day she died, Wednesday November 7, 1838, her remains were conveyed, at the request of her husband, to Leguan, and interred early next morning in the mission premises, beside the remains of her two infants, by one of the brethren from George Town. On the following Sabbath, Mr. Taylor was obliged to fulfil his ministerial duties, though with an aching heart. He preached on Rev. xiv. 13, "Blessed are the dead which die in the Lord," &c., to a truly sorrowful people, who deplored the removal of one whom they so greatly revered and loved, as a faithful missionary labourer for their spiritual welfare; and one of the planters pronounced her merited eulogy, declaring,—“I CONSIDER THE DEATH OF MRS. TAYLOR TO BE A GREAT PUBLIC LOSS!”

M I S S S M I T H.

DIED APRIL 30, 1839.

Miss Smith, a Missionary to India, connected with the Female Education Society.—Born in London.—Educated in Somersetshire.—Her juvenile Character.—Engaged as Governess in a Family.—Resides in London.—Her serious Impressions.—Her religious Character.—Further engaged as Governess.—Her religious activity.—Her progress in Piety.—Her desire for Missionary Service.—She is accepted by the Female Education Society.—She arrives at Bombay.—Labours among the Indo-Britons.—Removes to Nasik.—Is attacked by the Small-Pox.—Her Illness, Joys, and Death, described by Mrs. Stone.—Influence on her Family.

MISS MARY AUGUSTA SMITH, for some time until her death, was a missionary labourer in India, in connexion with the “Society for Promoting Female Education in the East*.” She was born in London, on

* This very excellent and important institution is far too little known among British Christians; and therefore the first three “General Regulations of the Society” are here given, to aid in making public its noble design:—

“I. The object of this Society shall be, the establishment and superintendence of schools in the East, where favourable opportunities are presented—the selection and preparation in this country of pious and well-educated persons to go out as superintendants—and the training and encouragement of subordinate native teachers.

“II. The requisite funds shall be raised, as in other institutions, by annual subscriptions, donations, and all other advisable methods.

“III In the schools connected with this Society, the end chiefly kept in view shall be, to bring the pupils to an acquaintance with Scripture truth, and to a belief in Christ as their Saviour; all other useful knowledge which circumstances may render desirable being at the same time imparted.”

The following are among the “Bye-Laws” of the Society:—

“25. Each agent, previous to her departure, shall be required to sign an

the 23d of December 1809; but while she was very young, her parents removed into the country, a considerable distance from the metropolis, and, under their eye, she was placed for education in a genteel seminary in a town in Somersetshire. Her friends perceived in her an excellent understanding, and remarkable docility of mind, from a child; but they did not consider that she possessed extraordinary talents. Parental influence and watchfulness happily governed her in early life; and its moral power, though not characterised by evangelical religion, was highly beneficial. Her regard to truth was scrupulously exact; and in this respect especially she enjoyed the utmost confidence of her

engagement, in the presence of two witnesses, binding herself, in case of her voluntarily relinquishing her situation within five years, or in case of her marriage within five years, to repay to the Committee the sum expended by them on her account, a fifth part being deducted for every year during which she shall have complied with the terms of her engagement, and remained unmarried; the said five years to be reckoned from the period of her arrival at the post of labour. She shall also bind herself to give the Committee previous notice of any such proposed change, or of any intention of marriage, that proper measures may be taken for supplying a successor. A copy of this engagement shall be furnished to the agent.

“29. A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.”

The following is from the “SUMMARY OF PROCEEDINGS DURING THE SIXTH YEAR OF THE SOCIETY’S EXISTENCE,” dated “July 1840.”

“Within the last year, twelve new labourers have been dismissed to their respective stations, viz.—Miss Holland to Smyrna; Miss Woodman to Neyoor, Travancore; Miss Puddicombe to Poonah, Bombay; Miss Tunstall and Miss Huntly to the Cape; Miss Wilson to Burdwan; Miss Macklin to Bangalore; Miss Hobbs, Miss Twiddy, and Miss Douglas to Ceylon; the two Misses Baynes to Singapore. The total number sent out since the formation of the Society is thirty-six, of whom twenty five remain in direct connexion with the Society, and two have died.”

friends: so that once, when she was grown up, one of her parents, mentioning this impression in her favour, said, "I don't think, Mary, that you ever told a falsehood in your life;" she replied, with much emphasis, and peculiar emotion, "Yes, I did once, to screen a friend from punishment; but it made me wretched for a long time."

