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MEMOIRS

OF

CHRISTIAN MISSIONARIES;

WITH AN ESSAY ON

THE EXTENSION OF THE MISSIONARY SPIRIT

BY THE

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"Preach the Gospel to every creature."—MARK xvi. 15

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ON THE

EXTENSION OF THE MISSIONARY SPIRIT.

THE ground or warrant on which the Missionary enterprise rests, is to be found in the last commission which our Lord gave to his Apostles,—“Go ye into all the world, and preach the Gospel to every creature.” In fulfilment of this command, the Church of Christ has in every age felt and acknowledged it to be her incumbent duty to send forth messengers into heathen lands, to announce the glad tidings of salvation through the grace and mercy of the Crucified Redeemer. And although the obligation to promote the cause of Missions has never been openly denied by any section of the Church, the energy and activity with which it has been carried into operation has been widely different at different periods. It is scarcely possible to peruse attentively the history of Christianity, without being struck with the variety which has obtained in the views and feelings of professing Christians in reference to the cause of Missions. Amid all this apparent diversity, however, one peculiarity may be uniformly observed,—that, in

proportion to the intensity of the power with which the vital doctrines of the Christian system are found to operate, whether in Churches or individuals, is the anxiety to diffuse the knowledge of these doctrines among those who are ignorant of them.

It is on this principle that every Christian is necessarily a friend of Missions. He has experienced the blessedness, the peace and joy, connected with believing, and he longs and prays that all may be made partakers of the same precious grace. No sooner has the mind been enlightened to a cordial belief of the truth as it is in Jesus, and the heart awakened to the experience of its power, than a principle of holy benevolence is summoned into exercise. Andrew is called of the Redeemer, and he hastens to invite his brother Simon to share in the same glorious privileges which he has obtained. "I have found the Messiah," is the joyful exclamation of this converted Jew, and he recommends the precious treasure to his unconverted brother. This is the true missionary spirit, the spirit of enlarged Christian benevolence. Many are the counterfeit imitations which are every day to be met with in the world, approximating more or less in resemblance to this heaven-born affection, but pure and lovely as its great original, it knows no dwelling upon earth, save in the bosom of the pious and humble disciple of that religion which not only commands but inwardly constrains us to do good to all men as we have opportunity.

Whenever we look around us in the world, we behold the members of that great family to which we belong, all bearing more or less the impress of that melancholy change which sin hath wrought upon the soul. The

whole world we inhabit is lying in wickedness; all is barrenness and desolation. The curse of God hath gone over the length and the breadth of our earth, and little or nothing remains of that moral order and beauty and harmony which once characterized this fair portion of the universe. It is cursed in its productions, for briars and thorns must it bear; it is cursed in its inhabitants, for cursed is every one that continueth not in all things that are written in the book of the law to do them; it is cursed, in short, in its every circumstance and relation. The laws and the processes of nature, it is true, still preserve their wonted regularity; the sun still arises, and the rain descends; but man, ungrateful man, recognises not the inexhaustible fountain whence all his blessings flow. This scene of moral desolation and deformity is deeply affecting to the heart of every true Christian. It reminds him that he, too, was once a child of wrath even as others; and while his grateful thanksgiving ascends to heaven for the distinguishing mercy of his reconciled Father, his earnest desire and prayer for the whole human race, whom he now recognises as his brethren, is, that they all may be saved.

The accomplishment of this magnificent design—the salvation of a lost world—calls forth the unwearied exertions and persevering prayers of all who are actuated by the pure benevolence of the Gospel. To preach among the heathen the unsearchable riches of Christ, is the delightful employment reserved for those men of God, who count not their lives dear unto themselves, so that they may win souls to Christ, and extend the boundaries of his kingdom. It is impossible to deny our mead of praise to a Clarkson and a Howard; but

what shall we say of those nobler, and purer, and more devoted benefactors of our species—the Eliots, and Careys, and Martyns, of the missionary cause? They need not the approbation of men—their reward is on high; but we know not finer exemplifications than these of the pure, and lofty, and powerful benevolence of the Christian faith. Under its gracious influence, their minds were habitually elevated to the contemplation of objects the most sublime and ennobling, their hearts were set upon the fulfilment of a design the most exalted and heavenly, and their whole energies, intellectual and moral, were dedicated to the service and the glory of their Lord and Master.

The office of a minister of Christ is a high and honourable one, but that of an ambassador to the heathen is, if possible, still higher and more honourable. It is to occupy the foremost place in the contest with the powers of darkness, and he who is called to such a station must expect to encounter hardships and trials of a peculiar kind. But the very circumstance that he has chosen to himself a post of difficulty and danger, shows that he has counted the cost, and is fully prepared to endure hardness as a good soldier of Jesus Christ. So deep is his impression of the value and importance of divine truth, so vivid is his own experience of its influence and power in enlightening, sanctifying, and comforting the soul, that he counts no labour too great to be undergone, if by any means he may be instrumental in dispelling the darkness of ignorance, and superstition, and debasing idolatry, which prevails upon the earth. To engage in this glorious work, is the fondest, the most ardent desire of his soul. “To deny me this,” said an

excellent and truly devoted American missionary, before embarking for the scene of his labours, "would be to deprive me of the greatest happiness which in this world I can possibly enjoy. I would rather be a missionary of the Cross, than a king on a throne. Let the men of this world possess its glittering toys; let the miser grasp his cankered gold, let the voluptuary enjoy his sordid pleasures, let the ambitious ascend the pinnacle of earthly honour; but let me enjoy the sweet satisfaction of directing the poor Pagans to the Lamb of God. I court no greater good; I desire no greater joy; I ask no greater honour. To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die; and in Burmah would I be buried."

These words convey a most beautiful and impressive exhibition of the missionary spirit, impelling the Christian to forsake his country, his friends, his worldly all, and to go forth suffering all hardships, encountering all difficulties, and cheerfully hazarding even life itself, at the bidding of his Lord. His object is one—the advancement of his Master's cause; and for the promotion of this one object he lives, he labours, and he dies. And whence such Christian heroism, such self-devotion as this? The answer is plain. It is simply because the doctrines of the Cross have acquired such an ascendancy over his mind and heart, that it has become with him a paramount, an all-engrossing desire to "preach the Gospel to every creature." And it is in proportion as the saving influence of divine truth is felt by any man that he longs and prays for the communication of that truth to the uttermost ends of the earth.

If these remarks be sound, it must follow as a natural

consequence, that if we are sincerely desirous to promote the extension of the missionary spirit, and to lead our fellow-countrymen to lend their energies, their prayers, their substance, to the advancement of the great and good cause, we must obviously direct our whole efforts towards raising the standard of Christian principle and feeling among the people of our land. It is not enough for the diffusion of a more intense interest in the cause of Missions, that the mere profession of Christianity be widely prevalent; there must be a strong, deep-seated, experimental feeling of the power of Christianity as an operating principle in the soul, before a Church, or even an individual, will be led to make those self-denying sacrifices which the Redeemer so often requires of his true believing followers. Christians are called to the exalted honour of being fellow-workers with him in the salvation of a ruined world, and if once they are awakened to a true realizing view of this their high and holy calling, will they content themselves with giving out of their abundance a paltry donation, or with uttering a cold formal prayer that Christ's kingdom may come? Ah, no! They themselves have experienced the blessed transition from death unto life; they feel that once they were darkness, but now they are light in the Lord; and having tasted and seen that the Lord is gracious, their contributions, their prayers, their influence, are the outward expression of the intense spiritual feeling by which they are prompted. There is a correspondence, therefore, between the outward act and the inward principle. If the latter be feeble and inoperative, the former will partake of a similar aspect. The contributions to the missionary fund will be dolled out with a niggardly hand,

the prayers for the success of the missionary enterprise will be formal and infrequent, and all interest in the glorious cause will speedily languish and die. Such is the blighting influence upon missionary efforts of a low state of spiritual feeling wherever it is found, whether in individual believers or Christian Churches. Indifference to the truth, and indifference to the diffusion of the truth, invariably accompany each other; and it is not until both ministers and people have been quickened to a more lively and fruitful state of piety, that we can expect the missionary spirit to be displayed with becoming vigour and intensity in the Churches of Britain. Religion must become a powerful, an all-pervading principle in the hearts and in the lives of professing Christians. "The wildest enthusiasm," as Dr Paley well remarks, "is more rational in religion than indifference." If the Christian seeks to be conformed to his Saviour's image, one feature especially will start out every day into bolder relief—his love to souls; and the strength or weakness of this quality forms a faithful index to the actual condition of the spiritual man. Accordingly, it is uniformly found, that wherever a revival of religion has taken place, Christians have been roused to a greater anxiety than they have ever before felt for the extension of the gospel both at home and abroad. They are intensely desirous to communicate to others those blessed truths which they feel so vividly to be the power of God and the wisdom of God for their own salvation.

To promote the extension of the missionary spirit, the ministers and members of our Churches must be awakened to a deeper and more realizing sense of the living power of religion in their own personal experience. Let

prayer ascend continually to God for the influences of his grace, that such a blessed result may be speedily and extensively manifested. Were a spirit of prayer, not formal, unmeaning prayer, but holy wrestling with God, more prevalent in Christian congregations and families the heart would be touched with a lively concern for the glory of the Redeemer, and the salvation of souls. Each one would feel, in somewhat of its true meaning and importance, the petition—brief, but full of interest to the believer—“Thy kingdom come.” The men of prayer are the greatest friends of missions. To them the faithful, laborious missionary owes a debt of the deepest gratitude; for, in answer to their prayers, he receives that comfort, and support, and success, which so often refresh and encourage him in his work. It is impossible to estimate too highly the importance of prayer in promoting the success of the missionary cause, and in urging forward the extension of the missionary spirit. In a matter which is so entirely dependent upon the blessing of God, prayer cannot be abandoned, or even partially restrained, without the most serious guilt being incurred by the professed child of God.

And to prayer ought to be added a spirit of faith—of faith in the ultimate triumph of the Gospel on the earth. If the express promise hath been given, that the Son of God shall have “the heathen for his inheritance, and the uttermost parts of the earth for his possession,” why should we be slow of heart to believe? We too often calculate the disparity between the means and the end; and we speak and think, and even act, as if the Spirit of the Lord were straitened. In cherishing such an unbelieving frame of mind, we are doing what we can to

prevent the success of the missionary enterprise, and to limit the effusion of the Holy Spirit. It ought never to be forgotten that the promise of God standeth sure, and that the means which we employ for the accomplishment of the promise are such as God himself hath appointed. To distrust him, then, is as unreasonable as it is sinful. He hath declared that "the earth shall be filled with the knowledge of the Lord," and that "all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." To the accomplishment of this, all the events and arrangements of Providence have been, and still are, gradually tending. The revolutions of empires, the overthrow of dynasties and kingdoms, the rapid advancement of society, the manifold discoveries of the sciences and arts,—all the changes and endless shiftings which we every day witness in the opinions and the actions of men, are evidently hastening on that glorious time when "He shall come whose right it is to rule," and "the government shall be upon His shoulder."

That a spirit of faith and prayer may be widely diffused, and that thus the missionary spirit may be powerfully awakened, and kept alive, it is not only necessary that Christians should strive to aim at a higher standard of personal piety, but ministers should frequently, in the course of their ordinary ministrations, dwell upon the subject of Missions. The extension, and the ultimate establishment of the Messiah's kingdom, occupies so prominent a place both in the Old and New Testaments, and it is so interwoven with the whole doctrines of the Christian scheme, that it ought to be a theme often and forcibly urged upon the attention of the hearers of the

Gospel. Let them be reminded, that the religion of Christ is destined to reach from sea to sea, and that it is the duty and the privilege of every follower of Christ to exert himself to the utmost for the attainment of this blessed consummation. Let them be warned that theirs is a solemn responsibility in connexion with this great event, and that if they decline to aid, by their substance and their prayers, in sending the Gospel to the dark places of the earth, they are setting at nought their Saviour's last command, and doing what in them lies to defeat the glorious purpose for which he died. Were the claims of the missionary cause thus strongly urged, not at stated times merely, but urged frequently, nay, habitually, as naturally rising out of almost every view which can be taken of the doctrines of Christianity, the minds of the people would become familiar to the duty of supporting Missions, as equally powerful in its obligation with the ordinary duties of the Christian life. It would be seen and felt to be binding, not at particular and seldom-recurring periods only, but at all times, and in all circumstances. The zeal of the supporters of Missions would then rival in force and efficiency the zeal of the devoted missionary himself. And the reflex influence of such a spirit upon the character and experience of the Christians by whom it was imbibed, would be powerful and well marked. In proportion as they sought to impart the Gospel to others, they themselves would feel its salutary and sanctifying power.

MEMOIRS
OF
CHRISTIAN MISSIONARIES.

CHRISTIAN MISSIONARIES.

HENRY MARTYN.

HENRY MARTYN was born at Truro, in the county of Cornwall, in England, on the 18th of February 1781. His father had originally followed the humble occupation of a miner, but by diligent attention to the acquisition of knowledge, he rose from a state of poverty and depression to one of comparative ease and comfort, having been admitted as chief clerk to a merchant in Truro. Henry's education was commenced in his eighth year, at the grammar school of the town, and his progress appears to have been satisfactory both to his master and his parents. His dispositions at this early period of his life are represented to have been of a very amiable cast, tender and affectionate, mild and pliant.

After having remained at school till he was between fourteen and fifteen years of age, he was induced to become a candidate, in the autumn of 1795, for a vacant scholarship at Corpus Christi College, Oxford. In the competition, however, he was unsuccessful; and in after life he adverted to his disappointment as having originated in the wise arrangements of his heavenly Father, who had thereby altered the whole aspect of

his future history. After this repulse, Henry returned home, and continued at school for two years longer. At the end of that time he entered St John's College, Cambridge, where he studied with the utmost ardour and perseverance. Providentially for his spiritual improvement he had the privilege of the conversation and company of a religious friend at college, besides enjoying the tender counsels and admonitions of a sister in Cornwall, who was a Christian of a meek, heavenly, and affectionate spirit. To the latter, particularly, he was indebted for much instruction in that knowledge which alone, by the blessing of the Spirit, "maketh wise unto salvation." In speaking of her frequent conversations with him on spiritual matters, he thus expresses himself:—"I went home this summer, and was frequently addressed by my dear sister on the subject of religion; but the sound of the Gospel conveyed in the admonition of a sister, was grating to my ears." The first result of her tender exhortations and earnest endeavours was very discouraging; a violent conflict took place in her brother's mind, between his conviction of the truth of what she urged and his love of the world; and for the present, the latter prevailed: yet pious sisters, similarly circumstanced, may learn from this case not merely their duty, but from the final result, the success they may anticipate from the faithful discharge of it.—"I think," he observes, when afterwards reviewing this period with a spirit truly broken and contrite, "I do not remember a time in which the wickedness of my heart rose to a greater height, than during my stay at home. The consummate selfishness and exquisite irritability of my mind were displayed in rage, malice, and

envy, in pride and vainglory, and contempt of all; in the harshest language to my sister, and even to my father, if he happened to differ from my mind and will: O what an example of patience and mildness was he! I love to think of his excellent qualities, and it is frequently the anguish of my heart, that I ever could be base and wicked enough to pain him by the slightest neglect. O my God and Father, why is not my heart doubly agonized at the remembrance of all my great transgressions against Thee ever since I have known Thee as such! I left my sister and father in October, and him I saw no more. I promised my sister that I would read the Bible for myself, but on being settled at college, Newton engaged all my thoughts."

Henry's residence at college for more than two years was productive of much improvement in scientific knowledge, but he still remained ignorant of those truths which are infinitely superior in value to all the learning of the schools. At length, however, in the providence of God, his mind became deeply impressed with a sense of the importance of religion. The event which seems to have been instrumental in arousing him from his melancholy indifference on this vitally important subject was his father's death. On first receiving the heart-rending intelligence he was almost inconsolable. His studies were for a time forgotten, in the anguish of his heart. He began to read his Bible, but still he felt it rather to be a duty suitable to the solemn occasion, than a source of relief from the poignancy of his sorrow. The Holy Spirit, however, was secretly and insensibly commencing the good work of grace in Henry's soul. First he read, then he inquired, then he prayed. "But though I

prayed for pardon," says he, "I had little sense of my own sinfulness." Prayer was to him more a duty than a craving necessity. He had not yet experienced, in any degree, the plague of his own heart. He still imagined that all was well with him, nay, he candidly confesses, "I began to consider myself a religious man." How earnestly and indefatigably does the great enemy of souls endeavour to defeat the benevolent workings of the Spirit of God! "The strong man armed" was striving to keep possession of his palace, but there had already come One stronger than he, who was about to dislodge him, and to convert that heart which had too long been the abode of Satan, into a habitation of God through the Spirit. In the midst of this inward struggle, young Martyn was called to engage in the public exercises of the university, and while he applied himself with ardour to his mathematical studies, he strenuously watched against the absorbing influence of secular pursuits. Accordingly we find him in after-life looking back upon this period of his spiritual history, and acknowledging with gratitude that "the mercy of God prevented the extinction of that spark of grace which his Spirit had kindled."

It was very pleasing to his sister to perceive from his letters, that a decided change had taken place in Henry's views and feelings in regard to divine things. He still continued to exert himself with as much ardour as formerly in his studies at college, but the spirit from which he now acted was essentially different. He no longer counted secular knowledge the only, or even the chief object of pursuit; and though not yet twenty years of age, he succeeded in carrying off the highest academical

honours. His remark on the occasion shows the moderate view which he took of all earthly blessings : “ I obtained my highest wishes,” he said, “ but was surprised to find I had grasped a shadow.” And yet, with such subdued feelings, he did not relax in his perseverance to attain an acquaintance with the most important departments of human learning ; nay, so great was his diligence, that by his fellow-students he was designated “ the man who had not lost an hour.” Christians have the strongest of all motives to be industrious ; time acquires with them a peculiar value, as hurrying them onward to that solemn day when “ we must each one of us give an account of himself to God.”

After having made a short visit to his friends in Cornwall, Henry returned again to Cambridge, where he studied so assiduously, that in a short time he obtained a fellowship in St John’s College. Shortly before this, he had become personally acquainted with the Rev. Mr Simeon, to whose pious and affectionate instructions he, in common with multitudes, felt that he owed much. It was in consequence of a remark made by this honoured servant of Christ, in reference to the benefit which had accrued from the labours of Dr Carey in India, that Martyn was first led to think of dedicating himself to the missionary cause. This resolution was soon after confirmed by reading the life and labours of David Brainerd, whose ardent piety and apostolic exertions excited in the mind of the youthful Martyn a strong desire to imitate his example. At length, after serious consideration of the subject in all its bearings, and earnest prayer to the Almighty for his direction, he offered himself as a missionary to the Church Missionary So-

ciety, then called the Society for Missions to Africa and the East. His feelings at this important crisis in his history may be drawn from the following extract of a letter, addressed at the time to his youngest sister:—

“I received your letter yesterday, and thank God for the concern you manifest for my spiritual welfare. O that we may love each other more and more in the Lord! The passages you bring from the Word of God were appropriate to my case, particularly those from the first Epistle of St Peter, and that to the Ephesians, though I do not seem to have given you a right view of my state. The dejection I sometimes labour under seems not to arise from doubts of my acceptance with God, though it tends to produce them; nor from desponding views of my own backwardness in the divine life, for I am more prone to self-dependence and conceit, but from the prospect of the *difficulties I have to encounter in the whole of my future life*. The thought that I must be unceasingly employed in the same kind of work amongst poor ignorant people, is what my proud spirit revolts at. To be obliged to submit to a thousand uncomfortable things that must happen to me, whether as a minister or a missionary, is what the flesh cannot endure. At these times I feel neither love to God nor man; and, in proportion as these graces of the Spirit languish, my besetting sins—pride, and discontent, and unwillingness for every duty, make me miserable. You will best enter into my views by considering those texts which serve to recall me to a right aspect of things. I have not that coldness in prayer you would expect, but generally find myself strengthened in faith and humility and love after it; but the impression is so short. I am

at this time enabled to give myself, body, soul, and spirit, to God, and perceive it to be my most reasonable service. How it may be when the *trial comes*, I know not, yet I will trust and not be afraid. In order to *do* His will cheerfully, I want love for the souls of men to *suffer* it—I want humility—let these be the subjects of your supplications for me. I am thankful to God that you are so free from anxiety and care: we cannot but with praise acknowledge his goodness. What does it signify whether we be rich or poor, if we are sons of God? How unconscious are they of their real greatness, and will be so till they find themselves in glory! When we contemplate our everlasting inheritance, it seems too good to be true; yet it is no more than is due to the blood of God manifest in the flesh.”

In the following year, Mr Martyn received ordination to the office of the holy ministry, and commenced the exercise of his pastoral functions, as curate of Mr Simeon, in the church of the Holy Trinity in Cambridge, undertaking likewise the charge of the parish of Lolworth, a small village at no great distance from the university. At this place, in the very outset of his ministry, an incident occurred which seems to have made a deep impression upon his mind. An old man, who had been one of his auditors, walked by the side of his horse for a considerable time, warning him to reflect, that if any souls perished through his neglect, their blood would be required at his hand. He exhorted him to show his hearers that they were perishing sinners, to be much engaged in secret prayer, and to labour after an entire departure from himself to Christ. “From what he said on the last head,” observes Mr Martyn, “it was clear

that I had but little experience ; but I lifted my heart afterwards to the Lord, that I might be fully instructed in righteousness." So meekly and thankfully did this young minister listen to the affectionate counsel of an old disciple.

In the early part of the year 1804, Mr Martyn's prospects of going abroad as a missionary were apparently in danger of being frustrated, in consequence of the unexpected loss of his little patrimony. This was to his mind the more distressing, as it rendered his younger sister entirely dependent upon him ; and he could not bear the thought of leaving her in actual distress when he himself, by remaining in England, might alleviate or remove it. In these circumstances, he resolved to consult some of his friends, and set out for that purpose to London. Exertions were in consequence made to procure for him a chaplainship to the East India Company, but in vain, and he returned to resume his ministerial labours at Cambridge, resigned to the will of God, and ambitious only to discharge present duty with fidelity, " casting all his care" upon the Lord, knowing well that " He cared for him."

In the interval which passed between the months of February and June, he was found earnestly labouring in the service of his divine Master. He preached animating and awakening discourses ; he excited societies of private Christians to " watch, quit themselves as men, and be strong ;" he visited many of the poor, the afflicted, and the dying ; he warned numbers of the careless and profligate,—in a word, he did the work of an evangelist. Often did he redeem time from study, from recreation, and from the intercourse of friends, that, like his Re-

deemer, he might enter the abodes of misery, either to arouse the unthinking slumberer, or to administer consolation to the dejected penitent. Many an hour did he pass in an hospital or an alms-house; and often, after a day of labour and fatigue, when wearied almost to an extremity of endurance, he would read and pray with the servant who had the care of his rooms, thus making it his meat and drink, his rest as well as his labour, to do the will of his heavenly Father, in conformity to the example of Christ,—

—— “ His care was fixed
To fill his odorous lamp with deeds of light,
And hope that reaps not shame.”

In a short time, the prospect seemed to open up to him of obtaining what had been the anxious wish of his friends—a chaplainship in the service of the East India Company. Fully encouraged to expect that he would not in this case be disappointed, he set out for Cornwall on a visit to his friends. While there, he frequently preached, and both his sisters heard him—the younger with delight, and the elder with every appearance of being seriously impressed. “ I found,” said he, referring to the latter, “ that she had been deeply affected, and from her conversation I received great satisfaction. In the evening I walked by the water-side till late, having my heart full of praise to God for having given me such hopes of my sisters.” At length, after having withstood the most earnest entreaties of his friends to remain in England, he began to make preparations for finally leaving his native shore. To one possessed of such tender sensibilities as Henry Martyn, it was a trial of extreme severity to bid a long, and, in all probability,

a final farewell to his country and his friends. But on this, as indeed on every former occasion in his life, he felt that the principles and motives of Christianity are sufficient to triumph over the strongest feelings and the tenderest affections of the human heart. Some months, however, elapsed between the last visit which he paid to his friends and his final departure from England. This intervening period he spent in his ministerial labours at Cambridge. At length the hour arrived when he was summoned to embark for India. His feelings on this occasion he thus describes in a letter to his favourite sister, who could so well sympathize with him in all his spiritual anxieties:—

“I rejoice to say, that I never had so clear a conviction of my call as at present, as far as respects the inward impression. Never did I see so much the exceeding excellency, and glory, and sweetness of the work, nor had so much the favourable testimony of my own conscience, nor perceived so plainly the smile of God. I am constrained to say, What am I, or what is my father’s house, that I should be made willing?—what am I, that I should be so happy, so honoured?” In his Journal, likewise, he expresses himself to the same effect:—“I felt more persuaded of my call than ever; there was scarcely the shadow of a doubt left. Rejoice, O my soul, thou shalt be the servant of God in this life and in the next, for all the boundless ages of eternity.”

On the 8th of July, Mr Martyn left London for Portsmouth; and such was the acuteness of his feelings during this journey, that he fainted, and fell into a convulsion fit at the inn where he slept on the road, a

painful intimation to those friends who were with him, of the poignancy of the grief which he endeavoured as much as possible to repress and conceal. The next morning, however, he was sufficiently recovered to proceed, and was much refreshed in his spirits at the sight of many of his brethren at Portsmouth, who had come (several from a considerable distance) that they might affectionately accompany him to the ship. Among these was one whose presence afforded him an unexpected happiness. "To be obliged to give up all hopes of your accompanying me to Portsmouth," he had written a short time before to Mr Simeon, "is a greater disappointment than I can well describe. Having been led to expect it, I seem to experience a painful privation. However, you will not now have the pain of observing in your brother a conversation and spirit unsuitable to the important work on which he is going. Yet this I believe, that though I have little affection towards heavenly things, I have less towards every thing earthly." From Mr Simeon he learnt, to his exceeding comfort, that his flock at Cambridge intended on the day of his departure, as far as it could be ascertained, to give themselves up to fasting and prayer; and at his hands he received, with peculiar gratification, a silver compass, sent by them as a memorial of their unfeigned affection.

In setting sail, he thus describes his feelings in a letter to Mr Simeon:—"It was a very painful moment to me when I awoke in the morning after you left us, and found the fleet actually sailing down the Channel. Though it was what I had anxiously been looking forward to so long, yet the consideration of

being parted for ever from my friends almost overcame me. My feelings were those of a man who should suddenly be told, that every friend he had in the world was dead. It was only by prayer for them that I could be comforted; and this was indeed a refreshment to my soul, because, by meeting them at the throne of grace, I seemed again to be in their society."

Unexpectedly, the vessel was forced to put back to Falmouth, where Mr Martyn had an opportunity of spending three weeks with his friends; after which he again embarked, and in a short time the shores of England disappeared from his view. During the voyage, he employed himself partly in study, and partly in labouring to promote the spiritual interests both of the sailors and soldiers on board ship. On reaching the Cape, the following beautiful passage occurs in his Journal:—

"*January 30.*—Rose at five, and began to ascend Table Mountain at six, with S—— and M——. I went on chiefly alone. I thought of the Christian life—what uphill work it is; and yet there are streams flowing down from the top, just as there was water coming down by the Kloof, by which we ascended. Towards the top it was very steep; but the hope of being soon at the summit encouraged me to ascend very lightly. As the Kloof opened, a beautiful flame-coloured flower appeared in a little green hollow, waving in the breeze. It seemed to be an emblem of the beauty and peacefulness of heaven, as it shall open upon the weary soul, when its journey is finished, and the struggles of the death-bed are over. We walked up and down the whole length, which might be between two and three

miles ; and one might be said to look round the world from this promontory. I felt a solemn awe at the grand prospect, from which there was neither noise nor small objects to draw off my attention. I reflected, especially when looking at the immense expanse of sea on the east, which was to carry me to India, on the certainty that the name of Christ should at some period resound from shore to shore. I felt commanded to wait in silence, and see how God would bring his promises to pass. We began to descend at half-past two. Whilst sitting to rest myself, towards night, I began to reflect with death-like despondency on my friendless condition. Not that I wanted any of the comforts of life, but I wanted those kind friends who loved me, and in whose company I used to find such delights after my fatigues. And then, remembering that I should never see them more, I felt one of those keen pangs of misery that occasionally shoot across my heart. It seemed like a dream, that I had actually undergone banishment from them for life ; or rather like a dream, that I had ever hoped to share the enjoyments of social life. But, at this time, I solemnly renewed my self-dedication to God, praying that for his service I might receive grace to spend my days in continued suffering, and separation from all I held most dear in this life—for ever. Amen. How vain and transitory are those pleasures which the worldliness of my heart will ever be magnifying into real good ! The rest of the evening I felt weaned from the world and all its concerns, with somewhat of a melancholy tranquillity.”

After a voyage of nine months from the date of his leaving Portsmouth, Mr Martyn's eyes were gratified

with a sight of India. This was to be the scene of his labours; and the very extent of the field, and the apparent hopelessness of the enterprize, seem to have affected his mind almost immediately on landing. "What surprises me," says he, "is the change of views I have here from what I had in England. There, my heart expanded with hope and joy at the prospect of the speedy conversion of the heathen; but here, the sight of the apparent impossibility requires a strong faith to support me."

On arriving at Calcutta, Mr Martyn was hospitably received into the house of the Rev. David Brown, whose devoted piety and Christian worth were peculiarly remarkable; and not long after he had taken up his residence there, he was seized with a severe attack of fever, which for some time was rather alarming. In the course of this illness he was assaulted by Satan with a temptation by no means uncommon—that of a desire to find in himself some warrant for approaching the Saviour. This is a delusion by which many souls are ensnared to their ruin. It is the glory of the Gospel, as a scheme for the salvation of lost sinners, that Christ is offered *freely*, and that the only warrant for any one coming to Him is to be found in the unlimited extent of the Scripture invitations,—“Look unto me and be ye saved, *all ye ends of the earth.*” “*Whosoever will, let him come and take of the water of life freely.*” If, then, we would come to Christ, we must come as sinners, not looking for any thing in ourselves to recommend us to his favour, but simply looking to Him as our all and in all. Mr Martyn’s feelings on this subject are thus described by his own pen:—“I could derive no

comfort from reflecting on my past life. Indeed, exactly in proportion as I looked for evidences of grace, I lost that brokenness of spirit I wished to retain, and could not lie with simplicity at the foot of the cross. I really thought that I was departing this life. I began to pray, as on the verge of eternity; and the Lord was pleased to break my hard heart. I lay in tears, interceding for the unfortunate natives of this country, thinking with myself that the most despicable soodar of India was of as much value in the sight of God as the king of Great Britain."

During his residence at Aldeen with Mr Brown, Mr Martyn employed himself chiefly in acquiring the Hindustani, besides preaching occasionally to his countrymen in Calcutta. The purity of his doctrines, as might have been expected, proved offensive to many; but, in spite of all opposition, this devoted messenger of Christ was determined to know nothing, in his public ministrations, save Jesus Christ, and him crucified.

On the 13th of September, Mr Martyn received his appointment to Dinapore. A few days before he left Aldeen, several of his friends came together to his pagoda, that they might unite with him in imploring a blessing on his intended labours. Such a meeting could not fail to be highly interesting; and it was not the less so from a recollection that the place in which they were assembled had once been an idol temple, and this seemed to supply a consolatory pledge, as well as a significant emblem, of what all earnestly prayed for, and confidently anticipated in poor idolatrous India. "My soul," said Mr Martyn, "never yet had such divine enjoyment. I felt a desire to break from

the body, and join the high praises of the saints above. May I go in the strength of this many days.—Amen. ‘ My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.’ How sweet to walk with Jesus, to love him, and to die for him! ‘ Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.’” And again, the next day, he says,—“ The blessed God has again visited my soul in his power, and all that was within me blessed his holy name. I found my heaven begun on earth. No work so sweet as that of praying, and living wholly to the service of God.”

On the 15th of October, after taking leave of the Church at Calcutta in a farewell discourse, and of the family at Aldeen in an exposition at morning worship, Mr Martyn entered his budgerow,* which was to convey him to Dinapore, and sailed up the Ganges, accompanied by his brethren, Mr Brown, Mr Corrie, and Mr Parsons. Mr Marshman, seeing them pass by the mission-house, could not resist joining the party; and after going a little way, left them with prayer. At night, Mr Martyn prayed with his brethren in the vessel; and the next day they devoted the whole morning to religious exercises. “ How sweet is prayer,” said he, “ to my soul at this time. I seem as if I could never be tired, not only of spiritual joys, but of spiritual employments, since these are now the same.”

The day after, the weather becoming tempestuous, his brethren sorrowfully and reluctantly left him to prosecute his voyage alone. Before they parted, however, they spent the whole morning (to use his own words) in

* A budgerow is a travelling boat, constructed like a pleasure barge.

a divine ordinance, in which each of them read a portion of Scripture, and all of them sang and prayed. "Mr Brown's passage, chosen from the 1st of Joshua, was very suitable," said Mr Martyn,—"'Have I not sent thee?'—Let this be an answer to my fears, O my Lord, that I am in thy work; and that therefore I shall not go forth at my own charges, or fight any enemies but thine. It was a very affecting season to me; but in prayer I was far from a state of seriousness and affection."

At the commencement of his labours at Dinapore, Mr Martyn met with considerable opposition; but such was the mild and affectionate, yet firm adherence to sound principle, by which his whole conduct was characterized, that he soon succeeded in gaining the esteem and the confidence of those who waited upon his ministry. In prosecuting his work as a missionary, he now commenced the study of the Sanscrit, besides dedicating a considerable time every day to a translation of the Parables into Hindustanî, along with a commentary upon them. Both among Europeans and natives he was indefatigable in preaching the Gospel, and endeavouring to commend the truth to every man's conscience.

In the superintendence of the schools which he had established, in his Sabbath duties, and in his week-day labours, Mr Martyn was so incessantly occupied, that his health began to yield. Still he felt unwilling to relax in his exertions. He devoted much of his time to the translation of the Scriptures into Hindustanî and Persian,—an employment which seems to have afforded him peculiar delight. "The time fled imperceptibly," he observes, "while so delightfully engaged in the translations: the days seemed to have passed like a moment.

Blessed be God for some improvement in the languages! May every thing be for edification in the Church! What do I not owe to the Lord, for permitting me to take part in a translation of his Word; never did I see such wonder, and wisdom, and love, in that blessed book, as since I have been obliged to study every expression; and it is a delightful reflection, that death cannot deprive us of the pleasure of studying its mysteries."

Controversies on the subject of religion with the natives were of almost daily occurrence, and although Mr Martyn regretted his imperfect acquaintance with the language, he succeeded in so conveying his meaning as occasionally to strike conviction into the heart. His reception, indeed, among the poor ignorant Hindus was far more gratifying and encouraging than among the wealthy Europeans at the station. "I spoke," said he, on one occasion after visiting a family of rank, "several times about religion to them, but the manner in which it was received damped all farther attempt." What a striking illustration does this afford of the truth of our Lord's saying, "How hardly shall they that have riches enter into the kingdom of God!"

There was one, however, in whom the confiding missionary of the Cross imagined that he had found a Christian brother, and who lived to deny the Lord that bought him. The individual to whom we refer, was Sabat the Arabian. This man came to Dinapore in 1807, and joined himself to Mr Martyn, professing to have been a convert to Christianity for three years. The language in which he expressed himself, naturally led

to the belief that his heart had been really touched with divine grace. "If the Spirit of Christ is given to believers, why," said he, "am I thus after three years' believing? I determine every day to keep Christ crucified in sight, but soon I forget to think of him. I can rejoice when I think of God's love in Christ; but then I am like a sheep that feeds happily, whilst he looks only at the pasturage before him, but when he looks behind and sees the lion, he cannot eat." Mr Martyn entertained a very favourable opinion of Sabat, so that in writing to Mr Brown, who had sent him from Calcutta, he remarks, that "not to esteem him a monument of grace and to love him, is impossible." For two years Sabat assisted Mr Martyn in translating the Scriptures, and although we find him often complaining of the un-sanctified temper of the Arabian convert, still he never seems to have doubted the reality of his conversion. Yet several years after the death of Martyn, Sabat apostatized from the faith of Christ, and published in Calcutta a virulent attack upon the Gospel. He went out from God's people, for he had never belonged to them. The end of this poor man was miserable. He wandered from place to place, unable to find peace for his troubled soul, and in the righteous judgment of God he was cut off, without having, to all human appearance, found a place for repentance. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Towards the beginning of the year 1807, Mr Martyn completed the translation of the Book of Common Prayer into Hindustani, and about the same time he commenced the performance of divine worship in the

vernacular language of India. On the Sabbath evenings he met with some of the soldiers stationed at Dinapore, and engaged with them in religious exercises. Every opportunity of doing good he eagerly embraced, impressed as he was with the conviction, that it was alike his duty and his privilege to work while it is called to-day, seeing the night cometh when no man can work. In reference to the schools, he thus writes to his valued friend, Mr Corrie :—" Your schools flourish—blessed be God! The Dinapore school is resorted to from all quarters, even from the other side of the river. The Bankipore school is also going on well. I do not institute more till I see the Christian books introduced. The more schools the more noise, and more inquiry; and more suspicion of its being of a political nature. Besides, if all the schools were to come to a demur together, I fear their deciding against us; but if one or two schools, with much thought about it, comply with our wishes, it will be a precedent and example to others. I think you should not dictate which of their books should be given, but only reserve the power of rejecting amongst those which they propose. I bless God that you are brought to act with me in a broad and cautious plan; but I trust our motto shall be, 'constant though cautious'—never ceasing to keep our attention fixed steadily on the state of things, and being swift to embrace every opportunity."

While thus engaged, however, in his Master's work, it pleased Him with whom all wisdom dwells, to visit him with a severe trial, in the death of his eldest sister, the intelligence of which affected him with the most pungent sorrow. "O my heart, my heart," he ex-

claimed, "is it, can it be true, that she has been lying so many months in the cold grave! Would that I could always remember it, or always forget it; but to think for a moment of other things, and then to feel the remembrance of it coming, as if for the first time, rends my heart asunder. When I look round upon the creation, and think that her eyes see it not, but have closed upon it for ever,—that I lie down in my bed, but that she has lain down in her grave,—oh! is it possible! I wonder to find myself still in life,—that the same tie which united us in life, has not brought death at the same moment to both. O great and gracious God! what should I do without Thee! But now thou art manifesting thyself as the God of all consolation to my soul; never was I so near Thee; I stand on the brink, and long to take my flight. There is not a thing in the world for which I could wish to live, except the hope that it may please God to appoint me some work. And how shall my soul ever be thankful enough to Thee, O thou most incomprehensibly glorious Saviour, Jesus! O what hast Thou done to alleviate the sorrows of life! and how great has been the mercy of God towards my family, in saving us all! How dreadful would be the separation of relations in death, were it not for Jesus."

Acutely as Mr Martyn suffered under this afflicting dispensation, he omitted the prosecution of his various duties for only one day, devoting himself, in season and out of season, to the work which his Master had assigned him. It was not so much by preaching, in the first instance, that he hoped to reach the hearts of the natives, but by the institution of schools, and the distribution of the Scriptures. Anxious to try the effect of

this mode of carrying on his missionary work, he resisted the earnest solicitations of his friends at Calcutta, who were urgent with him to accept the Mission Church at the Presidency. Mr Martyn preferred the retirement of Dinapore, with the hope of benefiting the natives, and, therefore, though the application was made to him through his much esteemed friend, Mr Brown, he counted it his duty to decline the offer. In a short time, however, his present situation was rendered much less agreeable, by the removal of the only family with whom he had lived on terms of Christian intimacy, and to whom he had been the instrument of first imparting serious impressions. And another circumstance which distressed his mind not a little, was the temporary suspension of public worship on the Sabbath, in consequence of the state of the weather. Application had been made to the governor-general for the erection of a church, and meanwhile Mr Martyn opened his own house as a place of worship. No exertions were spared to fulfil, as an hireling, his day; "the early morning, as well as the closing evening, found him engaged in his delightful labours." At length he succeeded in accomplishing his great work,—the version of the New Testament in Hindustanî.

In the early part of the year 1809, Mr Martyn was removed from his station at Dinapore to Cawnpore, where his duties varied little from those to which he had already been accustomed. It was while here that his labours were blessed in the conversion of a native Hindu, named Shekh Salih. This young man, who had come on a visit to his father, was present on one occasion when Mr Martyn was preaching to the natives. He came to

scoff, but he remained to pray. It pleased God to open his eyes and to touch his heart, and he earnestly desired to understand more fully the doctrines of Christianity. With this view he procured a situation as a copyist of Persian writings, in connection with the mission. He had not revealed the state of his mind to any one, but he sought in every possible way to obtain the information he so much desired. A favourable opportunity providentially occurred. When Mr Martyn finished his translation of the New Testament into Hindustanî, the book was given to Salih to bind. He not only bound but read the book; and thus, by the divine blessing, was he brought effectually from darkness into God's marvellous light, and in course of time he became a faithful minister of the Cross, and lived, laboured, and died, a devoted servant of the Lord Jesus.

Soon after Mr Martyn's arrival at his new station, intelligence reached him from Europe, first of the dangerous illness, then of the death of that sister who had taken so deep an interest in his spiritual welfare. This threw a deep gloom for a time over Mr Martyn's mind, but still he persevered in labouring for souls, as one who must give an account. "What is there now I should wish to live for?" was his language at this time. "O, what a barren desert, what a howling wilderness does this world appear. But for the service of God in his Church, and the preparation of my own soul, I do not know that I would wish to live another day." To a kind friend, to whom he had been long and tenderly attached, he thus writes:—"Since you kindly bid me, my beloved friend, consider you in the place of that dear sister, whom it has pleased God to take from me, I gratefully accept the offer of a

correspondence, which it has ever been the anxious wish of my heart to establish. Your kindness is the more acceptable, because it is shown in the day of affliction. Though I had heard of my dearest sister's illness, some months before I received the account of her death, and though the nature of her disorder was such, as left me not a ray of hope, so that I was mercifully prepared for the event, still the certainty of it fills me with anguish. It is not that she has left me, for I never expected to see her more on earth. I have no doubt of meeting her in heaven, but I cannot bear to think of the pangs of dissolution she underwent, which have been unfortunately detailed to me with too much particularity. Would that I had never heard them, or could efface them from my remembrance! But, oh, may I learn what the Lord is teaching me by these repeated strokes! May I learn meekness and resignation! May the world always appear as vain as it does now, and my continuance in it as short and uncertain! How frightful is the desolation which death makes! and how appalling his visits, when he enters one's family! I would rather never have been born, than be born and die, were it not for Jesus, the prince of life, the resurrection and the life. How inexpressibly precious is this Saviour, when eternity seems near! I hope often to communicate with you on these subjects, and in return for your kind and consolatory letters, to send you, from time to time, accounts of myself and my proceedings. Through you I can hear of all my friends in the west. When I first heard of the loss I was likely to suffer, and began to reflect on my own friendless situation, you were much in my thoughts, whether you would be silent on this occasion or no? whether you

would persist in your resolution? Friends indeed I have, and brethren, blessed be God! but two brothers cannot supply the place of one sister. When month after month passed away, and no letter came from you, I almost abandoned the hope of ever hearing from you again. It only remained to wait the result of my last application through Emma. You have kindly anticipated my request, and I need scarcely add, are more endeared to me than ever.

“Of your illness, my dearest Lydia, I had heard nothing, and it was well for me that I did not.—Yours ever affectionately,

H. MARTYN.”

He now commenced his public ministrations among the heathen, preaching the Gospel to a crowd of mendicants who assembled on a stated day before his house, for the purpose of receiving alms. This motley congregation of beggars, of all descriptions, increased to the amount of even eight hundred, to whom an opportunity was thus afforded Mr Martyn of preaching the glad tidings of salvation. The subject of the first discourse which he addressed to them is thus stated in his own words:—“I told them (after requesting their attention) that I gave with pleasure the alms I could afford, but wished to give them something better, namely, eternal riches, or the knowledge of God, which was to be had from God’s Word; and then producing a Hindustani translation of Genesis, read the first verse, and explained it word by word. In the beginning, when there was nothing, no heaven, no earth, but only God, he created without help, for his own pleasure.—But who is God? One so great, so good, so wise, so mighty, that none can know him as he ought to know; but yet we must know that

he knows us. When we rise up, or sit down, or go out, he is always with us. He created heaven and earth; therefore, every thing in heaven—sun, moon, and stars. . Therefore how should the sun be God, or moon be God? Every thing on earth, therefore Ganges also—therefore how should Ganges be God? Neither are they like God. If a shoemaker make a pair of shoes, are the shoes like him? If a man make an image, the image is not like man his maker. Infer, secondly, if God made the heaven and earth for you, and made the meat also for you, will he not also feed you? Know also, that he that made heaven and earth can destroy them—and will do it; therefore fear God, who is so great, and love God, who is so good.”

In reference to his second discourse to the beggars, he says, “ I did not succeed so well as before; I suppose because I had more confidence in myself and less in the Lord. I fear they did not understand me well; but the few sentences that were clear they applauded. Speaking to them of the sea and rivers, I spoke to them again of the Ganges, that it was no more than other rivers. God loved the Hindus—but he loved other people too; and whatever river, or water, or other good thing, he gave Hindus, he gave other people also; for all are alike before God. Ganges therefore is not to be worshipped; because, so far from being a god, it is not better than other rivers. In speaking of the earth and moon, as a candle in the house so is the sun,” I said, “ in the heavens. But would I worship a candle in my hand? These were nice points; I felt as if treading on tender ground, and was almost disposed to blame myself for imprudence. I thought that, amidst the silence

these remarks produced, I heard hisses and groans—but a few Mahometans applauded.”

In the midst of these exertions, the devoted missionary's health began to fail. An attack of pain in the chest, accompanied with fever and debility, excited considerable alarm in the minds of his friends. A letter from Mr Brown thus adverts to the subject:—“You will know, from our inestimable brother Corrie, my solicitude about your health. If it could make you live longer, I would give up any child I have, and myself into the bargain. May it please the adorable unsearchable Being with whom we have to do, to lengthen your span! Amidst the dead and the dying, nothing can be more apparently prosperous for the Church of God, than the overwhelmings now taking place in the earth. Christ will find his way to the hearts of men, and there will be a great company to praise him. I know not why we should wish to be saved, but for this purpose; or why, but for this purpose, we should desire the conversion of heathens, Turks, and infidels. To find them at the feet of Jesus will be a lovely sight. Our feeble voices cannot praise him much. We shall be glad to see them clapping their hands and casting their crowns before him; for all in heaven and earth cannot sufficiently praise him. I see no cause to wish for any thing but the advancement of that knowledge, by which there is some accession of praise to his holy and blessed name. We grasp and would wish to gather all to Christ, but without him we can do nothing: he will gather himself to those that are his.” It was with extreme difficulty that he was prevailed upon to spare himself; providentially, however, he obtained no small

assistance and relief by the arrival of his dear friend, Mr Corrie, who happened to stop at Cawnpore on his way to Agra. Notwithstanding this seasonable aid, Mr Martyn's health became so precarious that he was recommended either to try the effect of a sea voyage, or to return to England for a short time. The latter alternative he at last, though with reluctance, resolved to adopt. Still anxious, however, to carry forward his missionary work, he decided upon going into Arabia and Persia, for the purpose of having the Persian and Arabic translations of the New Testament, in the preparation of which he had been long employed, revised and corrected by some of the most learned men. At Shiraz, in Persia, where he resided for some time, he excited great interest by the success with which he conducted discussions with the Moollahs and the Soofie doctors. After a stay of ten months he completed the Persian New Testament, and also the version of the Psalms in Persian,—“ a sweet employment,” to use his own words, “ and which caused six weary moons that waxed and waned since its commencement, to pass unnoticed.”

The following extracts from his Journal may be adduced as specimens of the questions which Mr Martyn was called to discuss, in his conversations with the Persian youths :—

“ Two young men from the college, full of zeal and logic, came this morning, to try me with hard questions, such as, Whether Being be one or two? What is the state and form of disembodied spirits? and other foolish and unlearned questions, ministering strife, on all which I declined wasting my breath. At last, one of them, who was about twenty years of age, discovered the true

cause of his coming, and asked me bluntly to bring a proof for the religion of Christ. 'You allow the divine mission of Christ,' said I, 'why need I prove it?' Not being able to draw me into an argument, they said what they wished to say, namely, 'that I had no other proof for the miracles of Christ than they had for those of Mahomet,—which is tradition.' 'Softly,' said I, 'You will be pleased to observe a difference between your books and ours. When, by tradition, we have reached our several books, our narrators were eye-witnesses; yours are not, nor nearly so.' In consequence of the interruption these lads gave me, for they talked away a long time with great intemperance, I did little to-day.

"In the evening, Seid Ali asked me 'the cause of evil?' I said 'I knew nothing about it.' He thought he could tell me, so I let him reason on, till he soon found he knew as little about the matter as myself. He wanted to prove that there was no real difference between good and evil—it was only apparent. I observed, that this difference, though apparent, was the cause of a great deal of real misery.

"While correcting the 5th of John, he was not a little surprised at finding such an account as that of an angel coming down and troubling the waters. When he found that I had no way of explaining it, but was obliged to understand it literally, he laughed, as if saying, 'there are other fools in the world besides Mahometans.' I tried to lessen his contempt and incredulity by saying, 'that the first inquiry was, is the book from God?' 'O, to be sure,' said he; 'it is written in the Bible; we must believe it.' I asked him, 'whether there was any thing contrary to reason in the narrative?

whether it was not even possible that the salubrious powers of other springs were owing to the descent of an angel?' Lastly, I observed, 'that all natural agents might be called the angels of God.' 'This,' said he, 'is consonant to their opinions, and that, when they spoke of the angels of the winds, the angel of death, &c., nothing more was meant than the cause of the winds.'"

Having finished the translation, which was the object of his journey, Mr Martyn set out for Tebriz, with the design of laying the work before the king of Persia; but finding that, from some informality, he could not obtain an audience, he proceeded to the residence of the British minister, from whom he expected to receive the necessary introduction to the king. After having completed this tedious journey, Mr Martyn was attacked with a severe fever, which compelled him to give up all idea of presenting the New Testament in person. The task, however, was handsomely undertaken by Sir Gore Ouseley. It was now becoming every day more evident that a longer residence in the East would prove speedily fatal to our missionary; and, accordingly, ten days after his recovery from the fever, he set out on his journey homewards. His design was to reach England by way of Constantinople; and, accompanied by a Tartar guide, whose inhuman barbarity seems to have caused Mr Martyn's death, he had reached no farther than Tocat, when, on the 16th October 1812, he breathed his last. The special circumstances of his death are unknown, but one thing is certain, that, whatever these circumstances were, he has reaped a rich reward of all his labours, toils, and privations in the cause of the Redeemer. "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Thus died one of the most eminent missionaries that has ever gone forth to preach Christ among the heathen. He had entered upon his work in the spirit of self-denial and faith. "Even if I should never see a native converted," he said, "God may design, by my patience and continuance in the work, to encourage future missionaries." He was never permitted to see the fruit of his unwearied exertions in the conversion of even one, but the seed which he had so diligently sown, both in India and Persia, appears to have been watered by the refreshing dews from above, and long after he was slumbering in the grave, to have grown up in many a heart, producing a copious harvest of fruit to the praise and glory of God. Numerous instances have come to light of natives in different places who owed their first impressions of divine truth to the labours of the apostolic Martyn. He hath gone to his rest, but the odour of his name is sweet to many who love to acknowledge him, not as their instructor merely, but their spiritual father in Christ Jesus. It hath been well said of him, that he hath kindled a light in Persia which will never be extinguished.

"And such wert thou then, blessed servant of Jesus,
 When death froze thy life-springs and wither'd thy bloom;
 When the tongue that proclaimed once to poor dying sinners
 The cross of a Saviour, was laid in the tomb.

"No friend stood beside thee to soothe thy last moments,
 To soften thy pangs, or to close thy dim eye;
 No hand, in that hour, cared to smooth thy sick pillow,—
 Thy couch was the earth, and thy curtain the sky.

"No stone marks the spot where thine ashes are resting,—
 No tear has e'er hallowed thy cold lonely grave,—
 But the wild warring winds whistle round thy bleak dwelling,
 And the fierce wint'ry torrent sweeps o'er't with its wave.

“ But the heavenly host sung their requiems o'er thee,
And bore thee on high to the mansions above,
Where, arrayed all in white, and resplendent in glory,
Thou reap'st the reward of thy zeal and thy love.