Miss Smith, at the age of seventeen years, went from home, being engaged as a governess in a small family in a neighbouring town; and afterwards she went to reside, for about twelve months, with a pious lady in London. Previously to this event, her manners had been correctly moral: but her heart had not yielded to the gracious invitations of God in the Gospel: she had the form, but not the power of the godliness. "I have heard her say," her sister remarks, "that she never knew what true piety was, till she saw it exhibited in this lady." The amiable spirit and the scriptural sentiments of this exemplary Christian, impressed the mind of Miss Smith that religion was a divine reality, and prepared her to receive further impressions, which resulted in her conversion.

Having returned to the country, Divine Providence led her into another family, where she was brought out of darkness into the marvellous light of the Gospel of Christ. From her infancy she had attended the public worship of God; and in London she had heard the Gospel fully preached with all fidelity; but at the time it seemed to make little or no impression upon her self-righteous mind. The Bible was to her both a sealed

and neglected book, as she never studied its blessed testimony with prayer ; but now her privileges became prized, her understanding was enlightened, and she felt the sanctifying power of the Gospel, rendered effectual by the Divine Spirit, renovating her whole soul. Having, therefore, been solemnly convinced of her danger as a sinner against God, and having been led to believe on Jesus Christ for life and salvation, feeling the power of the glorious Gospel draw her heart from earthly to heavenly things, she was delightfully engaged to a serious and diligent search into the word of truth, as the means of her sanctification and consolation.

Although Miss Smith's time was much occupied in the education of three young ladies, to whom she was governess, she devoted daily many hours to her favourite pursuit, redeeming the time for sleep. She committed large portions of the Scriptures to her memory : she was able to repeat the Books of Psalms, Proverbs, Ecclesiastes, Solomon's Song, the Apostolical Epistles, and the Book of the Revelation. She had contrived also many methods of arranging texts of Scripture, to promote her own spiritual edification. Her piety, by these means, became matured : it was of a deep and solid character ; and she might emphatically be called a Bible Christian,—that sacred volume being the only visible source from which she sought daily wisdom and strength, for direction in all things regarding the performance of her various duties.

Miss Smith, having finished her engagements with her young friends, entered, in July 1830, another

family, in which she was again entrusted with the education of three young ladies. Her religious principles and character were honoured in this situation, and she had the happiness of seeing her amiable pupils, not only increase in knowledge, and make satisfactory progress in learning, but every one of them, through the Divine blessing on her instrumentality, brought to devote themselves to God, by the reception of the truth as it is in Jesus.

She now directed all her energies to the dissemination of the knowledge of those doctrines which had been so blessed to herself: she established a Sunday-school on her own plan, and she gave a weekly cottage lecture in the village—a mile and a half distant,—never allowing the inclement weather to prevent her attendance, although her constitution was far from strong. It pleased her heavenly Father to bless her labours greatly, many being thus brought to see their lost and ruined condition as sinners, and to cherish heart-felt belief in the gospel, fleeing for salvation to the Lord Jesus Christ. She was also active in visiting the sick and poor in their cottages, and in circulating religious tracts and books. “She was importunate,” her sister remarks, “at the throne of grace, never allowing anything to prevent her kneeling and making supplication to her God three times a day, after the example of the venerable prophet Daniel: besides which she walked in a sweet spirit of prayer; she enjoyed much comfort in religion, many delightful seasons, in which she felt, with overpowering consola-

tions, the gracious presence of God. The name of Jesus was peculiarly sweet to her, and in her daily walk and conversation there was a holy savour of the things of Christ. She dwelt with peculiar delight on the glorious covenant of Jehovah ; her views of the subject were deep and solid, and her meditations were particularly directed to the all-sufficiency of her Lord and Saviour."

Missions to the heathen could not fail to be subjects which would be deeply interesting to a person influenced by the principles of the gospel as was Miss Smith. A Christian friend, a respected minister, about this time informed her of the recent establishment of the "Society for Promoting Female Education in the East." Her mind dwelt much upon the arrangements of Divine Providence in favour of the degraded females in India. She was now especially led to earnest prayer frequently for the heathen ; and many times in secret did she entreat the Lord, if it were his holy will, to open the way for her to put in practice the purpose she had now most fully at heart,—that of consecrating herself more entirely to His service, by becoming a missionary. It pleased the Lord to hear her prayer in this matter, and to grant her request. "She offered herself as a candidate to the Female Education Society ; she was accepted by the committee ; and, in July 1838, she forgot her own people and her father's house, that she might more unreservedly devote herself among the natives of India, in the service of God and Saviour."