“ And oh! may thy friends, as the deep sigh escapes them,
While they think that their hopes, once so bright, are all fled,
Remember with joy, thy zeal—thy devotion,
And press on with ardour, where Martyn has led.”

FELIX NEFF.

FELIX NEFF was born in the year 1798, and brought up in a small village, near Geneva, under the care of his widowed mother. His early education appears to have been such as reflected the highest credit upon the wisdom and piety of his kind parental instructor. No pains were spared to impart to his youthful mind a taste for knowledge, and, above all, to impress him with a sense of divine things. And it happens rarely, very rarely, indeed, that the feelings awakened, and the principles imbibed, in the house of a pious parent, are ever entirely lost. On the mind of Neff, these early impressions appear to have been of the most salutary and lasting description. From childhood, his employments, and even his very amusements, were of a rational kind. With an ardent love of natural scenery, and a taste for the sublime and beautiful, which the surrounding country tended so strongly to gratify, he delighted to wander among the mountains, or along the banks of the peaceful lake.

The aspiring dispositions of young Neff led him at an early age to look forward to a life of military enterprise ;

and accordingly, although for a time he was employed in the nursery-grounds of a florist, he exchanged his peaceful profession for that of arms, and entered the military service of Geneva in the year 1815. As a soldier, he conducted himself to the entire satisfaction of his superior officers, so that in the course of two years he was promoted to the rank of serjeant of artillery. By the rough discipline of the camp, Providence was preparing Felix Neff for the toils and privations which he was destined to undergo in the service of the Redeemer. And this fact is in beautiful accordance with the mode in which the people of God are usually fitted for the duties which the Almighty appoints them to discharge. Both in the peaceful occupation of a florist, and in the more active employment of a soldier, Neff was gathering up precisely that kind of information, and those peculiar habits, which he afterwards required.

Neff soon distinguished himself, in the corps to which he belonged, both by his undaunted courage, and his devoted piety. This latter quality appears to have been by no means agreeable to his superior officers, who are represented by his biographer as having wished him out of the service, so much did they feel offended at the scrupulous strictness of his conduct. At length, so decided did his mind become in its preference of divine things, that he was advised to quit the regiment, and dedicate himself to the work of the ministry. Before taking a step so important, however, he spent a considerable part of his time in meditation and prayer, that he might experience the direction of a wisdom far higher than his own. And the result was, that he left the army in 1819, and commenced a course of study, with

a view to the sacred office. He read the Bible with deep and prayerful attention, and so anxious does he appear to have been to render Scripture familiar to his mind, that he made a concordance of his own, and filled the margins of several copies of the Old and New Testament with remarks and memoranda. "Some of these," says Dr Gilly, "are still in the possession of his friends, and are held in most affectionate estimation, and are consulted as the voice of one who, being dead, yet speaketh."

As a still further preparation for the practical duties of the sacred office, Neff was employed for two years as a catechist, or lay-helper, in the Swiss cantons of Neuchatel, Berne, and the Pays de Vaud. This office, which has been long existent in the Protestant churches on the Continent, forms an excellent probationary exercise for candidates for the holy ministry. And we are glad to hail its introduction to a certain extent in our own country; and we trust that, by the blessing of God, it will be the means of raising up in the midst of us a number of active, and energetic, and devoted pastors. Accustomed, before receiving ordination, to visiting families, and catechising the young, and comforting the sick, and, in short, all the duties of a parish, with the exception of those which peculiarly belong to an ordained ministry—young men are the better prepared to enter upon the work of parochial clergymen with efficiency and success.

In 1821, Neff removed from Switzerland, having been invited to officiate as catechist to a pastor at Grenoble, in France. After labouring faithfully there for six months, his services were requested at Mens, in the

Department of the Isère, to supply, as far as possible, the place of an absent pastor. Here, however, from various circumstances, and, among the rest, from the want of sympathy in religious feeling between him and the people among whom he was labouring, he felt his situation by no means comfortable, so that in one of his letters, written at this time, exhibiting the state of his mind, we find him thus expressing himself:—"I often retire to my chamber, ill at rest, and greatly dissatisfied with myself. I reproach myself, on the one hand, for having betrayed my sacred trust, and, on the other, for being a time-server, and afraid of pressing my opportunities." Yet, notwithstanding the complaining style in which this letter is couched, the labours of Neff at this time were unremitting, not confined to Mens, but extending to the whole department, which contained no fewer than 8000 Protestants, scattered over a surface of 80 miles square, with only three regular pastors, one of whom was absent. In these circumstances, Neff was employed chiefly in the work of a missionary.

The following case, which occurred during his residence at Mens, shows that he was not labouring without evident tokens of the Divine countenance and approbation. We relate it in his own words.

"*Emilia*, one of the most intelligent of my catechumens, yet one of the most attached to the theatre, balls and all other amusements, had often expressed a wish to change her manner of life, and by my advice, became earnest in prayer, that she might be convinced of sin, and have repentance given her to everlasting life. On Good Friday, in directing the meditations of my congregation to the awful scene on Golgotha, I frequently re-

peated the words, 'Go to Golgotha, and there you will behold the heinous nature of our sins.' They made a deep impression upon her, and filled her soul with such anguish, that she expressed her regret at having ever prayed to be enlightened. She remained in this state till the Tuesday following, her parents and friends anxiously concerned for her melancholy, but ignorant of its cause. At length on her coming to me for instruction, I persuaded her to read some of the promises of the Scriptures. She opened my Testament, at the text from which I had preached: 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees,' &c. 'It is very true,' she said, 'and our righteousness is even less than theirs.' 'But Paul says,' replied I, 'that by the deeds of the law can no flesh be justified.' After showing her other passages in the Bible, and speaking upon the motives for our love and gratitude; urging the necessity of obedience, as the fruits of genuine faith; I added, 'do you think that true believers, who walk in the Spirit, can find pleasure in the trifling allurements of the world?' She answered, 'No, but I find pleasure in them.' Still I endeavoured to impress upon her mind, that the truths of the Bible should operate to make us serious, both in mind and conduct. 'They have not that effect on me,' she said, while tears at the same time rolled down her cheeks. On her leaving me, I said to her, 'I thank God for the frame of mind in which we part; be of good courage, for those who mourn shall be comforted. Our gracious Lord promised to send the Comforter to his disciples in their tribulation; he may pour the same into your heart also.'

“On the following day she said to me with a deep sigh, ‘I am too proud, I cannot surely be saved.’ I rejoiced to find she had acquired such a knowledge of her temper, and again brought to her view all the treasures of mercy which are to be found in the Lord Jesus Christ. I went that afternoon to la Mure, where I preached. In the evening also, I dispensed the word of God to a numerous congregation in la Baume, at some distance from Drac, in the house of the Mayor of the parish. The inhabitants of this small village are all Protestants; not one remained at home, but brought even their little children with them; and it is remarkable, that in this isolated hamlet no sermon in the memory of man had ever been preached. The day following I went to St Jean, to visit a dying person, and then returned to Mens, in time to give my usual instruction to my catechumens.

“My thoughts had often turned anxiously towards Emilia, and my delight was unspeakable when, on seeing me, she exclaimed, ‘Oh, I am so happy! you have not led me to a stern and severe Judge; how kind and good he is; how truly he deserves the name of Saviour; but how dreadful have been my convictions; and what must then have been the sufferings of the Lord, who drank the very dregs of this cup of misery! Now I can comprehend, in some measure, the import of his words, ‘My soul is sorrowful even unto death.’”

But while the heart of this good man was cheered by the occurrence of such cases as that of Emilia, his ministry had its seasons of discouragement as well as of joy. “If at one time,” he says, “I seem to have reason to rejoice at the success which attends my ministration, yet at another my feelings are harrowed by disappointment,

and the unconquerable prevalence of cold indifference ; while some are enlightened by the voice of truth, others shut their ears to its invitations ; and again, the scorching sun of pleasure withers those whose roots have not taken firm hold of Gospel ground. Such has been the example of L——, who, after having walked for some time in its light, has drawn back, by the persuasions of her friends. The last time she attended my instructions, after she had repeated to me the promise of the Holy Spirit, which our Saviour gives to his disciples, I asked her whether we were the recipients of the Spirit for merely an uncertain length of time. She answered, ‘ For ever.’ ‘ But if,’ I continued, ‘ the Spirit be an irrevocable gift, still can we not grieve Him, so that he depart from us?’ She hesitated ; and then in a voice stifled by emotion, replied, ‘ Certainly.’ ‘ Certainly,’ I repeated, ‘ and I fear you present us with a melancholy example of this important truth. You have been a partaker of the illumination of the Holy Ghost, you have felt the burden of sin, and dread of the punishment attached to it ; you have found peace and joy in believing, and in loving your crucified Redeemer ; and now you have fallen away ! Oh ! my young friend, consider, I beseech you, the consequences of your present state, and remember our Saviour’s words, ‘ Woe unto him by whom the Son of man is betrayed.’ ‘ Let us,’ continued I, addressing my youthful auditory, ‘ watch and pray, lest we, too, fall into temptation.’ Remember Lot’s wife !”

After having faithfully discharged the duties of a catechist for four years, and more especially as his labours at Mens were brought to a close by the return of the pastor for whom he officiated, Neff was desirous of

obtaining ordination to the office of the holy ministry. In this, however, there was some difficulty. He was unwilling to apply for ordination to the Established Church of Geneva, in consequence of the unscriptural doctrines held by most of its ministers; and being a foreigner, he had no claim upon the Protestant Church of France. In this dilemma he thought of visiting England, where he had become known chiefly through the medium of the Continental Society. Though quite unable to speak the English language, he proceeded to London in the beginning of May 1823, and was ordained, on the 19th of that month, in Mr Clayton's chapel in the Poultry.

During his stay in London, Neff felt himself very uncomfortable and solitary from his ignorance of the language, and accordingly he lost no time in returning to France, and to the scene of his former labours at Mens. His reception was exceedingly gratifying. The people "left their shops and their husbandry work to meet him. They crowded round him, some half-stifled him in their embraces, others kissed his hand, others wept with joy, and all signified the sincerity of their affection and respect." But though urged to remain among them, and to accept the office of pastor in the commune of St. Sebastian, he judged it prudent to decline the request.

His affections were set upon the section of the High Alps. He thought he would rather be stationed there, than in those places which are situated under the beautiful sky of Languedoc. At length his wishes were gratified. The elders of the Protestant Churches of Val Queyras and Val Fressinière applied to the Consistory in his behalf, and the consent of that body hav-

ing been obtained, he entered, in January 1824, upon his pastoral duties. The charge assigned to this devoted man of God was such as most men would have shrunk from. It consisted of 17 or 18 villages, scattered over an extent of nearly 80 miles in the high passes of the Alps,—a region of barrenness and desolation, impassable during a great part of the year from the depth of the snow. Such was the scene of labour which Neff preferred to the cultivated plains and fertile valleys where his lot, had he so wished, might have been cast.

It was in the midst of a most inclement season that Felix Neff travelled to that inhospitable region which was to be the scene of his future missionary and ministerial labours. His first employment, on reaching the place, was to become acquainted with every village and hamlet within his extensive parish. Though in the depth of winter, and exposed to the utmost severities of wind and weather, he went forth in the cause of his Master, preaching the glad tidings of salvation from one end of the district to the other. An affecting incident which occurred in one of his excursions is thus related by Dr Gilly, and may give some idea of the simple character of the people among whom Neff laboured.

“Neff had been performing three services in the church of Dormilleuse, to a congregation which filled the little sanctuary, and he was afterwards proceeding towards Romas, the upper part of this mountain village, followed by many of the inhabitants of that quarter, who had been among his hearers. Suddenly they were alarmed by some loud cries behind them. These were occasioned by the sudden illness of a young woman of the party, who was stretched upon the ground without

any signs of life. In fact, the vital spark had fled, and thus a young person of twenty-six years of age, of a robust frame, who had been present at the three services in the course of the day, and who had been joining in the psalmody with great animation but a few minutes before, was now carried home a breathless corpse. The consternation of her parents was extreme, for she had been the only strong and healthy member of the family, and the principal support of it; but they bore their loss without a murmur, and what they most lamented, was the suddenness of her death, without having had time to commend her soul to God. The poor mother, in particular, testified the utmost submission to the blow, although she had three children nearly blind, and her husband was feeble and in bad health. During the two nights that the corpse remained unburied, the house was filled with people, who came to offer their condolence, and especially with young women. Neff embraced the opportunity of reading appropriate passages of Scripture, and of pouring in such consolations and admonitions as were most applicable, and exhorted them to watch and pray, and to keep themselves in readiness against the coming of the Lord. When the time came for placing the corpse on the bier, the unhappy mother repeated aloud a prayer, in French, for the dying, and then all of a sudden she burst out in patois—‘Alas! my poor child had not time to utter these words. Death has seized her, as the eagle snatches up the lamb, as the rock falls and crushes the timid kid of the chamois. Oh! my dear Mary, the Lord has taken thee at the very gate of his temple. Thy last thoughts were therefore, we hope, directed towards

Him. Oh! may He have made thy peace before the throne of God, and received thee in paradise!' All the inhabitants of Dormilleuse attended the melancholy procession to the grave, and their pastor read the Ninetieth Psalm, as the earth closed upon the coffin, and then delivered an address, which the mourners are not likely to forget."

The indefatigable exertions of Neff for the spiritual welfare, and even the temporal comfort of his people, were truly exemplary. No opportunities were lost, no labour spared, to minister to their souls the bread and the water of life. Not on Sabbaths only but every day, and almost every hour of the day, was this unwearied missionary seen wending his way among the villages and hamlets of his extensive district. Wherever he went, the people gladly received him, and welcomed him with the most simple and unfeigned cordiality as their pastor and their friend. The cottagers, as he passed along, vied with each other for the honour of having him under their roof. A table was eagerly spread for him, the small but neat sleeping apartment was fitted up for his reception. The picture as drawn by Dr Gilly is a graphic one.

"When his arrival was expected in certain hamlets, whose rotation to be visited was supposed to be coming round, it was beautiful to see the cottages send forth their inhabitants, to watch the coming of the beloved minister. 'Come, take your dinner with us,'—'Let me prepare your supper,'—'Permit me to give up my bed to you,'—were re-echoed from many a voice; and though there was nothing in the repast which denoted a feast-day, yet never was festival observed with greater rejoic-

ing than by those, whose rye-bread and pottage were shared by the pastor Neff. Sometimes, when the old people of one cabin were standing at their doors, and straining their eyes to catch the first view of their 'guide to heaven,' the youngsters of another were perched on the summit of a rock, and stealing a prospect which would afford them an earlier sight of him, and give them the opportunity of offering the first invitation. It was on these occasions that he obtained a perfect knowledge of the people, questioning them about such of their domestic concerns as he might be supposed to take an interest in, as well as about their spiritual condition, and finding where he could be useful both as a secular adviser and a religious counsellor. 'Could all their children read? Did they understand what they read? Did they offer up morning and evening prayers? Had they any wants that he could relieve? Any doubts that he could remove? Any afflictions wherein he could be a comforter?'

"It was thus that he was the father of his flock, and master of their affections and their opinions; and when the seniors asked for his blessing, and the children took hold of his hands or his knees, he felt all the fatigue of his long journeys pass away, and became recruited with new strength. But for the high and holy feelings which sustained him, it is impossible that he could have borne up against his numerous toils and exposures, even for the few months in which he thus put his constitution to the trial. Neither rugged paths, nor the inclement weather of these Alps, which would change suddenly from sunshine to rain, and from rain to sleet, and from sleet to snow; nor snow deep under foot, and obscur-

ing the view when dangers lay thick on his road ; nothing of this sort deterred him from setting out, with his staff in his hand, and his wallet on his back, when he imagined that his duty summoned him. I have been assured by those who have received him into their houses at such times, that he has come in chilly, wet, and fatigued ; or exhausted by heat, and sudden transitions from excessive heat to piercing cold, and that after sitting down a few minutes, his elastic spirits would seem to renovate his sinking frame, and he would enter into discourse with all the mental vigour of one who was neither weary nor languid."

In all respects Neff showed himself the father and the friend of his people. He taught them to improve their houses, to cultivate their lands, and extend their temporal comforts as far as their peculiar circumstances would admit. And the earnestness of his anxiety on their behalf was met with a rich return of gratitude and confidence and affection. In one district of his parish, more especially, which had been in a more destitute condition than the rest, he felt a lively interest. "From the first moment of my arrival," says he, "I took them as it were to my heart, and I ardently desired to be unto them even as another Oberlin." And so he actually proved. Though he found it impossible to devote more than a week in each month to this half-barbarous district, a change for the better was very soon apparent. Indeed, so extraordinary was the improvement of the peasantry of the Val Fressinière in social manners and family comfort, no less than in agriculture, as to attract the peculiar attention of strangers ; and so sensible were the people themselves of the advantage

arising from their improved condition, that they looked upon their pastor with the most confiding affection and regard. They had received a counsellor from Heaven, and these simple-hearted people appreciated the blessing.

To give something like an adequate idea of the extensive and varied labours to which Neff was subjected in this Alpine desert, we may quote from his journal the description which he gives of the country, after having spent more than a year in it:—

“ I must consider the office of pastor in the Alps, to resemble that of a missionary to the heathen ; nay, in some respects, it may even be a situation of greater trial, since the little civilization which is found here tends more to the hindrance, than furtherance of the Gospel. In the whole district which I visit, I find no place so much in need, both of moral and spiritual cultivation, as the valley of Fressinière. Here I have not only to give them the first rudiments of knowledge, but also to teach them how to build, to sow, to plant ; in short, they want assistance in every thing. Most of the huts have neither chimneys nor windows, and the kitchen is a small, disgusting, dismal hole. The whole family, during the seven winter months, inhabit one room, where the air resembles a noisome fog, from the filth being allowed to accumulate for a whole year. Their food and clothes correspond with their dwellings, being alike rude and offensive. They subsist chiefly on bread made of coarse, unsifted rye, which they bake only once a year, in autumn ; and should the stock fail before the end of the summer, they make cakes of the same material, and bake them in the hot ashes, as in some Oriental countries. The sick never have medical assistance,

and they are altogether deficient in domestic remedies, not knowing how to prepare either broth or gruel. I have seen them give wine and brandy to persons in a high fever, when it would have been a blessing if they had been rather supplied with a pitcher of water.

“Women are here, as in all uncivilized countries, held in great subordination. They are seldom to be seen in a sitting posture, but kneel or squat upon the ground, and are not allowed either to sit or eat at the same table with the men, but receive their portion of a piece of bread or other coarse food in meek submission. It is generally handed to them by the men over their shoulders, without even deigning to turn round; and the women are expected to accept it, with every sign of gratitude and humility.

“One part of this valley, which is named la Combe, is so surrounded by towering mountains, that for six months it is never cheered by the rays of the sun. The inhabitants of this hamlet were so wild when I first visited them, that even the appearance of a peasant, were he a stranger, would make them hide themselves in their cabins; so that I was some time before I could win their confidence, and intercourse with the young people was almost impossible. Notwithstanding this seclusion, however, I found that they followed the multitude to do evil, and that, as far as their circumstances would permit, they were in the practice of those sins which draw men down into perdition. Gaming, dancing, swearing, disputing, quarrelling, reigned here as in every other community of men. Still we should compassionate their miserable condition, since it originated in part, from their forefathers having been driven by

persecution, to seek a refuge in these wilds, where their lives were constantly exposed to the falling rocks and overwhelming avalanche.

“The first winter I spent here, I could make little alteration or improvement, and was obliged to be content with imparting as much instruction as possible to all who seemed desirous of receiving it. I endeavoured to teach them some of the sacred melodies, that they might be able to sing in our meetings; but they made little progress. I succeeded in persuading them to let me procure a schoolmaster from Cueras for the next winter, who should be better able to impart the necessary instruction; they also consented to increase the remuneration; and in the month of November I brought a schoolmaster with me to Dormilleuse, and also one for la Combe. I gave these young men lessons in French, and in singing, hoping in this way to interest them also in that true knowledge, which might make them messengers of the glad tidings of salvation, on their return home. Another person was sent from the same motives to the brethren in Triève, and the Lord was pleased to hear my prayers, that they might be made the means of bestowing spiritual, as well as worldly instruction; for in the spring they all returned to their families, burning with zeal to communicate the blessings of the Gospel to their countrymen.”

The interesting story of Mariette beautifully illustrates the labours of Neff among the Roman Catholics.

“One day Neff met, at Palons, a little shepherdess of twelve or thirteen years of age, whose air and language struck him with surprise. In answer to his inquiries about her, he was told that her name was Mariette Guyon, and

that she lived in the adjacent hamlet of Punayer with her grandfather and grandmother, who were Roman Catholics; that she had expressed great anxiety to be instructed in the true principles of the Gospel; and that they could not attribute this desire merely to human influence, and to the persuasion of Protestant acquaintances, for she was not permitted to associate with Protestants. He asked the child if she could read? She burst into tears, and said, 'Oh! if they would only let me come here to the Sunday school, I should soon learn, but they tell me that I already know too much.' The pastor's interest was further excited, by learning that what little she knew of the difference between the religion of the two churches, was picked up by accident, and by stealthy conversation with the converts of the neighbourhood.

“After his first short interview with the poor girl, he remained some time without hearing any thing more of her. In the interval she was deprived of all regular means of improvement, but her zeal made her find out a very ingenious expedient. She often kept her flock near a very rocky path which descended to the valley of Fressinière, and when she saw a peasant pass, she would accost him in her patois, and ask, “Where do you come from?” If he named a Catholic village, she said no more, and let him pass on. If he came from a Protestant hamlet she approached him, and put questions to him, and if he displayed any zeal and knowledge of the Gospel, she would keep him as long as he would good naturedly remain, and treasure up all that she heard from his lips. At other times she would make friends with Protestant children, who were watching

their sheep or goats near her, and would beg them to bring their Testaments, and read and translate to her.

“This went on until she saw that she was watched by some of the Roman Catholics, and was obliged to be more cautious. During the long and rigorous winter which followed after Neff first saw her, the mountains were buried in snow, and the people could not go out of their villages, therefore Mariette had no intercourse with those whose conversation she so much desired to cultivate. Notwithstanding, her faith was strengthened and her mind enlightened, and on the return of spring she positively refused to go to mass. In vain they attempted to force her by ill-usage. Her father was then appealed to, who first tried rigorous means, and then persuasion, to engage her to declare from whence she obtained what he called “these new ideas.” She persisted in declaring that God alone had put these things in her heart, and expressed herself with so much meekness and solemnity, in explanation of the motives by which she was actuated, that her father felt constrained to say to those who urged him to exert his authority, ‘Who am I, to oppose myself to God?’ But he left her still under the care of her grandfather and grandmother, who continued to ill-treat her, although without success.”

The pastor shall now tell the continuation of the story himself. “Some time after I had learnt all these particulars, I was going to Palons, accompanied by a young man, and Madelaine Pellegrine, a most humble and zealous disciple of Jesus Christ. Whilst stopping near the bridge and cascade of Biaisse, which precipitates itself into a deep abyss, we saw a flock of lambs, which appeared to be hastily driven towards us by a young

shepherdess. It was Mariette, who had recognised us from a distance, and who ran to us breathless with joy. She expressed in language which it is impossible to describe, how happy she was at meeting me. I requested Madelaine to watch the flock while I conversed with Mariette. She thanked me with affectionate earnestness for the visit I had made to her father in her behalf. She spoke of what she had suffered for the Gospel, in a manner so Christian and so touching, that I could hardly believe my ears, knowing that the poor child did not know even the letters of the alphabet. 'It is this,' she said, 'that gives me pain; the evil spirit tempts me, by insinuating that I resist in vain, and that I am too young and feeble to persevere; but when I suffer most, then the good God supports me, and I fear nothing. They want me to make the sign of the cross; they wish to drag me to mass, and because I refuse, they beat me; and when they have beaten me for the name of Jesus Christ, and see that I do not cry, but rejoice in his name, then they become furious, and beat me still more; but were they to kill me, I would not cry, since the good God strengthens me.'

"She uttered many things equally affecting. When she left me, she went to join another young shepherdess, a Protestant, with whom she oftentimes kept her flock, and who attended the Sunday school for both of them, for she repeated to Mariette verses from the Psalms, and passages from the New Testament, which she had learned there. A short time afterwards, I held a reunion near Punayer, which Mariette attended; it was the first time she had ever been present at Protestant worship. She blessed God who had inspired her with

the courage to do so, and appeared most attentive to the sermon and prayers, which were in French, though most probably she was unable to comprehend more than a small part of the service, not understanding any language but the mountain patois. Not daring to return to Punayer after this, she went to her father and confessed to him all that had occurred. He received her kindly, and took her back to her grandfather and grandmother, and strenuously forbade them to ill-treat her for her religious opinions. This was something gained, but not sufficient for her; she earnestly entreated him to allow her to attend the public worship; her constant prayer during the week was, that God would dispose her father to grant her permission. Her prayers were heard, and the Sunday following we had the joy of seeing her come to our temple at Violins, a long way from her home. She was received with every demonstration of joy, and a poor man of Minsas, who had married an aunt of her's, promised to take her to his own house, if they would trust her with him, during the winter, and that he would there teach her to read, and instruct her more perfectly in the truths of the Gospel.

“Mariette's perseverance triumphed over the prejudices of her family. She was permitted to receive instruction, and to attend the public services of the Protestant Church, and her singular history having reached the ears of some friends at Mens, they begged her father to be allowed to take the charge of her, and her education was conducted under auspices which give us every reason to believe that she is now a bright ornament of the community whose faith she thus embraced from the strongest conviction of its purity.”

In the course of his labours, Neff found great difficulty from the imperfect education which the young received at school. He therefore resolved to endeavour as much as possible to introduce an improved system of education. This, however, might appear impracticable, there being no schoolmasters capable of undertaking the task. Every obstacle only tended the more to rouse the energies of Neff. He resolved to take upon himself the office of schoolmaster.

Assembling the children, accordingly, in a miserable stable, he plied his laborious duties with the most patient and untiring assiduity. Standing in the midst of his pupils he imparted his instructions in the most simple style, admirably suited to the capacities of children, while he himself was regarded by them, in time, with the utmost veneration and respect. To relieve the monotony of the exercises of the schoolroom, and to infuse freshness and vigour into the hearts of the young people, Neff was accustomed to give his pupils lessons in music. This was found to be one of the happiest expedients for breaking in upon the dulness of the ordinary lessons ; and, exhilarated by the musical interlude, they returned to the graver employments with an additional impulse and activity. Since the period when the plan was adopted by Neff among the villages of the Cottian Alps, the practice of teaching music as a branch of education in schools has become prevalent in many parts of the Continent, and has begun to be adopted even in our own country. We anticipate no slight benefit to the minds and the morals of our youth from this novel expedient ; and we trust the period is not far distant when a taste for music, instead of the accom-

plishment of a few, shall become a systematic branch of a liberal education in all the academies and schools of our land.

Encouraged by the success of his exertions in the cause of education, Neff resolved to erect a schoolhouse. The situation chosen for the building was the village of Dormilleuse, and his mode of proceeding was beautifully characteristic of the man. The difficulties of the enterprise would have been regarded by some as insuperable, and they would have shrunk from the task as one which could never be accomplished. Neff, however, was not to be discouraged or driven from his purpose. He had set his heart upon the work, and therefore he set himself to effect it with all that resolute energy of purpose for which he was so remarkable. Having carefully selected the spot on which the building was to be erected, and having marked it out with line and plummet, he requested each family in the village to furnish him with a man who should undertake to labour under his superintendence. The call of the devoted missionary was readily responded to. He was speedily joined by a large body of willing assistants, and, marching at their head, he repaired to the torrent, where they chose stones fit for the projected building. The pastor, bearing one of the heaviest stones upon his shoulders, led the way, and toiling up the hill, followed by his fellow-workmen, they deposited their burdens on the site of the intended schoolhouse. In a short time the materials were procured, and the work went forward with the utmost alacrity; so that, in the course of a single week from the commencement of the undertaking, the walls were finished, and the roof put on. The rest of the work was

carried on with equal rapidity, and, in the course of a very short time, Dormilleuse was provided with a school-house, rivalling in comfort and accommodation buildings of far greater pretensions.

Having completed the schoolroom, the indefatigable pastor commenced his work as a teacher, dedicating his time chiefly to the normal department of his plan, or the training of schoolmasters, who might afterwards conduct the education of the children on an improved system. The winter of 1826-7 was accordingly spent at Dormilleuse; and such was the anxiety of Neff to improve the pupils who had put themselves under his care, that fourteen or fifteen hours out of the twenty-four were spent in study. The spot which had been selected for this experiment, was the most secluded and dreary of the whole Alpine districts, and the season was remarkably severe and stormy. But nothing could chill the efforts of Felix Neff. He persevered in his good work, until the close of winter called for the return of the little party of students to their different communes. The inhabitants of Dormilleuse regretted the breaking up of a society, which, though small, spread a cheerfulness throughout the secluded village. The account of the parting scene is thus beautifully given by Dr Gilly:—

“On the evening before they took their leave, the young men of the village prepared a supper for their new friends, and invited them to the parting banquet. It was a simple and a frugal repast, consisting of the productions of the chase. The bold hunter contributed his salted chamois, the less enterprising sportsman of the mountain laid a dried marmot upon the table, and one or two of the most successful rangers of the forest pro-

duced a bear's ham, as a farewell offering, in honour of the last evening on which the conversation of this interesting group was to be enjoyed. It was at the same time a pleasing and a melancholy festival, but I do not find, in the pastor's journal, that either the achievements of their ancestors, who had garrisoned this rocky citadel, and had repulsed numberless attempts to storm it, or the exploits of the chasseurs, who had furnished the festive board, formed the conversation of the evening. It seems to have savoured rather of the object which originally brought them together; and when one of the party remarked,—‘What a delightful sight, to behold so many young friends met together,—but it is not likely that we shall ever meet together again!’ the pastor took the words up like a text, and enlarged upon the consolatory thought, that though they might see each other's faces no more in this life, they would most assuredly meet again in a joyful state of existence in the world to come, if they would persevere in their Christian course. He then gave them a parting benediction, and, after a long and mournful silence, which each seemed unwilling to interrupt, either by uttering the dreaded good-bye, or moving from his seat, the valedictory words and embraces passed from one to another, and they separated. The next morning, at an early hour, they were seen winding down the mountain path to their several homes; they of Dormilleuse gazed after them till their figures were lost in the distance, and the village on the rock appeared more dreary and desolate than ever.”

Next year they again assembled, but, through the kindness of friends, in circumstances of greater comfort than before. Neff, however, found that his health was

gradually declining. The severe labours and privations to which he had been subjected, began to prey upon a constitution never remarkably robust. In the winter of 1827, he performed his various duties with great difficulty. A total derangement of the digestive organs had taken place, and the internal pains to which he was in consequence subject, were greatly aggravated by a severe accident which he had sustained in the knee. When his pupils had returned at the end of the second session, if we may so term it, of the normal institution, Neff felt that his disorder had greatly increased, his stomach had entirely lost its tone, and refused to receive any thing but liquids.

It now became evident that an immediate removal from the severe climate of the Alpine region was absolutely necessary. For a time he felt very reluctant to separate himself from a people among whom his labours had been so signally blessed. He had been honoured of God to do much for the cause of his Redeemer in that remote and almost inaccessible district. By preaching, visiting, catechising and instructing the young, he had faithfully discharged his Master's work; and now that he was called to pause in the midst of his self-denying labours, the visitation appeared to him mysterious and inexplicable. When a Christian minister or missionary, in the midst of youth and extensive usefulness, is suddenly withdrawn from his work and laid on a bed of sickness, he is apt to feel as if some strange thing had happened, as if the Almighty were deviating from the ordinary course of his providence, and inflicting an uncalled for, nay, he almost thinks, an unrighteous, chastisement. Such a view of the Divine procedure,

however, is altogether unworthy of a child of God. It displays a mind not rightly exercised, and not sufficiently impressed with the delightful truth, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." True it is painful to be laid aside from active service, but why should we for a moment imagine that our feeble instrumentality is indispensable for the accomplishment of God's work? He can raise up other instruments far more efficient than we are; nay, if it seemed right in his sight, he could work without human instrumentality at all. And, besides, it ought never to be forgotten, that we may serve God by *suffering* as well as by *doing* his will:

"They also serve who only stand and wait."

For a time Neff could scarcely enter into such views of affliction as those to which we have now briefly adverted; but his mind was gradually led by the Spirit of God to see that, distressing though the trial might be, which he was now called to endure, still it became him from the heart to say, "The cup which my Father hath given me shall I not drink it?" "It is the Lord, let him do what seemeth to him good." Accordingly, after travelling over the greater number of the villages to bid an affectionate farewell to his flock, he set out for Geneva, with the view of deriving benefit, if possible, from his native air. The relief from his sufferings, which he rather hoped for than expected, was partially granted. Taking advantage of intervals of apparent restoration to health, he uniformly exerted himself in some pious work, which most frequently led to a relapse.

As a last resource, he was advised to try the effect of

mineral waters, and accordingly he resided for some time at Plombieres. While there, he preached regularly to the Protestants of the place. Having experienced a considerable revival of his strength, he returned to Geneva. On his arrival there, however, he began gradually to droop. His spirits failed him, his body became emaciated, and it was but too evident to his friends that his stay on earth would be short. "It was most heart-rending," said a spectator of his sufferings, "to behold him, thus pale and emaciated, his large eyes beaming with an expression of fortitude and pain; covered, from head to foot, with four or five woollen garments, which he was obliged to change frequently; submitting, in silence, and with the greatest calmness, to the application of the moxas,* a painful operation, which was constantly repeated; suffering the pangs of hunger; counting the hours, and at last venturing to take something, then waiting with anxiety till the food, such as it was, should digest, and thus passing all his days and nights during a long succession of relapses, and of physical prostration, which we sometimes looked upon as a relief."

Even in the utmost extremities of his distress, his Alpine flock dwelt much upon his mind. He was now quite aware that his labours among them were for ever come to a close. Still, even on his death-bed, he pressed upon them, by letter, the precious truths which he had been privileged to urge upon them from the pulpit. And when unable to write, he employed his mother as amanuensis, to whom he dictated two letters, addressed to his beloved flock. Though unable, for want of room,

* An Indian or Chinese moss, used in the cure of some disorders, by burning it on the part affected.

to insert either of these beautiful and impressive letters, we cannot refrain from presenting our readers with an extract of the touching reply of the simple peasants of the Alpine valleys, to a letter which had been sent to prepare them for the mournful tidings which his friends would too soon be called to communicate.

“It is we, it is we, who are the cause of your long illness. Had we been more ready to listen to you, you would not have had occasion to fatigue yourself in the deep snow, nor to exhaust your lungs, and all the powers of your body. Oh, how much pain has it cost you to teach us: like our good Saviour, you forgot yourself for our sakes. Dear pastor, sensible of the affection you have always manifested towards us, we desire, with all our hearts, to be useful to you. We can say, with truth, that if our lives could be of service to you, we would give them, and then we should not be doing more for you than you have done for us. May the Lord bless you, and grant you patience in this long trial. May He shower upon you a thousand benedictions from on high, and recompense you for all the pains you have taken with us! Your reward is in heaven: an immortal crown awaits you. We will conclude by entreating your prayers in our behalf; unworthy as we are, we do not forget you in ours. Every family, without exception, from the heights of Romas to the foot of the Inlus, salutes you, and you will see the names of some of them in this letter. We are your unworthy, but entirely devoted brothers.”

The closing scene was now fast approaching—it was in complete harmony with the whole course of his life. “Tell me not how the man died,” was once the saying

of a pious minister, "but tell me how he lived." We have seen "how holily, and justly, and unblameably," Felix Neff spent his laborious and useful life. Let us attend him in his dying moments, and listen with devout eagerness to the latest aspirations of this man of God.

"We had the satisfaction," said a narrator of the dying scene, "of being much with him towards the close of his painful career, and we never heard a murmur escape from his lips. He was grateful for the affection shown towards him, and returned it abundantly. Often, after our poor services, he threw his arms round our necks, embraced us, thanked us, and exhorted us with all his soul to devote ourselves to God. 'Believe my experience,' said he, 'He only is your sure trust, He only is truly to be loved. If you should one day be employed in the preaching of the Gospel, take heed not to work to be seen of men. Oh, with how many things of this kind do I reproach myself! My life, which appears to some to have been well employed, has not been a quarter so much so as it might have been! How much precious time have I lost!' He accused himself of unfaithfulness in the employment of his time, and of having been vain-glorious: he, whose labours were scarcely known to a few friends! who had refused to marry, that his heart might be entirely devoted to his Master, and whose ardent charity for his fellow-creatures had brought him, at the age of thirty-one, to his bed of death! Knowing his love for sacred music, we frequently assembled in a room near his own, and sung, in an under tone, verses of his favourite hymns, and a paraphrase on the thirty-first chapter of Jeremiah, which he had himself composed. This singing filled his soul

with a thousand feelings and recollections, and affected him so much, that we were obliged to discontinue it, though he did not see us, and he heard us but faintly.

“About a fortnight before his death, he looked on a mirror, and discovering unequivocal signs of dissolution in his countenance, he gave utterance to his joy: ‘Oh, yes! soon, soon I shall be going to my God!’ From that time he took no more care of himself: his door was open to all, and the last hours of the missionary became a powerful mission. His chamber was never empty, he had a word for every one, until he was exhausted by it. In the full enjoyment of all his mental faculties, every thing was present to his memory: the most trivial circumstances, even conversations which he had held many years previously, and he made use of them with extraordinary energy in his exhortations. On his mother’s account only did he show the least inquietude: old, feeble, and devoted to him, she could not restrain her tears. Before her, he assumed a firmness which amounted even to reproach; then, when she left him, no longer able to refrain from weeping himself, his eyes followed her with tenderness, and he would exclaim, ‘My poor mother!’

“He made presents to his friends, and set apart some religious books for many persons to whom he still hoped to be useful; after having underlined several passages, he thus wrote the address:—‘Felix Neff, dying, to ——.’

“We shall have an indelible recollection of the last letter that he wrote; it was a few days before his death. He was supported by two persons, and, hardly able to see, he traced at intervals, and in large and irregular

characters which filled a page, the lines which follow, addressed to some of his beloved friends in the Alps. What must have been the feelings of those who received them, with the persuasion that he who had traced them was no more!

“ ‘Adieu, dear friend, Andre Blanc, Antoine Blanc, all my friends the Pellissiers, whom I love tenderly; Francis Dumont and his wife; Isaac and his wife; beloved Deslois, Emilie Bonet, &c., &c.; Alexandrine and her mother; all, all the brethren and sisters of Mens, adieu, adieu. I ascend to our Father in entire peace! Victory! victory! victory! through Jesus Christ.

‘ FELIX NEFF.’

“ The last night of his life, we and some other persons remained to sit up with him. Never shall we forget those hours of anguish, so well called the ‘valley of the shadow of death.’ It was necessary to attend to him constantly, and to hold him in his convulsive struggles; to support his fainting head in our arms, to wipe the cold drops from his forehead, to bend or to straighten his stiffened limbs; the centre of his body only retained any warmth. For a short time he seemed to be choking, and we dared not give him any thing. A few words of Scripture were read to him, but he did not appear to hear. Once only, when some one was lamenting to see him suffer so much, and said, ‘poor Neff,’ he raised his head for an instant, fixed his large eyes full of affection upon his friend, and again closed them. During the long night of agony we could only pray and support him. In the morning, the fresh air having a little revived him, he made a sign that he should be carried to a higher bed; they placed him on this bed in a sitting posture,

and the struggles of death began. For four hours we saw his eyes raised to heaven ; each breath, that escaped from his panting bosom, seemed accompanied with a prayer ; and at that awful period, when the heaviness of death was upon him, in the ardent expression of his supplication he appeared more animated than any of us. We stood around him weeping, and almost murmuring at the duration of his sufferings, but the power of his faith was so visible in his countenance, that our faith, too, was restored by it ; it seemed as though we could see his soul hovering on his lips, impatient for eternity. At last we so well understood what his vehement desire was, that with one impulse we all exclaimed,—‘ Come Lord Jesus, come quickly.’

“Two days afterwards (his death took place 12th of April 1829) we accompanied his remains to the tomb. Over his resting-place were read some beautiful verses of that Word which shall never pass away. We then prayed, and in compliance with his wish, his numerous friends, who were assembled at the grave, sang together those lines of M. Vinet, of which the stanzas conclude thus :—

‘ They are not lost but gone before.’ ”

THE REV. JOHN ELIOT.

LITTLE is known of the early life of this truly apostolic missionary ; he appears to have been a native of England, born in the year 1604. The religious education of his infant years must have engaged much of the attention of his parents, who sought to train him up in the fear of the Lord. The obligation which lies upon parents to train up their children in the nurture and admonition of the Lord, is readily admitted by every true Christian. But, however deeply the responsibility is felt, it is often difficult to devise the system of instruction which shall be best adapted for the accomplishment of an object so desirable. And the difficulty is felt to be all the greater, the younger the children are. Thus it too often happens that the earliest years of the child, and those, therefore, in which the heart is most easily reached, and most deeply and lastingly impressed, are permitted to pass away without the communication of religious knowledge, or the infusion of religious principles. Nor is this culpable neglect to be charged only upon the ignorant and unrenewed. They have never themselves experienced the value of religion, and it is

scarcely to be expected that they should be ardently desirous for the religious welfare of their children. But even in Christian households, where the Word of God is held in the highest estimation, the younger branches of the family are, in too many instances, permitted to pass several years of their early childhood without the slightest effort being made to impress the heart with the awful realities of God, the soul, and eternity. Should the friendly remonstrance be offered, the reply starts readily to the lips, "Ah! Sir, these children are too young to learn any thing." Too young! They are not too young to learn many things of which the unthinking parents are little aware. The melancholy truth is, that all the while these very children, though only, perhaps, two or three years of age, are busily engaged in laying in a stock of knowledge, and imbibing a mass of principles, which go to form the elements of the future character. It is from the habits, and principles, and dispositions of childhood, that the whole aspect of our future history takes its origin. "Men are but children of a larger growth." As they were in their early days, so in the great essentials of character do they continue to extreme old age. Hence the high importance which ought ever to attach to the instruction and the training of even "the puling infant in its nurse's arms." It was the high privilege of John Eliot to be imbued from his early childhood with those pure principles which characterized his future life.

When he had finished the elementary branches of education, young Eliot was sent to the University of Cambridge, where he prosecuted his studies with great success. On leaving the University, he obtained a

situation as usher of a school at Little Baddow, superintended by Thomas Hooker, who afterwards became one of the most distinguished divines of New England. It was while at Little Baddow that Mr Eliot experienced a decided change in his whole sentiments and feelings. Looking back upon the precious benefits he had enjoyed while residing there, he thus wrote:—"To this place I was called through the infinite riches of God's mercy in Christ Jesus to my poor soul, for here the Lord said unto my dead soul, Live, and through the grace of God I do live, and shall live for ever." An interest in Christ and his salvation was now with him the one thing needful; and so deeply impressed did his mind become with the importance of religion, that he counted it his duty to devote himself to the work of preaching the Gospel to his fellow-men. But as he felt that the views which he entertained were such as would not then be tolerated in the Church of England, he resolved to set out for America; and, accordingly, he embarked for New England in the summer of 1631, and arrived at Boston in November of the same year.

Before leaving his native country, Mr Eliot had agreed with a number of his Christian friends who intended to cross the Atlantic, that in the event of their doing so previous to his settlement over any other congregation, he would become their pastor. This engagement he afterwards fulfilled. On their arrival in New England they planted a colony about a mile from Boston, erected a town which they called Roxbury, and formed themselves into a church, of which Mr Eliot was appointed minister. In the discharge of his pastoral duties he was remarkably conscientious and faithful.

so that he was at once respected and beloved by his people. "He would sound the trumpet of God," says Dr Mather, "against all vice, with a most penetrating liveliness, and make his pulpit another Mount Sinai, for the flashes of lightning therein displayed against the breaches of the law given from that burning mountain. There was usually a special fervour in the rebukes which he bestowed on carnality. When he was to brand the earthly-mindedness of church members, and the allowance and indulgence which they often gave themselves in sensual delights, he was a right Boanerges—he spoke as many thunderbolts as words."

In the education of the young Mr Eliot took a particular delight, establishing schools, superintending them when formed, and composing catechisms of elementary instruction. When he entered a house, he was accustomed to call for the young people, that he might lay his hands on them, and bless them. "I cannot forget the ardour," says Dr Mather, "with which I once heard him pray at a Synod held in Boston, 'Lord, for schools everywhere among us! That our schools may flourish! That every member of this assembly may go home to procure a good school to be encouraged in the town where he lives! That before we die we may be happy to see a good school established in every part of the country!'" Such was the benevolent spirit by which this pious man was actuated in his endeavours to benefit the community to which he belonged.

The first settlers in New England were placed in circumstances of peculiar difficulty, which called for their utmost exertions to procure a sufficient temporal subsistence, and at the same time to promote their spiritual

improvement and edification. While thus struggling, however, for their own preservation, they were by no means regardless of the poor ignorant savages by whom they were surrounded, and whom they saw perishing for lack of knowledge. In their benevolent endeavours to instruct them, they were not a little encouraged by an act passed by the General Court of Massachusetts in 1646, tending to facilitate the propagation of the Gospel among the Indians. It appeared that about the time when this act was passed, Mr Eliot's mind was deeply affected with the deplorable condition of these ignorant heathens; and at length, after much consultation with his brethren, and earnest prayer for the Divine direction, he resolved to dedicate himself to the work of a missionary among them. To qualify himself for this important task he lost no time in availing himself of every means of acquiring their language; and such was his success, that in a very short time he was able to address them in their own tongue. The motives by which he was actuated in this work, and the mode in which he commenced his labours, are thus stated by himself:—
“God first put into my heart a compassion over their poor souls, and a desire to teach them to know Christ, and to bring them into his kingdom. Then presently I found out, by God's wise providence, a clever-witted young man, who had been a servant in an English house, who pretty well understood our language, better than he could speak it, and well understood his own language, and had a clear pronunciation; him I made my interpreter. By his help I translated the Commandments, the Lord's Prayer, and many texts of Scripture; also I compiled both exhortations and prayers by his

help. I diligently marked the difference of their grammar from our's. When I found the way of them, I would pursue a word, a noun, a verb, through all variations I could think of: and thus I came at it."

The place at which he preached his first sermon to the Indians was situated about four miles from his house, at Roxbury; and when he approached it, he was met by Waban, "a wise and grave Indian," and several of his friends, who conducted him to a large wigwam, where he had an opportunity of proclaiming the Gospel to a considerable number of poor Indians. The account of this first interview is thus given by Mr Eliot:—

"Being all assembled, we began with prayer; which now was in English, we being not so far acquainted with the Indian language, as to express our hearts therein before God or them. We hope to be able to do this ere long; the Indians desiring it, that they also may know how to pray: but we began thus in a tongue unknown to them; partly to let them know that the duty of prayer was serious and sacred; and partly for our own sakes, that we might the more fully agree together in the same request and heart-sorrows for them, even in that place where God was never wont to be called upon.

"When prayer was ended, it was an affecting and yet glorious spectacle, to see a company of perishing and forlorn outcasts diligently attending to the blessed word of salvation then delivered, and professing that they understood all that was then taught them in their own tongue. For about an hour and a quarter the sermon continued; wherein one of our company ran through all the principal matters of religion, beginning first with a

repetition of the Ten Commandments, and a brief explication of them ; then showing the curse and dreadful wrath of God against all those who break them, or any one of them, or the least tittle of them ; and so applying the whole unto the condition of the Indians then present, with much affection. He then preached Jesus Christ to them, as the only means of recovery from sin, and wrath, and eternal death : he explained to them who Christ was, and whither he was gone, and how he will one day come again to judge the world. He spake to them of the blessed state of all those who believe in Christ, and know him feelingly ; he spake to them also, observing his own method, as he saw most fit, to edify them, concerning the creation and the fall of man, the greatness of God, the joys of heaven, and the horrors of hell ; and urging them to repentance for several known sins wherein they live. On many things of the like nature he discoursed ; not meddling with matters more difficult, until they had tasted more plain and familiar truths.

“ Having thus in a set discourse familiarly opened the principal matters of salvation to them, we next proposed certain questions, to see what they would say to them ; that so we might screw, by variety of means, something or other of God into them. But, before we did this, we asked them if they understood all that which was already spoken ; and whether all of them in the wigwam did understand, or only some few. They answered to this question, with a multitude of voices, that they all of them understood all that which was spoken to them.

“ We then desired to know of them if they would propose any question to us for the more clear understanding of what was delivered. Whereupon several of

them propounded presently several questions, to which we think some special wisdom of God directed them.

“One asked, ‘How may we come to know Jesus Christ?’

“We answered, that if they were able to read our Bible, the book of God, therein they would see most clearly who Jesus Christ was. But since they could not yet read that book, we wished them to meditate on what they had now heard out of God’s book; and to do this much and often, both when they lay down on their mats in their wigwams, and when they rose up and went alone into the fields and woods: so God would teach them; and especially if they used a third help, which was prayer to God. We told them, that, although they could not make long prayers, as we English could, yet if they did but sigh and groan, and say thus—‘Lord, make me to know Jesus Christ, for I know him not,’—and if they did say so again and again with their hearts, that God would teach them to know Jesus Christ: because he is a God that will be found of them that seek him with all their hearts, and hears the prayers of all men, Indian as well as English; and that Englishmen themselves did by this means come to the knowledge of Jesus Christ. And we advised them, as a farther help, to confess their sins and ignorance unto God; and to acknowledge how justly God might deny them the knowledge of Christ, because of their sins.

“These things were spoken by him who had preached to them in their own language,—borrowing, now and then, some small helps from the interpreter whom we had brought with us, and who could oftentimes express our minds more distinctly than we could ourselves;

but this we perceived, that a few words from the preacher were more regarded than many from the Indian interpreter.

“ One of them, after this answer, replied to us that he was a little while since praying in his wigwam unto God and Jesus Christ, that God would give him a good heart; and that, while he was praying, one of his fellow Indians interrupted him, and told him, that he prayed in vain, because Jesus Christ understood not what Indians speak in prayer, because he had been used to hear Englishmen pray, and so could well enough understand them, but with Indian language in prayer he thought he was not acquainted, but was a stranger to it, and therefore could not understand them. His question therefore was, whether Jesus Christ did understand, or God did understand, Indian prayers.

“ This question sounding just like themselves, we studied to give as familiar an answer as we could, and therefore in this, as in all our other answers, we endeavoured to speak nothing without clearing of it up by some familiar similitude. Our answer summarily was therefore this: that Jesus Christ, and God by him, made all things; and makes all men, not only English but Indian men; and, if he made them both, then he knew all that was within man and came from man, all his desires, and all his thoughts, and all his speeches, and so all his prayers; and if he made Indian men, then he knows all Indian prayers also. We bade them look upon that Indian basket that was before them; there were black and white straws, and many other things of which they made it. Now, though others who made not the basket, did not know what those things

were, yet he that made it must needs tell all the things in it: so, we said, it was here."

The second meeting with the Indians was still more interesting, and during the concluding prayer, an event occurred which is well worth mentioning. "I cast my eye on one," says one of Mr Eliot's friends, "who was hanging down his head weeping. He held up his head for a while,—yet such was the power of the word on his heart, that he hung down his head again, and covered his eyes, and so fell wiping and wiping of them, weeping abundantly, continuing thus till prayer was ended; after which he presently turns from us, and turns his face to a side and corner of the wigwam, and there falls a weeping more abundantly by himself; which one of us perceiving, went to him, and spake to him encouraging words, at the hearing of which he fell a weeping more and more; so leaving of him, he who spake to him came unto me, being newly gone out of the wigwam, and told me of his tears; so we resolved to go again both of us to him, and speak to him again. We met him coming out of the wigwam, and there we spake again to him, and he there fell into a more abundant renewed weeping, like one deeply and inwardly affected indeed, which forced us also to such bowels of compassion, that we could not forbear weeping over him also,—and so we parted, greatly rejoicing for such sorrowing."