Miss Smith arrived at Bombay on the 13th of

November. Nasik was fixed on as the place to which she was to proceed in her appointed labour; but in consequence of unforeseen circumstances, it was arranged, that for a time at least, she should remain at Bombay. She was, therefore, received into the family of a Christian minister, with whom she laboured among the Indo-Britons; at the same time she continued studying the Marathee language. She remained at Bombay a few months, and then proceeded to Nasik, to aid Mrs. Stone, wife of the American Missionary, in the schools established there. Immediately on her arrival, she commenced her labours among the young; in which she found great delight, hoping to see, at an early period, some divine fruits from her endeavours.

Miss Smith's sojourn at Nasik, however, was very short: it was the Lord's will to dispense with her cheerful services in his cause, removing her from this selected station in the church on the earth, to the abodes of blessedness in heaven. The small-pox had already carried off some of her young charge, and she knew of the disease, but felt no alarm, as she had been vaccinated. She was, nevertheless, soon attacked by that dreadful disorder, and her illness was unhappily fatal, terminating her engagements with this world in the short space of a week. During part of the time her mind wandered in delirium, through the prevalence of the fever: however, in her lucid moments, she expressed herself as quite happy through faith in the promises of God in Christ Jesus, her hope and confidence, the fruit

of the Spirit, being strong in the Lord. But her state of mind in her last days, and the estimate of her character in relation to her missionary labours, will be best understood from the following account given in a letter from Mrs. Stone, wife of the Rev. C. C. Stone, American Missionary at Nasik, to the wife of the Rev. G. Candy at Bombay :—

“ *May 1, 1839.*—Knowing your Christian attachment to, and the deep interest you have taken in the welfare of, our highly esteemed, greatly beloved, and now lamented sister, Miss Smith, I feel it to be my Christian duty, however painful, to give you some account of her, since her arrival in Nasik, until her sudden transit from this vale of tears, this dark world of sin and sorrow, to the world of light, life, and bliss in presence of God and of the Lamb. Her sojourn among us was short, but sufficiently long to make us feel the loss we and the Nasik Female Schools have to sustain by her death. I was much pleased with the humble and ardent piety and devotedness in the cause of our blessed Lord and Master which she uniformly evinced, and felt that I had great cause for gratitude to you for sending a helper of so excellent a spirit and so much promise, to share with me in the arduous duties, trials, and joys, in the female department of labour in this mission. The field seemed already white for the harvest: but, alas! how soon are our fondest hopes and most sanguine anticipations blasted! God has, in a mysterious providence, seen fit to remove our beloved sister from her labours in the church militant, to the

higher employments and purer joys of the church triumphant. He can and will carry on his purposes of mercy among the nations of the earth by such instruments as shall abase the pride of man, and make it manifest that all the glory and excellency of the work redound to Him. How easily He can dispense with any of our labours, and still carry on His work of converting His heathen people without us!

“From the time of Miss Smith’s arrival at Nasik until her last illness, she often spoke of having much less head-ache, and feeling better otherwise, than while in Bombay, and said she thought the Nasik climate would agree with her better. On Monday, the 9th of April, Miss Smith took charge of the education of the boarding girls, which was a very great relief to me, and enabled me to devote more time to the Marathee school and native females. From that time to the 21st, she continued to instruct them almost entirely herself. Thursday evening, the 18th, when she got into her palankeen to go out to take the air, the hamals were taking it up, she at the same time attempting to shut the door, and leaning upon one side of the palankeen, it rolled over, and she fell from it on the pavement, which quite stunned her for a few moments. She soon recovered herself, however, and was helped up stairs, and laid on her couch. She suffered a good deal that night, and the next day a good deal from head-ache, and scarcely had recovered from the shock, before she was taken with the small-pox. She did not, however, suppose she was attacked with this disease, until it made its appearance

in eruptions on her hands, face, &c. On Tuesday, the 23rd ult., the assistant apothecary was called in, and he said she would have it very slightly; indeed he thought she would suffer very little from it. Every thing went on favourably as we could wish until Friday, the 26th. The usual remedies were duly administered, and she was very comfortable: but on Friday noon her symptoms assumed a less favourable appearance: her head was greatly affected, and her mind became wandering. We sent for the apothecary; who came and ordered five dozen of leeches to be applied to her temples, which seemed to afford her relief. She had, however, before this complained of a wandering state of mind; but it was not perceptible to me. I often conversed with her about her situation, and she always expressed herself as resigned to the will of God in her severe affliction; and said, she believed it was sent upon her for her good, and, if rightly improved, would work out the peaceable fruits of righteousness. This day, in her lucid moments, I spoke to her of her situation, and inquired of her if God, in his righteous providence, should see fit to take her away in this sickness, if she had any fear of death? She said, 'O, no! not the least.' Her hope and confidence were strong in the Lord. I asked her if she would like me to read a portion of Scripture and pray with her: she said, 'Yes!' and selected the lv. chapter of Isaiah. I read it, and she spoke of the comforts of the gospel, and the promises therein contained, as being very precious to her. After prayer she seemed much more composed