Before the third interview with them, Mr Eliot found that the Powahs or Indian priests had strictly forbidden the people to listen to the instructions of the English. The interference, however, of these wicked impostors was of no avail. The people still flocked to hear the devoted missionary, and many of them expressed a wish

to have their children put under his care, that they might be educated in the knowledge of Christianity. Encouraged by the success which thus attended his labours, Mr Eliot applied to the General Court of the colony in behalf of those who wished to be placed under his tuition. His application was successful: land was granted that they might build a town and enjoy the Christian instruction which they so much desired. From that hour civilization commenced among the Indians. A town was erected, surrounded by a stone wall, and containing a great number of neat comfortable wigwams. The women learned to spin; the men were instructed in husbandry and the more simple mechanical arts; and, in short, the whole settlement assumed an aspect of industry and activity.

The following letter exhibits, in a striking light, the self-denying character of this man of God, and his lively faith in the divine promises:—

“God is greatly to be adored in all his providences, and hath, evermore, wise and holy ends to accomplish, which we are not aware of; and, therefore, although he may seem to cross our ends with disappointments, after all our pains and expectations, yet he hath farther and better thoughts than we can reach unto, which will cause us to admire his love and wisdom, when we see them accomplished. He is gracious to accept of our sincere labours for his name, though he disappoint them in our way, and frustrate our expectations in our time; yea, he will fulfil our expectations in his way, and in his time, which shall finally appear, to the eye of faith, a better way than ours, and a fitter time than ours;—his wisdom is infinite.

“The Lord still smileth on his work among the Indians. Through his help that strengtheneth me, I cease not, in my poor measure, to instruct them; and I do see that they profit and grow in the knowledge of the truth, and some of them to the love of it, which appeareth by a ready obedience to it.

“The present work of the Lord that is to be done among them, is to gather them together from their scattered kind of life,—first into civil society, then into ecclesiastical. In the spring that is past, they were very desirous to have been upon that work, and to have planted corn in the place intended; but I did dissuade them, because I hoped for tools and means from England, whereby to prosecute the work this summer. When ships came, and no supply, you may easily think what a damping it was; and truly my heart smote me, that I had looked too much at man and means, in stopping their earnest affections from that bar which proved a blank. I began without any such respect, and I thought that the Lord would have me so to go on, and only look to him whose work it is. When I had thus looked up to the Lord, I advised with our elders, and some others of our church, whose hearts consented with me. Then I advised with divers of the elders at Boston lecture, and Mr Cotton’s answer was, ‘My heart saith, Go on, and look to the Lord only for help:’ the rest also concurred. So I commended it to our church, and we sought God in a day of fasting and prayer, and have been ever since doing according to our abilities. This I account a favour of God, that on that very night, before we came from our place of meeting, we had notice of a ship from England, whereby I re-

ceived letters and some encouragement in the work from private friends,—a mercy which God had in store, but unknown to some, and so contrived by the Lord that I should receive it as the fruit of prayer.

“The place also is of God’s providing, as a fruit of prayer; for when I, with some that went with me, had rode to a place of some hopeful expectation, it was in no wise suitable. I went behind a rock, and looked to the Lord, and committed the matter to him; and while I was travelling in woods, Christian friends were in prayer at home; and so it was, that though one of our company fell sick in the woods, and we were forced home with speed, yet, in the way home, the Indians in our company, upon inquiry, describing a place to me, and guiding us over some part of it, the Lord did, both by his providence then, and afterwards, by more diligent search of the place, discover that there it was his pleasure we should begin the work. When grass was fit to be cut, I sent some Indians to mow, and others to make some hay at the place. This work was performed well, as I found when I went up with my man to order it. We must also of necessity have a house in which to lodge, meet, and lay up our provisions and clothes; I set them therefore to fell and square timber for a house; when it was ready, I went, and many of them with me, and on their shoulders carried all the timber together, &c. These things they cheerfully do, but I pay them wages carefully for all such works as I set them about, which is a good encouragement to labour.

“It cannot but appear there is some work of God upon their hearts, which doth carry them through all these snares; and if, upon some competent time of ex-

perience, we shall find them to grow in knowledge of the principles of religion, and to love the ways of the Lord the better, according as they come to understand them, and to yield obedience to them, and submit to this great change, to bridle lust by laws of chastity, and to mortify idleness by labour,—and desire to train up their children accordingly ;—I say, if we shall see these things in some measure in them, what should hinder charity from hoping that there is grace in their hearts,—a spark kindled by the word and Spirit of God, which shall never be quenched ; and were these indwelling within them, who could gainsay their gathering together into a holy church covenant and election of officers ; and who can forbid them to be baptized ? And I am persuaded there be sundry such among them, whom the Lord will vouchsafe so far to favour, and to shine upon, that they may become a church and a spouse of Jesus Christ.

“The blessing of God upon this work doth comfortably, hopefully, and successfully appear in the labours of my brother Mayhew, in Martha’s vineyard ; insomuch that I hope they will be, after a while, ripe for this work of civilization, and dwelling together, if once they see a successful pattern of it. I doubt not but they will, ere long, desire church-fellowship, and the ordinances of God’s worship. The cloud increaseth, and the Lord seemeth to be coming in among them. They are very desirous to have their children taught, which is one argument that they truly love the knowledge of God. I have entreated a woman, living near where they dwell, to do that office for their children, and I pay her for it ; but when they go to their plantation we shall be in a strait for help that way. The Indians so well like the

persons who perform that service for them, that they entreat them to go with them, which I look at as a finger of God. If the Lord please to prosper our poor beginnings, my purpose is, so far as the Lord shall enable me, to give attendance to the work, to have school exercises for all the men, by daily instructing of them to read and write, &c. Yea, if the Lord afford us fit instruments, my desire is that all the women may be taught to read. I know the matter will be difficult every way, for English people can only teach them to read English,—and for their own language we have no book. My desire, therefore, is to teach them all to write, and read written hand, and thereby, with pains-taking, they may have some of the Scriptures in their own language. I have one already who can write, so that I can read his writing well, and he can read mine. I hope the Lord will both enlarge his understanding, and enable others to do as he doth. If once I had some of themselves able to write and read, it might farther the work exceedingly, and will be the speediest way.—Your's, in our Lord Jesus,

JOHN ELIOT."

Mr Eliot's exertions were promptly seconded by the local government, who passed several acts for the further improvement and civilization of the Indians. The change in consequence soon became apparent, even to the most careless observer. Mr Whitefield, who paid a visit to the town which these Indians had reared, was particularly struck with astonishment at their appearance, and declared that, from their correct behaviour and decent clothing, he could scarcely distinguish them from the English people.

Nor were the beneficial effects of Mr Eliot's labours

limited to the settlements where they were first begun. The Indians in various parts of the country were anxious to enjoy the same advantages. The work of Christianization and civilization went hand in hand, and so rapidly did the desire for instruction spread, that the missionary found it difficult, even with the assistance of some converted Indians, to comply with the numerous invitations which poured in upon him from all quarters, to come and communicate the glad tidings to various tribes of Indians. And in scarcely a single instance was the invitation made in vain. The indefatigable Eliot wandered from place to place, scattering the seed of divine truth with unsparing hand. "I have not been dry night nor day," he writes, "from the third day of the week to the sixth, but have travelled from place to place in that condition; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. The rivers also were raised so as that we were wet in riding through. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy, 'Endure hardness as a good soldier of Jesus Christ,' with many other such like meditations."

Animated by the pure motives of the Gospel, he boldly encountered the manifold hardships and difficulties, and even dangers to which he was exposed; but in the spirit of his great Master, he counted not his life dear unto himself that he might accomplish the benevolent mission which he had undertaken. Intelligence of the wonderful success which everywhere attended his exertions soon crossed the Atlantic, and attracted considerable attention in England. Parliament was induced to take the matter under consideration, and an act was passed

encouraging the evangelizing of the Indians, and supporting those engaged in the work. Large sums of money were in consequence collected in England, under the authority of the Commissioners appointed by Parliament. For these benevolent exertions on the part of his countrymen, Mr Eliot was particularly grateful, and he conveyed his obligations to them in terms of the warmest affection.

Encouraged by the kindness and liberality of his friends in England, he made application to them in behalf of the schools which he was anxious to establish. Necessity alone compelled him to take this step. "I have not means of my own," he said; "I have a family of many children to educate; and therefore I cannot give over my ministry in our church, whereby my family is sustained, to attend the Indians, to whom I give, and of whom I receive nothing." The instruction of the young, and the translation of the Scriptures into the Indian language, appear to have been the great objects upon which he had set his heart. But he was not inattentive to the temporal comfort of the poor Indians. Desirous of instructing them in the arts of civilized life, he submitted to his friends a proposal about sending mechanics from England for that purpose. In suggesting this plan, the ultimate object which Mr Eliot had in view was to erect a town, in which the Indians belonging to the settlement might live comfortably. He thus speaks in a letter, dated November 12, 1648, of his success and his discouragements:—

"The work of preaching to these poor Indians goeth on, not without success. It is the Lord only who doth

speak to the hearts of men, and he can speak to them, and doth so effectually, that one of them I believe has verily gone to the Lord: a woman, who was the first of ripe years who hath died since I taught them the way of salvation. Her life was blameless after she submitted to the Gospel. She died of a sickness which she took in childbed. I several times visited her, prayed with her, and asked her about her spiritual estate. She told me that she still loved God, though he made her sick, and was resolved to pray unto him so long as she lived. She said also that she believed God would pardon all her sins, because she believed that Jesus Christ died for her, and that God was well-pleased in him; and that she was willing to die, and believed that she would go to heaven, and live happy with God and Christ there. Of her own accord she called her children to her, and said to them, 'I shall now die, and when I am dead, your grandfather, and grandmother, and uncles, will send for you to come and live among them, and promise you great matters, and tell you what pleasant living it is amongst them,—for they pray not to God, keep not the Sabbath, and commit all manner of sins, but I charge you to live here all your days.' Soon after she died.

“For the further progress of the work among them, I perceive a great impediment. Sundry in the country, in different places, would gladly be taught the knowledge of God and Jesus Christ, and would pray unto God, if I could go unto them, and teach them where they dwell; but to come and live here, among, or near to the English, they are not willing. A place must be found somewhat remote from the English, where they must have the Word constantly taught, and government constantly ex-

exercised, means of good subsistence, and encouragements for the industrious provided. Such a project would draw many that are well-minded together.

“Few of our southern Indians incline this way, only some of Tihtacut; our western Indians more earnestly embrace the Gospel. Shawanon, the great Sachem of Nashawog, doth embrace the Gospel, and pray unto God. I have been four times there this summer, and there be more people by far than amongst us: sundry of them do gladly hear the Word of God. But they are forty miles distant, and I can but seldom go to them.

“There is a great fishing place upon one of the falls of Merrimack river, called Pantucket, where is a great confluence of Indians every spring, and thither I have gone these two years in that season, and intend to do so the next spring. Such confluences are like fairs in England, and a fit season it is to come then unto them. At those great meetings there is praying to God, and good conference and observation of the Sabbath, by such as are well-minded; and my coming among them is very acceptable in outward appearance. This last spring I did there meet old Papassaconnoway, who is a great sagmore.* Last year he and all his sons fled when I came; but this year it pleased God to bow his heart to hear the Word. I preached from Malachi i. 11, whence I showed them what mercy God had promised to them, and that the time was now come wherein the Lord did begin to call them to repentance, and to believe in Christ for the remission of their sins, and to give them a heart to call upon his name. When I had done speaking they began to propound questions. After a good space, this

* A great chief.

old Papassaconnoway spake to this purpose, ‘Indeed, I have never prayed unto God as yet, for I have never heard of God before, as now I do. I am purposed in my heart from henceforth to pray unto God, and to persuade all my sons to do the same.’ His sons present, especially his eldest son, who is sachem at Wadchaset, gave his willing consent to what his father had promised, and so did the other, who was but a youth.”

When thus unwearied in his labours among the Indians, Mr Eliot felt that he could scarcely give that attention to his own pastoral duties at Roxbury which their circumstances required. For some time his brethren in the ministry had kindly lent him their assistance; but at length it was judged expedient that a colleague should be appointed; and accordingly the Rev. Samuel Danforth was chosen to fill that office. The connection which Mr Eliot thus formed was attended with great advantage to the congregation, and great comfort to himself.

In the meantime, the Society for Propagating the Gospel in New England, which had been sanctioned by the authority of the British Parliament, gave all the encouragement to the pious missionary which their circumstances would warrant. But they themselves were unhappily in considerable difficulty. Their motives and feelings were misrepresented, and they were assailed by a multitude of objections from many who had even professed themselves favourable to the scheme. On hearing of this unfortunate opposition, Mr Eliot lost no time in despatching a letter to England, exhibiting a faithful view of his progress, and of the improvements which, by the Divine blessing, were gradually taking place, both in

the temporal and spiritual condition of the once savage Indians.

The change which was effected in the outward aspect of the Indian settlement was soon remarkably striking. A town was built, which they called Natick, consisting of "three fair streets;" two of which stretched along the Boston side of Charles River, and one along the other. They were now constituted into a regular community; and, by a solemn act of covenanting, they dedicated themselves to the Lord. The Indians having thus formed a civil and religious community, the Honourable John Endicott, governor of Massachusetts, resolved to pay a visit to Natick, with the view of inspecting their real condition. The inquiry was in the highest degree satisfactory, and he declared, that "he could hardly refrain from tears for very joy, to see the diligent attention of the Indians to the Word of God."

The following account of the death of a converted Indian chief we give in Mr Eliot's own words:—"One of our principal men, Wamporas, is dead. He made so gracious an end of his life, embraced death with such holy submission to the Lord, and was so little terrified at it, as that he hath greatly strengthened the faith of the living. I think he did more good by his death than he could have done by his life. One of his sayings was, 'God giveth us three mercies in the world; the first is health and strength—the second is food and clothes—the third is sickness and death; and when we have had our share in the two first, why should we not be willing to take our part in the third?' His last words were, *Jehovah Anninumah Jesus Christ*; that is, 'O Lord, give me Jesus Christ.' When he could speak no more,

he continued to lift up his hands to heaven, according as his strength lasted, unto his last breath. When I visited him the last time I saw him in this world, one of his sayings was this,—‘Four years and a quarter since, I came to your house, and brought some of my children to dwell with the English; now, when I die, I strongly entreat you, that you would strongly entreat elder Heath, and the rest who have our children, that they may be taught to know God, so that they may teach their countrymen.’ His heart was much upon our intended work, to gather a church among them. I told him that I greatly desired he might live, if it were God’s will, to be one in that work; but that if he should now die, he should go to a better church, where Abraham, and Isaac, and Jacob, and Moses, and all the dead saints were with Jesus Christ, in the presence of God, in all happiness and glory. Turning to the company who were present, he spake unto them thus:—‘I now shall die, but Jesus Christ calleth you that live to go to Natick, that there the Lord might rule over you, that you might make a church, and have the ordinances of God among you, believe his Word, and do as he commandeth you.’ His gracious words were acceptable and affecting. The Indians flocked together to hear them. They beheld his death with many tears; nor am I able to write his story without weeping.”

The next object to which Mr Eliot turned his attention, was the formation of a Christian church among the Indians. For this purpose, he continued to visit them weekly—to catechise their children—and to instruct all, both young and adults, in the elements of divine truth. At first his wish to form a church among them was

frustrated; but at length he had the happiness, with the approbation of the New England ministers, of seeing a church formed at Natick. The individuals composing it having first dedicated themselves to the Lord, and then to one another in a holy covenant, were baptized and admitted to the Lord's Supper. About this time, the charter of the Society for Propagating the Gospel in New England having expired, strong exertions were made to prevent its renewal; but by the Divine goodness these unhallowed efforts were frustrated, and a new charter was issued by Charles II., bearing date the 7th February 1651. At the head of the new corporation thus appointed stands the celebrated name of the Honourable Robert Boyle.

In September 1661, Mr Eliot had the high pleasure of seeing an edition of the New Testament completed in the Indian language, and printed at the expense of the Society in England. This was followed in two years by an edition of the Old, published under the same benevolent patronage. Thus was at length accomplished, after much labour and unwearied exertion, an entire version of the Bible, in the language of the North American Indians; and when we reflect that John Eliot was among the first that ever completed such a work, we cannot but regard it as reflecting the highest honour upon his Christian zeal and diligence, in the cause of missions. "Behold, ye Americans," exclaimed Dr Mathieson, witnessing the completion of this great work,—"behold the greatest honour that ever you were partakers of! This Bible was printed here, at our Cambridge; and it is the only Bible that ever was printed in all America, from the very foundation of the world."

The translation of the Bible was followed by that of the Psalter, several copies of which were bound up with the Bible, and then by several smaller religious works, which were extensively circulated among the Indians.

That the great work in which Mr Eliot was engaged might be carried forward with still greater efficiency, he endeavoured, by all possible means, to induce others to embark in the same holy enterprise. He was soon joined, accordingly, by several able and successful ministers; but what more than all other things tended to strengthen and encourage the heart of the apostolic Eliot, was the high privilege which he enjoyed of seeing his eldest son enter upon the same work. "He bore," says Dr Mather, "his father's name, and he had his father's grace." This young man laboured much, both among the English and the Indians; but his labours were of short duration, for he was cut off in early life, and in the midst of his usefulness.

About two years before his son's death, Mr Eliot published an Indian Grammar, which he dedicated to the Honourable Robert Boyle as President, and to all the other office-bearers and members, of the Society in England for Propagating Christian Knowledge in New England. With the view of still farther improving the understanding of the Indians in general, and of the teachers and rulers in particular, Mr Eliot, about this time, established a lecture at Natick, in which he explained the leading doctrines of theology and logic. Keeping ever in view his grand object, the conversion of the Indians to the knowledge, the belief, and the obedience of the truth as it is in Jesus, he made use of all the means which Providence placed in his power to

promote the mental cultivation of the converts. On this point, a striking lesson may be learned from the unwearied efforts of this excellent missionary. The delusion has been too prevalent in the Christian world, that the work of a missionary must be almost exclusively limited to preaching the Gospel. He ought to be a man armed at all points, and ready to adopt expedients of all kinds, as well for the eradication of prejudice and error, as for the communication of truth.

A question has often been started in reference to the peculiar duties of a missionary,—Whether the work of civilization ought to precede or to follow the work of Christianization? On this point Eliot seemed to entertain not the shadow of a doubt. He knew well that Christianity in its very nature involved the elements of civilization and refinement. No sooner has a soul been brought under the sanctifying and saving influences of divine truth, than the character begins to be adorned with all the graces of the divine life. An obvious and entire change takes place in the outward aspect and bearing of the individual. The fierce, implacable, unrelenting savage becomes kind, forgiving, and humane. The ignorant, indolent, and debased idolater becomes an enlightened, active, and upright follower of Jesus. Such a change no mere secular instruction has ever been able to effect. The philosophers, the wise men of other days, inculcated in many instances a pure morality, but their attempts to produce a thorough reformation in the character were found to be utterly unavailing. They might produce an external conformity of conduct with the precepts which they taught, but there is not a single instance upon record of any one having, under their in-

structions, attained to that holiness of heart and life which converts to the Christian doctrine alone exhibit. It is not to be denied that many have openly avowed their belief in the Gospel, and seemed for a time to be influenced by its sanctifying power, who have nevertheless made shipwreck of faith and of a good conscience ; but even deducting from the number of Christian converts all such hypocritical and unworthy professors, there still remain sufficient to show that the belief of the Word of God is productive of a revolution in the whole sentiments, and feelings, and outward conduct, greater far than has ever been accomplished by all the other means which men have employed to humanize, to elevate, and refine their species. The religion of Christ, then, is the grand instrument in the hand of the Almighty, not only for saving, but for civilizing men. Firmly impressed with this truth, Mr Eliot, while he eagerly availed himself of all the means within his power for introducing among the Indians the arts of civilized life, directed his chief efforts to point out to them the way of salvation, and urge them to flee from the wrath to come.

Mr Eliot's labours, however, were considerably retarded by a war which the colonists of New England had waged against Philip, the principal chief of the Indians. The converts naturally attached themselves to their benefactors, and some of them even took up arms against their infidel countrymen. Yet the fact, that a few of the professors of religion had been induced to join Philip's forces, was sufficient to excite the prejudices of the colonists against the converts. They viewed them with abhorrence and distrust ; they subjected them to severe persecution, and judged them even worthy of

death. Mr Eliot exerted himself to protect the persons and interests of his spiritual children ; and in doing so, exposed himself to much calumny and reproach. An event occurred, which showed the malignity which rankled in the bosoms of some of the colonists towards this devoted servant of the Most High. “On a certain occasion, during the war, Mr Eliot went to sea in a small boat, which happened to be upset by a larger vessel. When about to sink, without the expectation of rising again, he exclaimed, ‘The will of the Lord be done!’ He was happily rescued from the imminent danger in which he was placed ; but his deliverance, instead of being a matter of joy to all his acquaintances, led one of them to remark, that he wished he had been drowned !”

At length, after a severe struggle and much loss, the war was terminated by the slaughter of Philip and many of his warriors, on the 12th of August 1676. On its conclusion, Mr Eliot found that several of the towns, inhabited by the Indian converts, had been destroyed ; some of them had perished in the contest, while others had fallen away from their Christian profession. Trusting, however, in Him whose ambassador he was, he went forward with alacrity and vigour in his labours among the heathen ; and the Lord was pleased to accompany his exertions with no small success. “The Eastern Indians,” he remarked in a letter dated 4th November 1680, and addressed to Mr Boyle, “do offer to submit themselves to be taught to pray unto God. A chief sachem was here about it, a man of grave and discreet countenance. Our praying Indians, both in the islands and on the main, are (considered together) numerous :

thousands of souls, of whom some are true believers, some learners, and some are still infants. All of them beg, cry, and entreat for Bibles, having already enjoyed that blessing, but now are in great want."

Mr Eliot now directed his efforts towards the publication of a second edition of his translation, first of the New, then of the Old Testament. This important work he was enabled to accomplish by the remittances which from time to time he received from England; and it appears to have been one of the last public employments of this indefatigable missionary. He had now reached the advanced age of fourscore years, and was so weakened by the extent and variety of his labours, that he was unable to preach to the Indians oftener than once in two months. An Indian pastor, named Daniel, presided over the church at Natick, and almost all the other Indian churches listened studiously to the instructions of pastors from their own tribes. Such a state of matters it had been Mr Eliot's great wish to see, and the time had come when he was ready to say, like Simeon of old, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Feeling himself no longer capable of discharging his pastoral duties, Mr Eliot wished to resign his charge at Roxbury. To this, however, his congregation would by no means consent. In suggesting the election of a colleague and successor, his conduct was truly disinterested.—"Tis possible," he said, when addressing them on the subject, "you may think the burden of maintaining two ministers may be too heavy for you, but I deliver you from that fear. I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix that

upon any man that God shall make a pastor over you." His church, to their immortal honour, assured him, that they would count his very presence among them worth a salary, when he should be altogether unable to do them any farther service. The choice of the congregation having fallen upon Mr Nehemiah Walter, a graduate of Harvard College, a young man of great piety and worth, the venerable pastor readily received him, and like another Elijah, threw off his robe and gave it to his successor. So completely satisfied was he, in fact, with his youthful brother, that he could scarcely be prevailed upon to perform any public service for a year or two before his death. The last occasion on which he appears to have preached, was on the day of a public fast, when, after expounding with his wonted clearness and simplicity the eighty-third Psalm, he concluded with an apology to his hearers for "the poorness, and meanness, and brokenness of his meditations,"—adding, "My dear brother here will, by and by, mend all." When at last compelled to abstain from his public duties in the Church, he would say with a tone peculiar to himself, "I wonder for what the Lord Jesus lets me live—he knows that now I can do nothing for him." But even when unable any longer to preach to the English, he still continued once a-week to catechise and instruct the Indians. At length it was evident, that, in the ordinary course of nature, his end could not be far distant. Having been attacked with a somewhat violent fever, he rapidly sunk under his disorder. While he lay in the extremity of his sufferings, seeing Mr Walter come to him, and fearing that by petitioning for his life, he might detain him in the vale of tears, he said, 'Brother,

thou art welcome to my very soul. Pray retire to thy study for me, and give me leave to be gone." Having been asked how he did, he answered, "Alas! I have lost every thing; my understanding leaves me,—my memory fails me,—my utterance fails me; but I thank God my charity holds out still;—I find that rather grows than fails." When speaking about the propagation of the Gospel among the Indians, he remarked, "There is a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recall that word, *my doings!* Alas! they have been poor, and small, and lean doings; and I'll be the man that shall throw the first stone at them all." He used many similar extraordinary and precious expressions in his dying moments. Among the last words he uttered were; "WELCOME JOY;" and his voice for ever failed him in this world, while he repeated, "PRAY, PRAY, PRAY." He departed from this life in the beginning of 1690, and in the eighty-sixth year of his age.

To the American Indians the death of Eliot was a serious, an irreparable loss. His self-denying, indefatigable labours in their behalf, the eminent success which had attended his ministry among them, and the holy and consistent character which he had uniformly maintained, left upon the minds even of the unconverted a high respect and veneration for his memory and worth. They mourned his loss as that of a father, an instructor, and a friend. The moral darkness in which they had so long been involved was, by his instrumentality, to a great

extent dispelled. Christianity and civilization had taken the place of idolatry and barbarism, and many a once poor ignorant savage was now rejoicing in the light and liberty of the Gospel. This all-important change was mainly due, under the blessing of the Spirit, to the apostolic labours of the devoted Eliot. Neither discouraged by difficulties, nor dismayed by dangers, he went forth, in the strength of his Divine Master, proclaiming with unwearied energy and zeal, those glorious tidings of mercy and grace which are the power of God and the wisdom of God for salvation. Nor did he go on this noble errand unsanctioned and unseent. His labours were abundantly blessed. Many a tree of righteousness sprung up in the once barren wilderness, and produced much fruit to the praise and the glory of God, long after the venerated missionary of the Cross had gone to his reward.

The fall of such a man as Mr Eliot could not fail to excite a strong sensation, not only in New England, but also in Britain, the land of his fathers, and the land, too, which had fostered and encouraged him in his holy labours among the Indians. The language of Dr Mather, who knew him well, shows the feeling prevalent at his death. "Bereaved New England, where are thy tears at this ill-boding funeral? We had a tradition current among us, that the country would never perish as long as Mr Eliot was alive! But into whose hands must this Hippo fall, now that the Austin of it is gone? Our Elisha is gone, and who must next year invade the land? I am sure that it is a dismal eclipse that has now befallen our New English world. If the dust of dead saints could give us any protection, we are not without it. We cannot see a more terrible prognostic, than tombs filling

apace with such bones as the renowned Eliot's: the whole building trembles at the fall of such a pillar. We hope that all true Protestants will count it no more than what is equal and proper, that the land which has in it the grave of such a remarkable preacher to the Indians as our ELIOT, should be treated with such a love, as a Jerusalem uses to find from them that are to prosper."

Since the period when Eliot lived and laboured, the tribe of North American Indians, in whose behalf his benevolent efforts were directed, have become entirely extinct. But though they and their families have disappeared from this world's surface, many of these "Praying Indians," as they were termed, are doubtless to be found among the blessed family of the redeemed on high. How delightful must it be to the toil-worn missionary, amid all his discouragements and manifold privations, to reflect that the hour is fast approaching when he shall fully behold the fruit of his labours,—that blessed hour when multitudes "shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Then shall every faithful ambassador of the Cross, who has travailed in soul till Christ should be formed in his people the hope of glory, be able to realize the consummation of all his efforts, and to say, "Behold me and the children whom thou hast given me."

THE REV. WILLIAM CAREY, D.D.

THE name of Carey is hallowed in the remembrance of thousands, and few have ever enjoyed a more honourable reputation for extensive learning, exalted piety, and varied usefulness. Of his early days nothing remarkable is known. His father was a schoolmaster in the village of Paulerspury, in Northamptonshire, having succeeded his grandfather in the same honourable employment. In this obscure locality, William Carey was born on the 17th of August 1761. He was educated under his father's care ; and his mind being naturally vigorous, he made rapid progress in the acquisition of knowledge. He soon displayed a considerable taste for reading, and spent much of his time in perusing books of science, history, and voyages. In proof of his ardour in the attainment of knowledge, we may quote the following statement given by his sister :—

“ I have often heard my mother speak of one circumstance she had remarked with pleasure in him, even before he was six years old. She has heard him in the night, when the family were asleep, casting accounts, —so intent was he from childhood in the pursuit of

knowledge. Whatever he began he finished ; difficulties never seemed to discourage his mind ; and, as he grew up, his thirst for knowledge still increased. The room that was wholly appropriated to his use was full of insects, stuck in every corner, that he might observe their progress. Drawing and painting he was very fond of, and made considerable progress in those arts, all acquired by himself. Birds, and all manner of insects, he had numbers of. When he was from home, the birds were, in general, committed to my care. Being so much younger, I was indulged by him in all his enjoyments. Though I often used to kill his birds by kindness, yet, when he saw my grief for it, he always indulged me with the pleasure of serving them again ; and often took me over the dirtiest roads, to get at a plant or an insect. He never walked out, I think, when quite a boy, without observation on the hedges as he passed ; and when he took up a plant of any kind, he always observed it with care. Though I was but a child, I well remember his pursuits. He always seemed earnest in his recreations, as well as in school. Like the industrious bee, he was always gathering something useful. It seemed as if nature was fitting him for something great,—from a child forming him for future usefulness ; while, at the same time, he was generally one of the most active in all the amusements and recreations that boys in general pursue.”

Being destitute of religious principle, however, young Carey seems to have exhibited, in his juvenile years, some of the worst qualities of the unrenewed heart ; and being addicted to the company of wicked associates, he sunk into the most awful profligacy of conduct. In

vain did his father warn him of the dangerous course upon which he was entering. To the salutary counsels and affectionate advices of his parent he leant a deaf ear. It pleased God, however, to lay his hand upon the abandoned youth, and thus to arrest him in his career. From about seven years of age, William was subject to a very painful disease of the skin, which, though it rarely appeared in the form of an eruption, yet rendered the rays of the sun intolerable to him. This, of course, made him unable to earn a livelihood by any employment out of doors; and his parents being poor, they at length, when he had reached the age of fourteen, bound him apprentice to a shoemaker at Hackleton. For a time he continued to display the same indifference to religion, the same immorality of conduct as formerly; and though he was occasionally exposed to the visitings of an awakened conscience, he strove to repress them; and for this purpose resolved to adopt an external reformation of character, and to pay a scrupulous attention to all the outward duties of religion. To the vital influence of divine truth he was, as yet, an utter stranger. At this time a circumstance occurred, which shows at once the laxity of his principles, and the complicated stratagems by which Satan endeavours to secure his victims. We present the narrative in the very language of young Carey himself:—

“It being customary in that part of the country for apprentices to collect Christmas-boxes from the tradesmen with whom their masters have dealings, I was permitted to collect these little sums. When I applied to an ironmonger, he gave me the choice of a shilling or a sixpence; I, of course, chose the shilling, and, putting

it into my pocket, went away. When I had got a few shillings, my next care was to purchase some little articles for myself,—I have forgotten what. But then, to my sorrow, I found that my shilling was a brass one. I paid for the things which I bought, by using a shilling of my master's. I now found that I had exceeded my stock by a few pence. I expected severe reproaches from my master, and therefore came to the resolution to declare strenuously that the bad money was his. I well remember the struggles of mind which I had on this occasion, and that I made this deliberate sin a matter of prayer to God, as I passed over the fields home. I there promised, that if God would but get me clearly over this, or, in other words, help me through with the theft, I would certainly, for the future, leave off all evil practices; but this theft, and consequent lying, appeared to me so necessary, that they could not be dispensed with.

“ A gracious God did *not* get me safe through. My master sent the other apprentice to investigate the matter. The ironmonger acknowledged the giving me the shilling, and I was therefore exposed to shame, reproach, and inward remorse, which increased and preyed upon my mind for a considerable time. I, at this time, sought the Lord, perhaps much more earnestly than ever, but with shame and fear. I was quite ashamed to go out; and never, till I was assured that my conduct was not spread over the town, did I attend a place of worship.”

Thus convicted, in the good providence of God, young Carey was deeply impressed with the hollowness and insincerity of his past professions of amendment. He saw clearly that the great enemy of souls had still uncontrolled authority over him, and he set himself, therefore,

to earnest prayer, that Satan's influence might be counteracted, and that Christ might take to himself his great power and reign in his heart. Religion now became to him the paramount object of interest. He sought to know and to experience the truth as it is in Jesus. The Bible became his chief companion, and he felt like the Psalmist that it was sweeter to him than honey and the honeycomb. Prayer was his frequent, his delightful employment. He counted the Sabbath of the Lord a delight, and he rejoiced in the public ordinances of the sanctuary. He was now not only reformed in his outward character, but he was evidently transformed in the renewing of his mind: he had become a new creature in Christ Jesus.

In the course of a short time Mr Carey joined the Baptist communion, and was baptized at Northampton by Mr Ryland, junior. After he had pursued his business with industry, he thought of renouncing the employment of a shoemaker and commencing that of a schoolmaster. For this purpose he removed to Moulton, where, besides conducting a school, he regularly officiated as pastor to a small congregation of Baptists. His flock were few in number, and poor in outward circumstances, and as he had married some time before, his family were increasing, so that his pecuniary resources were sometimes sufficiently scanty. Under all privations, however, he persevered in acquiring knowledge of every kind. From his local situation he had an opportunity of profiting by the conversation and experience of some of the most eminent ministers connected with the communion to which he belonged. To Mr Hall of Arnsby, in particular, father of the celebrated

Robert Hall, he professed himself, through life, under the strongest obligation.

While resident at Moulton, Mr Carey's mind became much impressed with the claims of the heathen abroad to the exertions of Christians at home. He proposed the point for discussion at a meeting of ministers, held at Northampton, but his views met with little countenance and sympathy. Instead of being discouraged by the coolness of his brethren, he only directed his mind with greater intensity to the subject, and composed a pamphlet, pointing out the obligations of Christians to make all possible endeavours for the conversion of the heathen.

In the year 1789 Mr Carey was relieved, to some extent, from his pecuniary embarrassments, by a cordial invitation from a Baptist congregation in Leicester to become their pastor. He accordingly removed from Moulton, but even in Leicester he was under the necessity of increasing his income by teaching a school, besides receiving assistance from the Baptist fund for the relief of necessitous ministers and churches. Still his labours were incessant, not merely in the multifarious duties of his ministerial office, but in the attainment of useful information. To give an idea of the manner in which he spent his time, we may quote a passage from a letter, which he wrote from Leicester, addressed to his father:—

“ On Monday I confine myself to the study of the learned languages, and oblige myself to translate something. On Tuesday, to the study of science, history, and composition. On Wednesday I preach a lecture, and have been for more than twelve months on the book

of Revelation. On Thursday I visit my friends. Friday and Saturday are spent in preparing for the Lord's day; and the Lord's day in preaching the Word of God. Once in a fortnight I preach three times at home; and once a fortnight I go to a neighbouring village in the evening. Once a month I go to another village on the Tuesday evening. My school begins at nine o'clock in the morning, and continues till four o'clock in winter, and five in summer. I have acted for this twelvemonth as secretary to the Committee of Dissenters; and am now to be regularly appointed to that office, with a salary. Add to this, occasional journeys, ministers' meetings, and so forth; and you will rather wonder that I have any time, than that I have so little."

Under Mr Carey's ministry the congregation at Leicester increased in numbers, and he was much esteemed by the inhabitants of the town, both churchmen and dissenters. Still, however, his mind was bent upon a mission to the heathen. He frequently introduced the subject in conversation with pious friends, and at length succeeded in awakening an interest in the object. So early as 1784, a few devoted ministers formed an association at Nottingham, with the view of setting apart an hour on the first Monday evening of every month, "for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world." This was the origin of the monthly prayer meetings, now held almost universally throughout the Christian world.

It was not till 1792 that, chiefly in consequence of Mr Carey's exertions, the Baptist Missionary Society was organized, and he himself volunteered to be the first to undertake, under their sanction, the responsible

office of a missionary to the heathen. He thus alludes to his new vocation in a letter to his father :—

“The importance of spending our time for God alone is the principal theme of the Gospel. ‘I beseech you, brethren,’ says Paul, ‘by the mercies of God, that you present your bodies a living sacrifice; holy and acceptable, which is your reasonable service.’ To be devoted like a sacrifice to holy uses, is the great business of a Christian, pursuant to these requisitions. I consider myself as devoted to the service of God alone, and now I am to realize my professions. I am appointed to go to Bengal in the East Indies, a missionary to the Hindus. I shall have a colleague who has been there five or six years already, and who understands their language. They are the most mild and inoffensive people in all the world, but are enveloped in the greatest superstition, and in the grossest ignorance. My wife and family will stay behind at present, and will have sufficient support in my absence; or should they choose to follow me, their expenses will be borne. We are to leave England on the third of April next. I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honourable, and important work that ever any of the sons of men were called to engage in. I have many sacrifices to make. I must part with a beloved family, and a number of most affectionate friends. Never did I see such sorrow manifested as reigned through our place of worship last Lord’s day. But I have set my hand to the plough.”

The congregation at Leicester were very unwilling to part with a pastor who had endeared himself to their hearts by the tenderness and faithfulness of his minis-

trations among them ; but so frequently and powerfully had he pleaded the cause of the heathen, that they were fully convinced it was their duty, however reluctantly, to acquiesce. Before setting out to India, Mr Carey's mind was thrown into great perplexities by various circumstances of a most distressing kind. For some time his wife appeared to be resolute in remaining at home, and it was not until her sister consented to accompany her to India that she would be persuaded to yield. Mr Thomas, his colleague, who was engaged to accompany him, was detained, in consequence of the claims of creditors, his affairs having previously been in an embarrassed state. And what was most discouraging of all, when at length they had actually embarked at Ryde, the captain of the vessel received an anonymous letter, warning him at his peril against proceeding with persons on board unlicensed by the East India Company. On the receipt of this ominous communication, which had probably been sent by one of Mr Thomas's creditors, the captain required both the missionaries to disembark. Mr Carey and his companion returned to London, disappointed by this apparent frustration of all their hopes. In a few days, however, the dark cloud disappeared. An arrangement was obtained with Mr Thomas's creditors, a foreign vessel was procured, not subject to the control of the Company, Mrs Carey's scruples were overcome, and the whole party re-embarked and set sail for the East Indies.

The voyage was somewhat stormy, but, by the blessing of Providence, nothing disastrous occurred. The missionaries maintained family worship regularly on board, and preached twice on the Sabbath. At length

they reached the shores of India, in the beginning of November 1793. The missionary party had scarcely landed, when trials of the most distressing kind were appointed them. Their finances were soon exhausted, and Mrs Carey, who had left her native country with reluctance, became still more discontented with her situation; Mr Thomas, whose dispositions were very different from those of Mr Carey, conducted himself, for some time, in a manner scarcely reconcilable with Christian consistency; and in short, like the holy Brainerd, whose character he so much admired, Mr Carey, at the outset of his mission, was almost completely discouraged. An extract from his journal will show the perplexity of his mind at this time.

“This day I feel what it is to have the testimony of a good conscience, even in the smallest matters. My temporal troubles remain just as they were. I have a place, but cannot remove my family to it for want of money. Mr Thomas has now begun to set his face another way. At his motion I went to Calcutta, then to Bandell, at which place all our money was expended. He ordered all the expenses, and lived in his own way, to which I acceded, though sore against my will. He was inclined first, then determined, to practise surgery at Calcutta. I agreed to come and settle as near him as possible, though I had previously intended to go to Gowr, near Malda; and all this that I might not be first in a breach of our mutual undertaking. Now he is buying and selling, and living at the rate of I know not how much, I suppose two hundred and fifty or three hundred rupees per month, has twelve servants, and this day is talking of keeping his coach. I have remon-

strated with him in vain, and I am almost afraid that he intends to throw up the mission. How all these things can be agreeable to a spiritual mind, I know not. But now all my friends are but *one*; I rejoice, however, that He is all-sufficient, and can supply all my wants, spiritual and temporal. My heart bleeds for him, for my family, for the Society, whose steadfastness must be shaken by this report, and for the success of the mission, which must receive a sad blow from this. But why is my soul disquieted within me? Things may turn out better than I expect: every thing is known to God, and God cares for the mission. O for contentment, delight in God, and much of his fear before my eyes! Bless God, I feel peace within, and rejoice in having undertaken the work, and shall, I feel I shall, if I not only labour alone, but even if I should lose my life in the undertaking."

In a short time, by the kind interposition of that God in whose cause they were anxious to be engaged, the temporal privations of the missionaries were relieved. Mr Udney, an old friend of Mr Thomas, was about to erect two indigo factories in addition to those which he already possessed, and having become acquainted with the destitute condition of the two missionaries, he invited them to superintend the new establishments, offering them such a sum of money as would afford competent support to their respective families, and leave a surplus which might be applied to the furtherance of their missionary labours. This invitation both Mr Carey and his colleague readily accepted, and they entered upon their new employment at Malda, about three hundred miles from Calcutta.

Mr Carey was now placed in a state of comparative affluence, and although his wife's health was so weak that she was utterly unfit to attend to his domestic concerns, and he was constantly exposed to the peculation of native servants, yet notwithstanding these disadvantages, he spared from one-third to one-fourth of his income for missionary purposes.

The income which Mr Carey derived from his secular employment, being thus more than sufficient for his own support and that of his family,—with a disinterestedness worthy of his character, he wrote to the Society in England whose missionary he was, to stop the allowance he was accustomed to receive from them. His labours, however, in the good cause, were by no means relaxed. On the contrary, he felt himself bound, now that he had become independent in a pecuniary point of view, to devote his energies, as far as possible, to the great object which had brought him to India. Besides fulfilling the duties of his civil employment with the utmost diligence and assiduity, he attempted native education, acquired the dialect of the province in which he lived, daily addressed the idolatrous natives, often travelled considerable distances to preach in English, maintained an extensive correspondence, and mastered the elements of one of the most difficult and classic languages in the world!

In the following September (1794), this indefatigable missionary was seized with a severe attack of fever, under which he was suffering when one of his children was cut off by the same disease. These accumulated trials he was enabled to endure as coming from a gracious and merciful Father. For the improvement

of his health, Mr Udney, his kind patron, proposed a journey towards Thibet for him and Mr Thomas. They both set out, accordingly, on the 20th October, and after some changes, arrangement was made that Mr Carey should settle at Mudnabatty, as in all probability likely to be more healthy.

About this time, both Mr Carey and Mr Thomas were somewhat surprised by the arrival of a letter from home, complaining of the step which they had taken in accepting of a secular employment. The fear which the directors entertained that the missionary spirit might be lost amid the engrossing cares of the world, was natural, though by no means, in his case, well-founded. Both Mr Carey and his colleague were ardently devoted to the missionary cause, and though strictly attentive to their secular duties, they embraced every opportunity of promoting the interests of the Redeemer's kingdom. They were indefatigable in preaching the Gospel to the natives, in conversing privately with many of them upon the folly and sinfulness of idolatry, and by the distribution of tracts and portions of the Scriptures, they sought to turn the poor deluded Hindus to the knowledge of the one living and true God. Often was Mr Carey's spirit, like that of the Apostle Paul, stirred within him, when he saw the people wholly given to idolatry. The costly splendour of their temples, the gorgeous pomp of their ceremonial rites, excited in his mind no other feelings than those of indignation and sorrow. It grieved him to the heart that multitudes of immortal beings should thus bow down before dumb idols, and often and earnestly did he pray that the reign of ignorance and idolatry might come to an end, and

that the kingdom of Christ might be established in the earth.

In one of Mr Carey's letters, the following account occurs of the worship of the sun, as practised in some parts of Bengal:—

“The sun, called Soorjyo, or Deebahar, is supposed to be the governor of all bodily diseases, and is therefore worshipped, to avert his anger, and to prevent diseases. Some valetudinarians worship him every Sunday, by fasting and offerings; but he is annually worshipped the first Sunday in the month of May, which was last Lord's day, Jan. 14. The name of this worship is Dhomma Bhau, or Soorjya Bhau. In these parts (for the manner I am informed is different in some circumstances, in different places) women appear to be the principal actors in the worship, though none are excluded, and even Mussulmans have so far Hinduized as to join in the idolatry. It was thus conducted:—At the dawn of the morning a great number of offerings were carried into the open field, and placed in a row. The offerings which I saw consisted of fruits, sweetmeats, pigeons, and kids; and I suppose other things, as deer, buffaloes, &c., might be offered. By each person's offering is placed a small pitcher-like pot, containing about a pint and a half of water. A device, made of a water plant, a species of phylanthus, made to represent the sun, is placed on the edge of the pot, as people in England place flowers. The pot, with all its appendages, represents the sun, perhaps as the vivifier of nature. By each offering also is placed a ——— what shall I call it?—an incense altar, or censer. It resembles a chafing dish, is made of copper, and stands on a pedestal about a foot long. It is called

a dhoonachee. It contains coals of fire, and has a kind of incense from time to time thrown into it, principally the pitch of the saul tree, called here dhoona. By each offering also stands a lamp, which is kept burning all day; and the women who offer take their stations by their offerings. At sunrise, they walk four times round the whole row of offerings, with the smoking dhoonachee placed on their heads, and then resume their stations again, where they continue in an erect posture, fasting the whole day, occasionally throwing a little dhoona into the dhoonachee. Towards evening, the Brahman who attends the ceremony, throws the pigeons up into the air, which, being young, cannot fly far, and are scrambled for and carried away by any one who gets them, for the purpose of eating. The Brahman also perforates the ears of the kids with a pack-needle: after which, the first who touches them gets them. About sunset, the officers again take up the smoking dhoonachees, and make three more circuits round the row of offerings, making the whole number seven times in the day. I have not learned the reason of this number. After this, each one takes his or her offering home, and eats it, the worship being ended. Then the lamps are extinguished. I had some of these things presented to me; but in order to bear a testimony against the idolatry, I not only refused them, but others also brought on purpose for me by one present, telling them that it was a very wicked thing to eat things sacrificed to idols, which are God's enemies. I preached to them from Rev. i. 16, 'His countenance was as the sun shining in his strength,' and told them of the glories of the Lord of the sun, as Creator, Governor, and Saviour. I had a rich Fakir Mus-

sulman come in the morning to hear me ; he came from a distance. I had much talk with him afterwards, in the hearing of the people, who were so credulous as to believe that he had actually that morning turned a pot of water into milk. I asked him to dine with me (this no native would do on any account), and observed to the people, that if he could change water into milk, he could change pork into mutton ; pork being never eaten by Mussulmans.

“ Thus I have given you a short account of this remarkable worship. They have a book of directions for the performance of it, which I am trying to get. If I succeed, I may in a future letter send you a translation of its contents.”

Several circumstances now occurred, which, in the course of Providence, led to the transference of Mr Carey to another place, which has since become famous in the annals of missionary operations in India. The indigo works which he and Mr Thomas had been invited by their kind friend, Mr Udney, to superintend, had failed ; and though Mr Carey afterwards commenced in the same line for himself, at Kidderpore, about ten miles distant, this speculation also proved unsuccessful. Thus was he once more reduced to great straits in a pecuniary point of view, and had not Providence kindly interposed, his temporal resources would have ere long been entirely exhausted.

About this time, towards the close of 1799, four new missionaries arrived from England. As the East India Company prohibited their settling in the British dominions, they fled to Serampore, a small Danish settlement, about fourteen miles up the country, on the western bank of the Hoogly. Thus prevented from enjoying

the assistance of the newly arrived missionaries, Mr Carey and his colleague resolved to break up the new undertaking at Kidderpore, and to remove to Serampore. And to this they were the more reconciled, as the small factory which Mr Carey had established at Kidderpore was, as has been already remarked, far from being in a flourishing condition, and would, if he did not quit it, plunge him into a state of great worldly embarrassment. He determined, therefore, without delay, to renounce this undertaking, and dedicate himself henceforth to the peculiar duties of his missionary office. And no sooner had the little band of faithful messengers of the Cross completed their arrangements on first settling at Serampore, than Mr Carey employed himself with the utmost diligence in preaching the Gospel to the natives of the villages around, in teaching those who solicited instruction in spiritual things, and in translating the Gospel into the Bengali language. In a short time his industry and learning attracted considerable notice, and he was requested to undertake the Bengali professorship in the college of Fort-William, a college which had been recently founded for the instruction of the junior civil servants of the Company. This appointment, besides rendering Mr Carey once more independent of pecuniary assistance from home, afforded him an opportunity of gratifying his taste for the study of languages. In commencing the duties of his new situation, he found it necessary to compile a Bengali grammar, for the use of the students intrusted to his care.

The Serampore missionaries now formed the noble project of translating the Scriptures, if possible, into all the languages of the East. With this view, after having

completed the Bengali version, they proceeded to the Hindusthani, Persian, Mahratta, and Oolkul languages. "Perhaps," says Mr Carey, in a letter dated Feb. 27, 1804, "so many advantages for translating the Bible into all the languages of the East will never meet in any one situation again, viz., a possibility of obtaining learned natives of all these countries, a sufficiency of worldly good things, with a moderate degree of annual assistance from England to carry us through it, a printing office, a good library of critical writings, a habit of translating, and disposition to do it." With such advantages as these, Mr Carey and his brethren entered upon, and carried forward, the great work of translating the Scriptures, with such activity and zeal as has laid the Christian world under the deepest obligations to the missionaries at Serampore. Besides the labour connected with this department, Mr Carey took upon himself the task of compiling various grammars and dictionaries, which have been of essential service to oriental scholars.

In a short time Mr Carey's exertions in the College of Fort-William were rewarded by an increase of his salary from five hundred to one thousand rupees per month. While thus prospering, however, in his worldly affairs, he was not a little discouraged by the spirit of opposition which the Government now displayed to the progress of the missionary operations in which he and his brethren were engaged. The circumstances are thus stated in a letter to the Society at home :—

"Our brethren, Charter and Robinson, who arrived here last week, went, as is customary, to the police-office to report their arrival; on which occasion some demur arose about permitting them to proceed to Se-

rampore. Brother Carey, therefore, went to town on Tuesday last, and waited on two of the justices of the peace (Mr Blacquiere and Mr Thoroton) about the matter. As he was leaving the office, Mr Blacquiere called him back, and said that he had been directed by the Governor-General to express to him his desire that he would not interfere with the prejudices of the natives by preaching to them, instructing them, or distributing books or pamphlets among them; that he would desire his colleagues to observe the same line of conduct; and that we would not permit the converted natives to go into the country to spread Christianity among the people. Brother Carey inquired if this communication had been made in writing, and was answered in the negative. He then assured the magistrate that we would endeavour to conform to the wishes of Government in all that we conscientiously could.

“This prohibition is to us extremely distressing; and is rendered more so, by the encouraging circumstances among the natives, which we have already mentioned.

“As we have scrupulously refrained from intermeddling with politics, we are at a loss to assign any adequate cause of this sudden change. It is certain that Government had not till now any suspicion that evil would arise from our conduct. Brother Carey, in a public speech, since printed, informed Lord Wellesley that he had for several years been in the habit of preaching to the natives. The present Governor-General, in a public speech, also printed, acknowledged with approbation ‘the Society of Protestant Missionaries at Serampore.’ No political evil can reasonably be feared from the diffusion of the Gospel now, for it has been publicly

preached in different parts of Bengal for about twenty years past, without the smallest symptom of that nature. At least a million tracts and pamphlets of different sorts have been distributed in every direction, among the natives, without a single instance of disturbance, except the abusive language of a few loose persons may be so called. To this might be added the experience of the missionaries on the coast, who have preached the Gospel for a hundred years, and reckon about forty thousand persons who have embraced Christianity. Such long-continued exertions to spread the Gospel, carried on to such an extent, and in such different situations, without producing the smallest inconvenience, may, we presume, furnish a course of experience quite sufficient to remove every suspicion of political evil arising from the introduction of Christianity.

“However great our inclination might be, there is one part of the wish of the Governor-General with which we are unable to comply,—we mean that which requires us to prevent converted natives from disseminating Christianity. Native Christians are settled in different places throughout the greatest part of Bengal, and we are by law prohibited to go where they reside. Being, therefore, unable to speak to them on the subject, compliance is out of our power.

“It is difficult for us to ascertain the present path of duty. We are much in the situation in which the apostles were when commanded ‘not to teach nor preach any more in his name.’ They, it is true, replied, ‘Whether it be right in the sight of God to obey you rather than God, judge ye?’ Would it be right or not for us to make the same reply in the first instance?