and calm in her mind. In the course of the day, she said to me, 'I understand the mysteries of providence in regard to these afflictions, and I have understood them from the beginning;' referring, I supposed, to her fall from the palankeen. I said to her, what do you understand by them? Will you not tell me? 'Yes,' she said, 'I will tell you and Mr. Stone: but I cannot tell you now. I will tell you bye and bye.' I inquired of her again respecting this subject; but she said she could not tell me. She was very anxious that Mr. Stone and I should remain in her room with her, and could not bear to have me away from her a moment; and said she wanted 'to have only those about her, who had a Christian mind.' I was with her the greater part of the day, as much as my other duties would allow. Even after this I conversed with her frequently, when her mind was clear, upon the subject of death, of the comforts, and precious promises of the gospel to the humble and believing soul, and she ever seemed to receive great consolation in these promises.

"Sabbath evening she appeared quite comfortable, and sat up in her chair by the window to breathe the fresh invigorating air. Her mind was then quite clear: I asked her if the Saviour was still precious to her, and if she could commit the keeping of her soul to Him? 'Oh yes!' she replied, 'I have great comfort and consolation in Him.' I asked her which would be her preference, to die and go to the Saviour, where she should be for ever happy, and where she would be free from sin, or recover! She said she had a desire to

recover, that she might do good to the boarding-girls, in whom she took great interest. I told her we had special prayers in our church for her, and that we also remembered her in our family and private devotions. She seemed to have been quite lost for some time, and was surprised to hear me speak of its being Sunday. She complained much of her mind wandering, and that she could not fix it upon the Saviour, or any other object as she desired; yet she was happy and peaceful.

“Yesterday about noon, I went into her room, and said to her, ‘How do you now feel?’ ‘Oh,’ she said, ‘I feel much better; the girls have been singing some sweet precious hymns, and I am so happy, my dear Mrs. Stone. I cannot tell you how happy I feel. Jesus! how precious is He to my soul! Oh, what comfort and consolation do I find in Him!’ ‘Yes,’ I said, ‘He is indeed a very precious Saviour, and your faith and hope are so strong in Him, that if even death itself should come, you would fear no evil!’ ‘Oh, no!’ she replied. I then spoke to her of the joys of the eternal world, and the unspeakable happiness and blessedness of those who enter there, where they will sing, *Glory, and honour, and praise to Him who sitteth upon the throne, and to the Lamb, for ever and ever!* Her soul seemed to be elevated above the world, and her mouth was full of the praise of her Redeemer; and she said to me, ‘Dear Mrs. Stone, do pray for me.’ I did so: she seemed to enjoy the season much. In the course of the afternoon, she held up her hands, and looking at them, said to me, ‘My dear Mrs. Stone, did

not the doctor say, in two days more, by the blessing of God, these hands will look much better, and the swelling will have gone down?' I said, 'Yes, he said so: and we hope this will be the case.' She appeared much better during the afternoon, took the congie and other nourishment with much better relish than she had done for some days, so that I felt quite encouraged about her. But about sunset the fever returned, her mind became wandering, and she was heard to be talking about her parents, brothers, and sisters, &c.; after which she uttered a short prayer, and closed with saying, 'Glory be to the Father, and to the Son, and to the Holy Ghost—Amen;' which were her last words she was heard to utter. She remained in a state of insensibility, until she expired without a struggle, at half-past nine o'clock! Our great and unexpected loss is her great and unspeakable gain; as she is now gone where she is singing with the happy there around the throne of God!"

Miss Smith's labours in the church of Christ on earth, compared with those of many others, were but very inconsiderable; her missionary career was painfully short; and her mortal course was closed in a manner altogether anticipated. Such was, however, the wise and holy appointment of her heavenly Father. But her friends have this satisfaction, that she lived to good purpose after she became a decided Christian. Her several pupils, who were privileged to enjoy her diligent care in her native land, have reason to bless God for her instructions, her example, and her prayers.

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THE END.

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