On the one hand, our prospects of success are obscured, and those opening doors for usefulness, which a few days ago engaged our attention, and animated our exertions, are shut by this cruel message : the consequence is, that souls are perishing on every side, and we are forbidden to administer the remedy which God has put into our hands. To act in open defiance of the wish of the Governor-General, might occasion a positive law against evangelizing the heathen, and at once break up the mission, which has been settled at so great an expense. On the other hand, it is probable that if we yield a little to the present storm, it may soon blow over, and we may not only enjoy our present privilege, but obtain the liberty which we have so long wished for. We, with the advice of our friends, have for the present chosen the latter line of conduct."

Following up the resolution which they had thus formed, Mr Carey and his colleagues patiently waited for the leadings of Divine Providence, and the storm soon passed away. The Government orders were formally revoked, and thus light arose amid the darkness. Though cheered, however, by this great deliverance, Mr Carey was visited by a severe domestic bereavement. His wife, who had been in a melancholy state of derangement for twelve years, was cut off by an attack of fever, in about a fortnight's illness. After a short period, he was married to Lady Charlotte Rumohr, a lady of sincere piety, and warmly attached to the mission.

The following year (1809), Mr Carey was seized with an alarming attack of fever, which almost proved fatal. He gives the following account of it in a letter written after his recovery :—

“ I have been lately brought to the gates of death by a severe fever. I was first seized with it the last Sabbath in June, as I was returning from Calcutta with brother Marshman. For the first two or three days I took medicine according to my own judgment ; but getting worse, medical aid was called in from Barrackpore, a military station on the opposite side the river from Serampore. For several days I took medicine, which appeared to answer the designed end ; but a delirium, attended with considerable fever, supervened, and for a few weeks together my life was in doubt. One or two days I was supposed to be dying. I believe the medical gentleman (Dr Darling) who attended me well understood my case, and treated me with the utmost skill ; but I believe my life was given back in answer to prayer. From all that I can find, there was a remarkable spirit of prayer poured down upon the church and congregation at Calcutta on my account ; and I have reason to believe that it was not confined to our congregation, but was pretty general among the serious people in Calcutta and its environs. On the Monday, the day after I was taken ill, I put the finishing stroke to the translation of the Scriptures into the Bengali language, which some of my friends considered as the termination of my labours. Now I am raised up, I beg that I may be enabled to go on with more simplicity of heart, and more real despatch and utility, in the work of the Lord.”

The Almighty had work in store for Dr Carey, and therefore he was raised up again from the bed of sickness and apparent death. He was now more than ever anxious to discharge, with all fidelity, his important duties ; and while he embraced every opportunity of storing his

mind with useful knowledge, his labours in the acquisition of languages, and in the great work of translation, were almost unprecedented. A slight sketch of his exertions in this department may be given in his own words:—

“ The necessity which lies upon me of acquiring so many languages, obliges me to study and write out the grammar of each of them, and to attend closely to all their irregularities and peculiarities. I have therefore published grammars of three of them,—the Sanscrit, the Bengali, and the Mahratta. I intend, also, to publish grammars of the others, and have now in the press a grammar of the Telinga language, and another of that of the Seiks, and have begun one of the Orissa language. To these I intend, in time, to add those of the Kurnata, the Kashmeera, and Nepala, and perhaps the Assam languages. I am now printing a dictionary of the Bengali, which will be pretty large, for I have got to two hundred and fifty-six pages quarto, and am not nearly through the first letter. That letter, however, begins more words than any two others. I am contemplating, and indeed have been long collecting materials for, a universal dictionary of the oriental languages, derived from the Sanscrit, of which that language is to be the groundwork, and to give the corresponding Greek and Hebrew words. I wish much to do this, for the sake of assisting biblical students to correct the translation of the Bible in the oriental languages, after we are dead, but which can scarcely be done without something of this kind; and perhaps another person may not, in the space of a century, have the advantages for a work of this nature that I now have. I, therefore, think it would be criminal in

me to neglect the little that I am able to do while I enjoy them."

In 1812, the mission at Serampore suffered a dreadful loss, which threatened, for a time at least, to put a check to their operations. The printing office connected with the mission premises was totally consumed by fire, and all the property, amounting to sixty or seventy thousand rupees, was destroyed; nothing was saved but the printing presses. This calamity excited a lively interest in behalf of the mission, and a subscription was commenced among its friends in India, which speedily amounted to a considerable sum. Thus encouraged by the kindness of Christian friends, Dr Carey and his brethren prosecuted, with renewed ardour, the high and holy duties of their mission. To his individual labours Dr Carey thus alludes, in a letter dated March 20, 1813, addressed to Mr Fuller:—

“ I was never so closely employed as at present. I have just finished for the press my Telinga grammar; the last sheet of the Punjabi grammar is in the press. I am getting forward with my Kurnata grammar; indeed it is nearly ready for the press. I am also preparing materials for grammars of the Kashmeer, Pushto, and Billochi languages, and have begun digesting those for the Orissa. The care of publishing and correcting Felix's Burman grammar lies on me, besides learning all these languages, correcting the translations in them, writing a Bengali dictionary, and all my pastoral and collegiate duties. I therefore can scarcely call an hour my own in a week. I, however, rejoice in my work, and delight in it. It is clearing the way, and providing materials for those who succeed us to work upon. I have much

for which to bless the Lord. I trust all my children know the Lord in truth. I have every family and domestic blessing I can wish; and more than I could have expected. The work of the Lord prospers. The Church at Calcutta is now become very large, and still increases. The mission, notwithstanding its heavy losses, has been supported, and we have been enabled, within one year from a very desolating calamity, to carry on our printing to a greater extent than before it took place. I wish we could have communicated to you our real situation on the day you received the news of the fire. It would have greatly raised your drooping spirits could you have looked forward, or could you have known how we had been supported till then."

The following year, Dr Carey states, in a letter to the same correspondent, that the number of languages into which the Scriptures were either then translated or were still under translation, by the Serampore missionaries, was twenty-six. And when we consider, that the labour of correcting and revising all of these translations devolved upon Carey himself, we may readily conceive that his exertions must have been truly astonishing.

In 1817, a misunderstanding arose between the Serampore missionaries and the Parent Society in England, which ultimately, after ten years, led to the dissolution of the connection which had hitherto subsisted between them. It is impossible, within the limits allotted to this Memoir, to enter fully into the nature of this dispute; suffice it to state that the Society recommended a new, and, as they imagined, a more satisfactory investment of the mission property, and that a number of gentlemen in England should be associated in the trust with the

missionaries themselves. To this arrangement Dr Carey and his brethren declined to accede; and, backed by the Danish Government, to which Serampore belonged, they invested the property in a way more agreeable to their own wishes. This disagreement, however, did not, in the slightest degree, interrupt the labours of the missionaries. They continued instant in prayer, and in every good work. And, accordingly, actuated by the most benevolent and philanthropic views, we find Dr Carey instituting, in 1820, an Agricultural Society in India, under the patronage of the Governor-General, Lord Hastings.

While thus engaged in promoting the temporal as well as spiritual wellbeing of the people among whom his lot was cast, this devoted servant of Christ was again visited with a most afflictive calamity, in the death of his second wife. This was a bereavement of no ordinary kind. "My loss," says he, "is irreparable. If there ever was a true Christian in this world, she was one." To be thus deprived of one who was so admirably qualified, from her Christian character and attainments, to sympathize with him in all his joys and sorrows as a missionary of the Cross, was a severe trial of his faith and patience. The stroke was a painful one; but he bore it with Christian resignation, feeling that she whom he loved and revered upon the earth had gone to be forever with her Lord. How many are there, even of God's own people, who, when the desire of their eyes has been taken away from them, have been ready to weep as if they had lost their all! Such was not the feeling of the excellent Carey. He prized the precious gift of God while it was in his possession, and at the

command of God he calmly surrendered it. "The Lord had given, and the Lord now took away;" and he felt that he could say from the heart, "Blessed be the name of the Lord."

Dr Carey had now attained a very high eminence as an oriental scholar, and every day was adding fresh stores to his philological knowledge. For many years he had held the office of a Professor in the College of Fort-William. With his labours in this department Government were completely satisfied, and in 1823 he received the additional appointment of translator of the regulations of the Governor-General in council, into the Bengali language. Nor were his high literary attainments unappreciated in his own country. At the same time when the Government of India were rewarding his faithful services, various learned societies in England were enrolling his name among their honorary members. Amid all these well-earned distinctions, however, he continued the same simple, humble Christian as before. Trials are the invariable lot of the true believer, and more especially when, as in the case of Dr Carey, he is held in high estimation among men. We have already recorded various instances in which the All-Wise saw meet to subject his honoured servant to painful discipline; and in his latter days he was by no means exempted from salutary chastisement, which, under the Divine blessing, tended to promote his advancement in holiness and meetness for heaven. On one occasion, more particularly, in 1823, his life was endangered by an accident which happened to him, while on his way to officiate at Calcutta. It pleased God, however, to restore him, after some months' confinement, to his

wanted health and activity, with the exception of a partial lameness, which continued till his death. During this illness he had the gratification of learning that he had been unanimously elected to the presidentship of the Agricultural Society of India,—an institution which he had been mainly instrumental in forming.

After Dr Carey's recovery from the severe accident to which we have referred, though his general health was good, he was subject to occasional attacks of fever and other ailments, which convinced him that his end was approaching. Under this impression he directed his whole energies to the completion of the Bengali version of the Scriptures. With the New Testament, in that language, his labours as a translator commenced, and with the final revision of it they were brought to a close. The faith and holiness of this eminent missionary became more conspicuous as death drew near. Of this his son Jonathan has given strong proof in his brief account of the last days of his illustrious parent.

“He had just finished a new edition of his translation, in the Bengali language, of the New Testament, and then remarked that his work was done, that he had nothing more to do but to wait the will of his Lord. Often would he recur to missionary work in India, and say, ‘What hath the Lord wrought!’ But of his own labours he spoke with much modesty; and viewed himself as an unprofitable servant, needing continually the grace of his Saviour. Notwithstanding his weakness, he would still sit up at his desk, where he was accustomed to labour; and though he could not do much, he corrected a few proofs for the press, and spent much time in reading. Often, during his illness, he

lamented his unprofitableness, and was fearful he should prove a burden to others. While in this helpless situation, he was visited by many of his friends, who knew and esteemed his character, and came to condole with him. On one occasion, a minister of his acquaintance called to see him; and, asking him how he felt as to his hopes regarding a future world, his reply was, 'I cannot say I have any very rapturous feelings; but I am confident in the promises of the Lord, and wish to leave my eternal interests in his hands,—to place my hands in his, as a child would in his father's, to be led where and how he please.' In this frame of mind he continued during the whole of his illness. He suffered from extreme debility, but was free from pain, more or less, for six months; but such was his complaint, that it was necessary to keep him very quiet. On more than one occasion his approaching end was immediately expected, but he revived. So much was he at length reduced, that he could not turn himself on his bed. For several weeks all that he could articulate was, Yes, or No, to questions put to him. On the night before his death he breathed hard, and was restless; but there were no particular symptoms of dissolution. In the morning, very early, he continued the same, but as the day dawned, it was evident he was sinking. He remained in this state till about seven o'clock, when his spirit took its flight to the regions of eternal bliss, where sin, sorrow, and suffering can no more affect him. The next morning his remains were followed to the Serampore mission burial-ground by a large train of mourners. Notwithstanding it was a wet morning, several gentlemen from Calcutta attended; so did also two officers, and the chaplain of

the Governor-General, sent from Barrackpore by the lady of the Governor, to pay the last tribute of respect to his memory ; and about seven o'clock the body was committed to the earth, in the certain hope of a resurrection on the last day."

Thus died, on the 9th of June 1834, one of the most eminent scholars and devoted missionaries that has ever set foot on the shores of India. In talents, erudition and piety, Dr Carey has had few equals, and if we consider the adverse influences with which, at the outset of his career, he was called to contend, we may well admire the splendour of that genius, and the force of that Christian principle, by which he was enabled to surmount all difficulties, and to accomplish the great and glorious work for which, in the providence of God, he had been raised up.

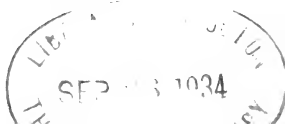
God was pleased to spare him until he lived to see more than two hundred and thirteen thousand volumes of the Divine Word, in *forty* different languages, issue from the Serampore press. The benefit, which thus accrued to India from the labours of Carey and his associates, it is impossible to calculate. How many souls may have thus, by the extensive circulation of the Word of God, been brought from the kingdom of Satan into the kingdom of God's dear Son ! The great day alone will reveal the vast numbers who may have thus been rescued from eternal ruin and invested with the exalted privilege of God's redeemed children. By the blessing of God's Spirit upon the simple reading of the Bible, many a sinner has been made wise unto salvation ; and if this be, in some cases, the dealing of the Spirit by means of the Word, independently alto-

gether of the living preacher, how shall we estimate the importance of the labours of the Serampore brethren, in translating, printing, and circulating the Bible in so many different languages, and to so large an extent! It ought to be a subject of heartfelt thanksgiving on the part of every child of God, that men such as Carey, and Marshman, and Ward, have been raised up to diffuse so widely that blessed Book which is “as a two-edged sword in the hand of the Spirit, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart.” These men of God, honoured so highly to advance the cause of their Lord, have now finished their course, they have kept the faith, and there has assuredly been bestowed upon them a crown of glory that fadeth not away. “They that be wise shall shine as the sun in the kingdom of their Father, and they that turn many to righteousness as the stars for ever and ever.” To be the means, under the blessing of God, of turning one soul from the error of his way, is a privilege which even angels might covet; but what language can describe the honour which is conferred by a redeeming God upon the single-hearted, laborious missionary, when he is made instrumental in rescuing, not one soul, but many, from the deep pit and miry clay of sin, and in planting their feet upon the Rock of everlasting ages! These will be to him precious seals of his ministry on the great day of the Lord,—most convincing and joyful evidences that he has not laboured in vain, nor spent his strength for nought; but that his arduous and self-denying exertions to sow the good seed of the Word have been followed with a copious outpouring of the former and latter rain of the Spirit’s

influences, and have at length been crowned with a plentiful harvest of souls eternally redeemed unto God. Then shall the Saviour “see of the travail of his soul, and be satisfied;” for “many shall come from the east and from the west, and from the north and the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.”

THE REV. JOHN CAMPBELL.

THIS truly excellent man was born at Edinburgh in 1766. His father, who was a native of Killin, and an individual of great piety, died when John, the youngest son, was only two years old. Thus deprived of the care of one parent, the children, three sons, were thrown upon the sole charge of their widowed mother, who, however, survived her husband only four years. On the death of their mother, the three orphan children went as boarders into the house of their uncle, Mr Bowers of Edinburgh, "a pious and judicious Christian, who was an elder or deacon of the Relief Church." Placed under such guardianship, the utmost attention was paid not merely to the domestic comfort, but to the religious training of the young Campbells. John was educated along with his brothers at the High School, then under the rectorship of Dr Adams, and he appears to have made considerable proficiency in the acquisition of classical knowledge, though, from failing to pursue such studies, in after years his acquaintance with the languages of antiquity was by no means such as might have been expected from his early advantages. From



his childhood he was characterised by habits of enterprise, and he was often accustomed to tell that his uncle thought him an unpromising scholar, because he was fonder of rambling about the Salisbury Crags, or of building turf huts, like the Africans, in the garden, than of attending to his lessons. The same disposition continued with him through life. He delighted in travelling, and the ample scope which he afterwards found for this propensity in the wilds of Africa, seemed to give fresh vigour and force to his active mind.

Under his uncle's roof, young Campbell was reared with a peculiar view to the formation of a decidedly religious character. The following graphic sketch, written in his seventy-fourth year, gives an interesting description of this period of his life :—

“ We regularly attended Mr Baine's ministry on the Lord's day, and the following was the maner in which every Sabbath evening was spent at home :—Immediately after tea, the whole family were assembled in uncle's room, viz., we three brothers, the female servant, and an apprentice. Each was asked to tell the texts, and what they remembered of the sermons they had heard during the day ; then a third part of the questions in the Shorter Catechism were asked, to which we repeated the answers in rotation. He then took one of the questions as it came in course, from which, off hand, he asked us a number of questions, for the trial of our knowledge, and informing our judgments. The service was concluded by singing two verses of a psalm, and uncle offering a most pious prayer for a blessing on the evening exercises. From the variety that we attended to, we did not weary in the service ; indeed, I do not

recollect one of us ever yawning during it. This way of keeping the Sabbath deeply impressed us with its sanctity. Had I heard a boy whistle, or a man laugh loud, or overheard the sound of an instrument of music from a house, I was actually shocked. We were never permitted to cross the threshold of the door on the Lord's day, except when going to worship. Some might conclude, from all this, that we must have been a gloomy, morose family; but the fact was the reverse. Uncle was a cheerful man,—possessed peace of mind, and the prospect of a happy eternity. He was a long time ill before he died, and for weeks before he expired his agony was almost intolerable; his moanings were incessant night and day. For years after his death, I never heard the mourning of a dove but I was reminded of him. I do not know what his disease was, but I recollect hearing people call it ‘A burning of the heart.’ In the course of a few years,” he goes on to say, “after uncle's death, we all made a profession of faith in Jesus Christ, by becoming members of a Presbyterian Christian Church, and by establishing regular worship in the family, morning and evening; each of the brothers taking his turn to officiate by rotation. On afterwards comparing notes together, we found that, reflecting on the uniform, consistent, and upright conduct of our uncle, led each of us to think seriously about the salvation of his own soul.”

At this time Mr Campbell was an apprentice to a goldsmith and jeweller in Edinburgh, and in this situation he conducted himself with the most exemplary fidelity and conscientiousness. Still, by his own confession, though he had enjoyed many religious advan-

tages in his uncle's house, he was addicted in his boyish days to profane swearing. This, however, never settled into a habit; and, by the blessing of God upon the pious instructions and example of Mr Bowers, he was led to forsake the company and the practices of those wicked associates who strove to ensnare him. The death of his uncle appears to have made a deep impression upon his mind. He began to be more in earnest upon the subject of religion, and he strenuously endeavoured to acquire such a state of holiness as would recommend him to the Divine favour. In all this, he was seeking to establish a righteousness of his own, while he was neglecting to submit himself to the righteousness of God. He now set himself to study Dr Doddridge's "Rise and Progress of Religion in the Soul." At the same time, he read Bunyan's "Grace Abounding to the Chief of Sinners." Neither of these well known treatises produced the desired effect upon his mind. He imbibed erroneous conceptions of the salvation of God, and he was kept in a most unhappy state of mind for nearly two years. As he advanced in the knowledge of the Scriptures his views became clearer and more completely in accordance with Divine truth. For a long period, however, he was unwilling to recognise a crucified Saviour, as the *only* ground of his hope. From this condition of *legal* bondage, he was gradually delivered, chiefly by a careful and prayerful study of the Bible, and intercourse with pious acquaintances. A graphic description of one of these worthy men is thus given in Mr Campbell's own language :—

“ I never met with two persons exactly alike, whether Christians or not ; shades of difference are perceptible,

even where there is the nearest approach to resemblance. I have taken the pen to tell you a few things concerning a venerable man of God, the outlines of whose character differed from all I ever knew; and perhaps you will be surprised to hear that he was a gauger (or excise officer), an employment as much despised, in those days, in the north, as that of the publicans, or tax-gatherers, by the Jews in the days of our Lord. When his piety became generally known in the town where he lived, he had the honour of being distinguished by the appellation of 'The Praying Gauger!' In reference to his being a man of prayer, perhaps you will be startled at a remark I heard made by one of his most intimate and oldest acquaintances,—'That he believed Duncan Clark (for that was his name) had not for the last forty years slept two hours without engaging in prayer. This was the nearest approach to literal obedience to the apostolic injunction, 'Pray without ceasing,' that I ever read or heard of. Was not such an one in downright earnest to obtain the blessings of salvation?

"He was the first person to whom I opened my case, when I was greatly alarmed about the state of my soul before God. I wrote to him a very simple letter, which he first showed to some of his intimates, for their opinion, and then wrote a cautious, brief answer, which he did not send off by post, but actually brought himself, and delivered into my hands in Edinburgh. He explained his doing so, by telling me that he had been at Dunfermline sacrament, to which place he carried it; and while there, he thought that, being within fifteen miles of Edinburgh, he would just walk to it, and

have a little conversation, as well as deliver the letter. He had walked more than twenty miles to the sacrament. He walked thus to save his money for the poor. He was accustomed to gather together the smallest crumbs on the table, opposite to where he sat, and to put them into his mouth ; very probably in obedience to our Lord's orders, 'Gather up the fragments, that nothing may be lost.'

"I remember a friend asking Mr Clark how old he was. He returned an answer like the following :—'I am twenty-seven thousand, three hundred and seventy-five days,' and, taking out his watch, told also the number of hours and minutes. No doubt he did this as literally conforming to Psalm xc. 12, 'So teach us to number our *days*, that we may apply our hearts unto wisdom.' He had a great reverence for those ancient writers, who are frequently called fathers of the Church, and often quoted them as such. I remember one day when he had done so frequently, Dr Wright, another friend of mine, said to him, 'Mr Clark, these fathers of yours prove nothing to me ; I must appeal to the *grandfathers*, the apostles ; a saying of theirs settles a point at once.' Duncan was the son of a clergyman, and had thus obtained his knowledge of the fathers. I remember," says Mr Campbell, "he told me he had called upon Dr Macknight, to whom he had been long known as a Christian. He was also an acute critic. 'We talked,' said he, 'on various subjects, but my views did not please him. I therefore said, Doctor, do you know any subject upon which we are *agreed*?—I should like to talk with you on that.' I heard him once say, that from the worst sermons he ever heard

he could suck some honey out ; and if any of them were scanty of the Gospel, he took it as a rebuke to himself."

Amid the severe conflict to which Mr Campbell was subjected, he was held in high esteem by many eminent Christians, and spent most of his leisure hours in visiting the sick and dying poor. At length, in 1789, he began to think of dedicating himself to the service of God, in the work of the ministry. On this subject he consulted the Rev. Thomas Scott, the commentator, who was not unfavourable to the proposal.

Mr Campbell did not act upon this advice for several years subsequent to the date of this letter ; but he still continued to do all the good in his power. About this time he became acquainted with the Rev. John Newton, with whom he regularly corresponded for a long period. On all the stirring points of the day, whether ecclesiastical or political, he communicated his views to this excellent man ; and the advices and judicious counsels which he received in return, he felt to be peculiarly valuable. From one of the letters which formed a part of this correspondence, we quote a passage, descriptive of the great change which, at length, after many years hard contest with conflicting doubts and fears, took place in Mr Campbell's views of the Gospel scheme of salvation :—

“ Upon the evening of the 26th day of January 1795, the Lord appeared as my Deliverer. He commanded, and darkness was turned into light. The cloud which covered the mercy-seat fled away ! Jesus appeared as he is ! My eyes were not turned inward, but outward ! The Gospel was the glass in which I beheld him. When our Lord first visited Saul upon the highway, he knew

in a moment that it was the Lord. So did I: such a change of views, feelings, and desires, suddenly took place in my mind, as none but the hand of an infinite Operator could produce. Formerly I had a secret fear that it was presumption in me to receive the great truths of the Gospel; now there appeared no impediment—I beheld Jesus as the speaker in his Word, and speaking to me. When he said, ‘Come,’ I found no difficulty in replying, ‘Yes, Lord! thy pardoned rebel comes.’ If not the grace of God, what else could effect such a marvellous change? I chiefly viewed the atonement of Jesus as of *infinite* value, as a price paid for my redemption, and cheerfully accepted by the Father. I saw love in the Father, Son, and Holy Spirit, all harmonizing in pardoning and justifying me. The sight humbled and melted my soul. Looking to what I felt was no *help* to my comfort; it came directly from God, through his Word.”

The suddenness of this gracious deliverance may appear startling to many readers; but we ought ever to remember, that the Spirit is regulated by no certain and definite modes of acting. He gives no account of any of his matters. Some, as in the case of the Philippian jailor, are suddenly, and in a moment, called out of darkness into God’s marvellous light; while others are gradually and imperceptibly led to see and to embrace the truth as it is in Jesus. Mr Campbell from this period felt that he had become a partaker of that glorious liberty wherewith Christ makes his people free. He had now received the Spirit of adoption, whereby he could cry, Abba, Father.

Mr Campbell was naturally of a humane and bene-

volent disposition. He delighted to search out, and, as far as possible, to relieve, cases of distress; and, for this purpose, often did he repair to the dark and dirty hovels of the poor, warning, reproving, exhorting, or consoling, as the circumstances seemed to warrant. That he might be the means of doing good more extensively, he published and distributed tracts, thus diffusing the truth as widely as possible.

His next scheme for the advancement of religion was the establishment of Sabbath schools, of which very few then existed in Scotland. He accordingly opened one of these schools in the old Archer's Hall, on the south skirts of Edinburgh, and, as the plan succeeded to a wish, giving the highest satisfaction to all concerned, he opened another in the hall belonging to the Edinburgh Dispensary. The teachers selected by Mr Campbell were, in both these cases, plain, sensible, pious men, who understood their Bible well, and instructed the children in the essential truths of the Gospel. Encouraged by his success, Mr Campbell established a Sabbath school in Loanhead, a village a few miles distant from Edinburgh. This school, which was attended by about 200 scholars, he taught himself. The example soon spread. Schools were opened in the village of Bonnyriggs, in Dalkeith, Penicuik, and other places. In all these exertions to do good, Mr Campbell received both counsel and encouragement from the venerable Countess of Leven, and indeed the whole Balgownie family, and others of the Scotch nobility. But while Sabbath schools were thus beginning to be planted, and to prosper in and around Edinburgh, they were almost entirely unknown every where else in Scotland. To suggest the idea in other

places, Mr Campbell set out on a week's tour, accompanied by his friend and coadjutor, Mr J. A. Haldane. Setting out one Monday morning, they travelled to Glasgow, distributing tracts to rich and poor as they proceeded along the road. In Glasgow, Paisley, Greenock, and other towns in the west, they succeeded in calling public attention to the peculiar importance of the institution of Sabbath schools; and they had the high gratification of learning, in three months afterwards, that the result of one week's exertion in itinerating for this great object, had been the formation of *sixty* Sabbath schools.

The next philanthropic plan to which Mr Campbell devoted his energies, was the introduction of the preaching of the Gospel into villages and districts which had long been destitute of Divine ordinances. The first place of this description which attracted his notice, was the village of Gilmerton, in the neighbourhood of Edinburgh. Here he succeeded in establishing a regular Sabbath evening service, which was supplied by students of divinity and lay-preachers. Mr Joseph Rate led the way in this good work, and was followed by Messrs Aikman, Haldane, and Campbell, who commenced their exertions as lay-preachers in Gilmerton. From this small beginning arose very important results, which, in fact, gave rise to a new era in the religious history of Scotland. We quote Mr Campbell's account of what followed the selection of Gilmerton as a preaching-station:—

“By and by this sphere of usefulness became too confined for them; they began to think of making a preaching tour over the whole of Scotland, north of Edinburgh. In the view of it, they commenced print-

ing large editions of tracts for distribution on the journey. They also purchased a strong horse, and a roomy chaise, capable of containing the three preachers, and portions of their tracts. Those which they could not take, were sent on before them to different towns by carriers, &c. Meetings, to pray for their success, were not neglected; for without the Divine blessing, all connected with the journey were fully convinced that no real permanent good would be effected. The novelty of it excited very general attention; for nothing of the kind had occurred in that country in the memory of man; for the short visits of George Whitefield, more than a quarter of a century before, only extended to Edinburgh, Glasgow, and a few other towns in their vicinity. They preached in the open air in every town and large village to the extreme north end of Scotland; and, crossing over to the Orkney Islands, they proclaimed the glorious Gospel over them all. As a full account of this journey was afterwards published, it is unnecessary for me to enter more minutely into it. On their return, they found their bishoprick at Gilmerton not much fallen off, as meetings had been kept up by a few friends during the whole of their absence."

That such varied and exciting labours should have affected Mr Campbell's health, is not at all surprising. Besides attending to his business as a hardware merchant—visiting the poor, the sick and the dying—preaching in the surrounding villages—teaching and superintending Sabbath schools—he carried on, at the same time, an extensive correspondence with the leading religious men and philanthropists of the day. In vain did his venerated friend, the Countess of Leven,

warn him to beware of overtasking his mind and body. He was young, ardent, and zealous in the good work, and he could scarcely be persuaded to spare himself. At length, however, painful necessity compelled him to pause in his exertions for a time; but no sooner did he regain his strength, than he set out anew, with redoubled efforts, on his work and labour of love. He soon saw the itinerating system, which he had been the first to introduce, assume a prominence in the public eye which he had not anticipated; and he never failed to speak in the warmest terms, even in his old age, of the unwearied labours of the Messrs Haldane in preaching the everlasting Gospel throughout the whole extent of Scotland.

Interested as Mr Campbell felt in all that concerned the progress of Christ's cause, his sympathies were strongly drawn forth by the accounts which he had accidentally heard of the revivals of religion in Wales, under the ministry of the truly apostolic Mr Charles of Bala. He opened a correspondence with Mr Charles upon the subject, and the letters received, as well as the narrative of the Welsh revivals, Mr Campbell circulated throughout Scotland, and awakened a spirit, in many places, which led to great searchings of heart, and eager inquiry after the way of salvation.

But while Mr Campbell was thus evincing a lively concern about the progress of religion in other places, he did not relax his efforts in endeavouring to do good at home. About this time, indeed, he was mainly instrumental in forming the Philanthropic Society; which was the commencement of what is now known as the Magdalene Asylum of Edinburgh. To this highly use-

ful and benevolent institution Mr Campbell acted as secretary; being the first who occupied that office in connection with the Society. In a few years, however, he resigned the office, and removed to Glasgow. While there, he was again honoured of God to be one of the first originators of the Magdalene Asylum in that city.

It was at this stirring period that the subject of missions to the heathen began to occupy a prominent place in the attention of the religious world. The formation of the London Missionary Society, composed, as it was, of Christians of all denominations, seemed a new era in the religious history of Britain. Mr Campbell tells us, in his usually happy and homely manner,—

“ It had a most electrifying effect on the Christians of the north. ‘ We were like men who dreamed.’ From the days of George Whitefield till then, the Christians on both sides of the Tweed had been fast asleep. The Christians of different names were busy repairing and adding to their walls of separation, and now and then throwing *squibs* at each other from their battlements; but the news of the above Society was like the bursting forth of a bright meteor in a dark night,—it attracted every eye, and became a text at every tea-table; and those who had not heard of it for a week were looked at as persons who had been living in a coal-pit: many of which pits are in the neighbourhood of Edinburgh.”

The example of London was speedily followed by the northern metropolis; and, on the formation of a similar institution in Edinburgh, Mr Campbell was chosen one of the Directors. Sierra Leone, in Africa, was selected as the first scene of their operations, but the unhealthiness of the climate put an end to the mission. This

disastrous result led to the following plan, which we explain in Mr Campbell's language :—

“ Musing on the unhealthiness of the climate to European constitutions, one morning, when stepping out of bed, this thought occurred,—Might we not bring *over* Africa to England; educate her; when some, through grace and gospel, might be converted and sent back to Africa; if not any converted, yet they might help to spread civilization: so all would not be lost. The amount of which was,—To try to bring over twenty or thirty or more boys and girls from the coast of Guinea, through the influence of Governor Macauley; educate them in Edinburgh, and send them back to their own country, to spread knowledge, especially Scripture knowledge.”

This plan he communicated to several friends, and among others, to the Countess of Leven,—through whose kindness he procured an interview with the late Charles Grant, Esq., chairman of the East India Company, who had just before returned from India. Mr Grant approved of the scheme, and also Mr Wilberforce, but the London Anti-slavery coterie, who were consulted on the subject, advised that the execution of the scheme should be postponed till peace with France, which they hoped would not be far off; and because the war-taxes pressed hard upon the people, they urged that it would be difficult to obtain subscriptions to defray the expenses. Mr Campbell yielded with reluctance to the proposal for delay. About a year and a-half after this, however, having mentioned the subject to Mr Haldane, the scheme took strong hold of that benevolent and devotedly Christian man, and after revolving the matter in his mind, he sent

for Mr Campbell, when the following conversation took place :—

“ ‘What is the real reason why you were advised to defer commencing the Institution?’ ‘Entirely the dreaded difficulty of obtaining *funds* to defray the expense of the Institution.’ ‘Have you calculated the probable amount of those expenses?’ ‘Yes; the probable expense of bringing over thirty children, lodging, supporting, and educating them for five years, and their passage back to Africa, will cost from six to seven thousand pounds.’ ‘Supposing you were to write to the Governor of Sierra Leone, stating that you had sufficient funds for supporting such an institution, and requesting him to collect thirty or forty of the sons and daughters of the African chiefs over whom he had influence, and send them over to you; do you think he would have sufficient confidence in you to fulfil your commission?’ ‘I think he would.’ ‘On what do you ground that expectation?’ ‘When the French destroyed the settlement or free-town, Governor Macauley came to London to lay the state of things before the Company. After finishing the business there, he visited Scotland to see his relations. On coming to Edinburgh, he called upon me with a letter of introduction from the Rev. John Newton (which would be a sufficient passport to any Christian in Scotland, so highly were his works prized). The Governor had four sisters in Edinburgh, living together, and as they had no particular friend to advise with, he requested me to engage to be their adviser; to which proposal I readily consented. In the course of a year after they came under my wing, I was bridegroom’s man to three out of the four.’ On hearing this statement Mr Haldane was satisfied, and

volunteered to be responsible for the whole expense of the scheme, and gave me a letter to that effect. Accordingly I wrote by that day's post to Governor Macauley, Sierra Leone, requesting him to obtain thirty or thirty-five African boys and girls, and send them to Edinburgh, as I had obtained funds to defray all expenses. I sent it to the care of Henry Thornton, M.P., Treasurer to the Sierra Leone Company; and that day-week sent a duplicate to the care of the Messrs Anderson of Philpot-lane, who had a large slave establishment on Blanc Island, in the neighbourhood of Sierra Leone."

Two years elapsed without receiving intelligence from Africa. At length a letter arrived from Governor Macauley, dated Portsmouth, stating that he had brought over twenty boys and four girls. Mr Campbell hastened to London to receive his young charge; but before taking them to Scotland, it was judged prudent that they should be vaccinated; and for that purpose, they were all received into the Small-Pox Hospital at St Pancras. While waiting for their recovery, Mr Campbell was asked to supply Kingsland Chapel, which was then vacant. He did so for a few Sabbaths, a circumstance which, in the mysterious arrangements of Providence, led to his appointment as minister of that chapel. Whilst the African children were still in the hospital, some difference of opinion arose among the patrons about their education. This annoyed Mr Campbell much, but a society was formed in London, which took them off his hands, and he returned to Edinburgh without them. Thus failed an experiment which he had much at heart, and which promised, by the Divine blessing, to prove a signal benefit to poor, enslaved, degraded Africa.

During his residence in Edinburgh Mr Campbell was

indefatigable in his efforts to promote the cause of the Redeemer. He visited the sick—examined into and relieved, as far as he possibly could, the destitute and friendless—established and superintended Sabbath schools—preached in the surrounding villages—distributed tracts—wrote small books, for the instruction of the young. “Soldiers and sailors,” says his biographer, “wrote to him for advice; the needy and greedy, for money; the reclaimed outcasts, for prayer and counsel; dark villages, for itinerants; and chapel builders, for help; besides those who ordered their missionary magazines, books, and Scott’s Commentary, and paid their accounts through him.” While thus actively employed in advancing the interests of true religion, Mr Haldane having projected the formation, at his own expense, of a mission to Bengal, applied to Mr Campbell to accompany them on their Christian enterprise. At first his decided conviction was, that it was his duty to go; but the arguments of his friends, particularly Mr Newton and the Countess of Leven, were effectual in leading him to abandon the design. “I have no doubt,” said the former, with his characteristic *naïveté*, “but Satan would be glad to see you shipped off to India, or any where, so he might get *rid* of you; for you stand in his way where you are.” Mr Haldane was not convinced by Mr Newton’s reasonings, and urged the matter upon Mr Campbell with increasing earnestness, but without success. This decision, however, though opposed to Mr Haldane’s wishes, did not alienate the two friends from each other in the slightest degree,—they still moved with the utmost harmony in all their schemes for the promotion of the cause of the Redeemer.

The acceptance which Mr Campbell met with as a village preacher, led him to think of devoting himself wholly to the good work. He had been accustomed to associate with the godly ministers of every evangelical denomination in Edinburgh, and he was in intimate correspondence with the leading ministers both in England and Scotland. At the table of the late accomplished and excellent Rev. Dr Buchanan, one of the ministers of the Canongate, he met with many distinguished men ; in reference to one of whom, the late Lord Hailes, we find him narrating the following striking anecdote :—

“ I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple (better known to literary men abroad by his title of Lord Hailes), a Scotch judge. I had it from the late Rev. Walter Buchanan, one of the ministers of Edinburgh. I took such interest in it, that though it must be about fifty years ago since he told it, I think I can almost relate it in Mr Buchanan’s own words :—

“ I was dining some time ago with a literary party at old Mr Abercrombie’s (father of General Abercrombie who was slain in Egypt, at the head of the British army), and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this : Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries ? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

“ About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with

him next morning. He had been of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the three first centuries? 'I remember it well, and have thought of it often without being able to form any opinion or conjecture on the subject.'

“ ‘Well,’ said Lord Hailes, ‘that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.’ Pointing to a table covered with papers, he said, ‘There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it; so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or eleven verses (I forget which), which satisfies me that I could discover them also. Now,’ said he, ‘here was a way in which God concealed, or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.’”

When Mr Campbell had at length formed his resolution to serve God in the work of the ministry, he repaired to Glasgow, where he studied under the Rev. Greville Ewing, who had shortly before left the Established Church and joined the Independents. Here Mr

Campbell's mind found ample scope for its exertion. Not only did he diligently prosecute his theological and classical studies, but "during all the time he was at Glasgow," we are informed by his biographer, "he was absorbed with the cause of Home and Foreign Missions, and keeping up his extensive correspondence, as well as preaching or teaching almost every day."

His desire to do good was unbounded; and, as an instance, we may quote the following statement in his own language:—

"I remember a young woman calling on me, that I might answer a letter her mother had just received from her son. 'At the time of my father's death,' said she, 'my brother was a very thoughtless young man. Instead of helping her, he sold every thing he could lay his hands on; after which, he left us, and became a sailor. He tells us, that afterwards he was pressed, and put on board the *Barfleur*, of ninety-eight guns: that some society had furnished him and others with a copy of the Scriptures,—which he had carefully read, and had thereby been brought to a conviction of the sinfulness of his past conduct, and repentance for it; that he had besought, and hoped he had obtained God's forgiveness, but he could not have peace till he had obtained his mother's also, for the great wrongs he had done her. He also solicited her advice.' It was that I might fulfil this last request, that she brought his letter to me. I wrote a letter, containing the best counsels I could offer, and sent it off to him, on board the *Barfleur*, at that time lying in Causand Bay. In about a fortnight I received a letter from eight sailors, including himself, who had all been affected in the same

way, by reading the Word of God, and who often met together for reading and prayer; and they requested I should write a letter addressed to them all, as a united band, which I soon did, and sent off; but as the fleet had sailed on a cruize off the coast of France, I heard no more from them for perhaps three months, when a letter did come, from twenty-four sailors, to which number the little band had increased during the interval; and these expressed a desire that I should address a general letter to the whole; and if there was any particular book I would wish them to have, that I would mention it in the letter. They also informed me that a similar work had taken place on board the Thunderer, and the Terrible, of seventy-four guns. I did address a letter to twenty-four, and said, that if the fleet should happen to put into Portsmouth, if any of them would call on the Rev. Dr Bogue, with my compliments, he would most readily do what he could for them; and knew of none more capable of giving advice.

“The peace with France in 1802 took place a short time after sending off this, and a great part of the navy was paid off, and the seamen scattered in every direction; and I left Glasgow, so I never heard any more of the fruits of that charming display of the grace of God towards those poor sailors.”

In the course of his studies at Glasgow, Mr Campbell occasionally itinerated, along with Mr Haldane, for the purpose of preaching the Gospel in destitute parts of the country. He was requested, in 1802, by some of his attached friends in London, to visit the metropolis during the summer, that he might supply at Kingsland Chapel. It will be remembered that, several years

before, when in London, he had preached in that chapel, and the impression which he then made had not been effaced. Many of the congregation looked forward to him as their spiritual guide. While at Glasgow in 1799, Thomas Reyner, Esq., had written to him in these terms: —“ We have been expecting and waiting for a minister to watch over us. Several have been proposed, but our way has never been clear hitherto. We are now of one heart and mind, and believe that the Lord has work for *you* here. We therefore say, ‘ Come and help us; and may the Spirit and presence of the Lord come with you!’”

In prosecuting his journey to London, to gratify the congregation of Kingsland Chapel, he spent a month in preaching the Gospel in different counties of England. As soon as he reached the metropolis, he renewed his acquaintance with his friends and correspondents, Mr Newton and Rowland Hill. He preached frequently for the latter, and helped him to correct some of the proof-sheets of his “ Village Dialogues.” The religious society in London he enjoyed much, more particularly during the May meetings, which afforded him an opportunity of becoming acquainted with many of the most eminent ministers from all parts of the country. On the 1st of June, he left London and returned to Glasgow, spending some time by the way in investigating the religious state of Cumberland and Westmoreland.

After his return from the excitement of London in May, Mr Campbell resumed his studies under Mr Ewing, his teaching in Sabbath schools, and occasional preaching in the suburbs, particularly at Rutherglen. In the spring of 1803, he set out on a long preaching tour in the Highlands with Mr James Haldane; and in the

autumn of the following year he prevailed on Mr Haldane to visit, along with him, the northern counties of England. Whilst the one preached in the large towns, the other went to the large villages, alternately. Their labours were accompanied with an evident blessing. A few months after this tour, Mr Campbell again visited London, and after supplying Kingsland Chapel for two months, a call was presented to him, to take the pastoral charge of the congregation. He was ordained in the beginning of 1804, and soon after, he returned to Scotland, to settle his affairs before taking up his residence finally in the metropolis.

No sooner had Mr Campbell entered upon the new sphere of duty to which he was now called, than he set himself to devise plans for the spiritual benefit of his people. His attention was first directed to the instruction of the young. For their improvement, he set on foot "The Youth's Magazine;" a publication which has been blessed to the diffusion of much useful knowledge among a large mass of juvenile readers. Mr Campbell was editor of the first ten volumes; it was then committed to the charge of a small committee, who still continue to superintend it.

In the year 1805, though he had only been a few months in his new charge at Kingsland, Mr Campbell spent four months in a preaching tour throughout various parts of Scotland. Long as this journey was, he made another into the Western Highlands in the summer of the next year.

The period at which Mr Campbell settled in London was one of peculiar activity in the religious world, and he was therefore called upon to take a part in the for-

mation of various associations for Christian and philanthropic purposes, which were then formed. He was one of the favoured few who were privileged to be the founders of the British and Foreign Bible Society, of the London Hibernian Society, and of the Female Penitentiary. In every one of the religious movements of the time he took an active part. But while thus busily employed in promoting the best interests of his fellow-men, he had to betake himself to the drudgery of keeping a school at Kingsland, in order to procure a subsistence for his own support. The income derived from his congregation was small, and he found it necessary to resort to this expedient for the purpose of enlarging his income.

While thus discharging, at one and the same time, two laborious offices—those of a pastor and an instructor of youth—he was suddenly, and almost unexpectedly, called upon to occupy a very important work in connection with the London Missionary Society. That useful institution had been deprived, in the mysterious arrangements of Providence, of one of their most efficient agents in South Africa, the laborious and devoted Vanderkemp; and, in consequence of this melancholy event, both the Hottentot and Caffre Mission had been reduced to a very critical state. In these circumstances, the Society resolved to send out a representative to inspect the actual condition of their missions in South Africa, and make such arrangements as might be deemed most prudent. Mr Campbell was fixed upon to discharge this responsible office; and, after mature deliberation and earnest prayer for Divine direction and counsel, he consented to undertake the mission. Sup-

ply having been procured for his church at Kingsland, and for his school, he was set apart to his new ministry in Miles' Lane Chapel. The venerable Dr Waugh presided on the occasion, and the charge which he delivered produced a most electrifying effect upon the audience. The closing sentences of the discourse were singularly beautiful. They ran thus :—

“ Could I place the prophet Isaiah at the base of one of the lofty mountains in Africa, which you, my brother, are about to visit ; and if, whilst gazing on its varied scenery, an earthquake were to rock it upon its deep foundations, until, like the Numidian lion shaking the dew-drops of the land of Ham from his mane in the morning, it threw off from its hoary and heaving sides the forests, and flocks, and hamlets of huts, and cliffs crowned with lichens and lign-aloes ; and were a whirlwind to rush in at that moment, scattering the broken and falling masses in mid air, as if playing with the *sand*-clouds and columns of the desert ; still, the voice of the prophet, could it be heard amidst the convulsive war of elements, would exclaim, ‘ Though the everlasting mountains bow, and the perpetual hills be scattered, yet will I rejoice in the Lord, and joy in the God of my salvation !’ Go, my brother, and do thou the same, whatever dangers you may meet in Africa. As God was with Vanderkemp, so will he be with thee, Campbell.”

On uttering these words, the aged minister of Christ suddenly sat down, and buried his face in his hands. Under the influence of this striking appeal, Mr Campbell set sail for Africa on the 24th June 1812, in a ship bound for Calcutta. After a somewhat tedious voyage, he arrived at Cape-Town, Cape of Good Hope. It is

unnecessary for us to detail the particulars of this visit to Africa, a narrative of which has been long in the hands of the public. Suffice it to say, that he minutely examined the various mission stations in South Africa, travelling about three thousand miles, in a savage country, amid dangers and difficulties of every kind. In the good providence of God, Mr Campbell was preserved in perfect health and safety, and arrived in London in the beginning of May 1814, after an absence from England of scarcely two years.

No sooner had he returned to London, than he resumed his labours both in the chapel and in the school. In all the public societies he took a warm interest, striving by his exertions and his prayers to advance the great cause in which he so much delighted. Little more than four years elapsed, however, when he again set sail for Africa on a similar errand as his former, accompanied by Dr Philip, an active and influential Independent minister from Aberdeen. This second visit to Africa seems to have been peculiarly gratifying to the mind of our traveller. The influence of missions in promoting the progress of civilization and refinement had become quite apparent. Where he had formerly found ignorance, and immorality, and savage cruelty, he was now refreshed with the sight of an educated, industrious, and happy people.

After an absence from England of about two years and a-half, Mr Campbell reached London in time for the May meetings of 1821. He was quite the *lion* of the day, and both in the metropolis and throughout the provinces his presence at missionary meetings created a great sensation. Multitudes flocked to hear his racy, humorous anecdotes of the Hottentots and Bushmen in

South Africa. Even in his sermons, occasional allusions were made throughout the whole of his future life to his African travels. His popularity, however, produced no injurious effect upon him ; he still continued the same modest, unpretending man he had always been.

Shortly after he had resumed his duties at Kingsland Chapel, he entered into the married state. This step, to all his friends, afforded much gratification, promising as it did to enhance his domestic happiness. He had hitherto lived with an aunt and a niece, who had been both of them remarkably attentive and kind. His aunt, however, having died, and his niece been comfortably married, he felt himself compelled to take refuge in the matrimonial state. When Mr Campbell had gratified the country at large by his African visits, he was applied to by the Missionary Society to visit in the same way their Polynesian Missions. This proposal, however, he declined, at least for the present. Now settled at home, he set himself to an abridgement of his African Travels, in two small volumes, for the Tract Society, adding to them a similar volume, giving an account of his voyages. A small unpretending, but useful, little book followed, entitled "African Light ;" the object of which was to illustrate passages of Scripture, by a reference to his own observations in South Africa. The work is in small compass, but it illustrates no fewer than *five hundred* passages in the Sacred Volume.

Notwithstanding the laborious life through which he passed, Mr Campbell enjoyed remarkably good health until he was nearly seventy years of age. At that period, however, he began to decline. His medical attendant recommended a visit to Scotland. This was productive of much good ; and he returned so improved in health,

as to resume his usual duties. A change was now perceptible in his pulpit discourses as well as in his private conversation. He was evidently ripening for heaven. An account of his last days is thus given by his colleague and successor, the Rev. T. Aveling :—

“ From 1821, up to the time of his removal from earth, he remained with his people, gathering around him a band of friends who loved him, and now mourn his departure from their midst. Their attachment towards him was evinced by the institution of an evening lecture, to relieve him from a third service, which continued until within the last two years. Some time before that, a proposition was made that permanent help should be afforded him by a co-pastor. To this he most cheerfully assented, desiring to see his people fixed with a successor before he died. Arrangements to that effect were made, and a co-pastor was obtained. When this had been done, he seemed to turn his thoughts more than ever towards his Father’s home, and the language of his heart was, ‘ Lord, now lettest thou thy servant depart in peace.’ He saw a prosperous Church, and a united people ; and was permitted to witness the accomplishment of an object which of late had much engaged his thoughts—the choice of three additional deacons, to assist the venerable and esteemed brethren who had grown grey in their Master’s service.

“ It now remains for me to give you a very brief account of the last few days of his life :—

“ For six months past he had been visibly declining, and his whole deportment evinced increasing spirituality of mind in an eminent degree. During that time he had been much engaged in writing the memorials of the chief events of his life ; and the exercise often cheered him,

as it carried him back in memory to the scenes of his childhood, and the friends of his youth and riper years.

“ The declining state of his health, to which I have alluded as visible during the last six months, did not assume any alarming appearance until the second week in March. He was present at the united sacrament of the three Churches, when he presided. This was his last public service. There was an unction about his address, which struck most of his people, as did the last discourse he delivered, on the first Sabbath evening in the month ; but there were also indications of extreme debility, which were remarked by many, and a fear expressed that they should see his face no more.

“ On Thursday, March 12th, he felt very ill, and wrote for advice to his medical friend, Dr Conquest, who kindly and promptly attended to his request. He rallied a little before Sunday, and although much pressed to remain at home, he attended public worship in the morning, fearing, he said, ‘ lest his flock should be alarmed about him.’ That service was the last at which he was present.

“ The following week his debility again returned, and gradually increased ; and I believe he had then a kind of presentiment that he would not recover. I enjoyed many conversations with him during his illness, and noted down some of his expressions as he gave them utterance. They were indicative of extreme self-abasement, and humble reliance on the Saviour of sinners.

“ I told him his people prayed very earnestly and affectionately for him. The tears came into his eyes, and he said, ‘ O sir ! I need it, I need it ; I am a poor creature.’ He said his mind was much harassed by Satan, who told him he had not done half what he ought

for his Master ; and when I said, Depend upon it, sir, he would have been very glad if you had not done half what you have, he replied, ‘ Ah ! but I have not done what I *could*.’ Such were the low views he entertained of his labours in the service of Christ. This harassment, however, which, in a great measure, was attributable to his infirm state of body, speedily ceased.

“ On one occasion, speaking of the preciousness of the Saviour, he said, ‘ Oh ! I love to be near the blood of sprinkling ;’ and talked in an animated manner of the happiness drawn from the consideration of the unchangeableness of Christ. ‘ All I want,’ said he, after we had been speaking of the Saviour’s atonement, ‘ is to feel my arm *round* the cross.’ I told him I doubted not it was, and asked him if his heart was not there. He smiled, and said, ‘ Yes.’ I told him, then, that I believed his *arm* was too, although a little benumbed with grasping hard. He smiled again, and then spoke of the wonderful love of God, in saving sinners by such a sacrifice as that of his Son.

“ On Wednesday, April 1st, he took to his bed ; and on my saying to him, when I visited him, that I hoped he was happy, he turned to me, and said, ‘ The *debt* is all paid ; the sufferings of Christ have discharged it, and therefore I am free, and have peace with God.’ From this time not a cloud obscured his mind. He steadily declined towards the grave, but nothing hung around his setting sun, or cast a shadow upon his hopes for the future.

“ On his death-bed he was not forgetful of his ministerial character ; for, addressing a beloved friend who stood by his side, he said, calling her by name, ‘ Oh ! mind your soul.’

“ When asked if he believed he should go to heaven, he said, ‘ I have no doubt of it.’ Broken sentences repeatedly fell from his lips, such as, ‘ A full and free salvation,’—‘ How softly the waters flow ;’ most probably referring to his departure from earth, of which he was at intervals, during the last two days, quite conscious. When his mind a little wandered, he talked of Africa, and missionary meetings, and friends with whom he had been associated in them.

“ April 3d, when I stood by his bed, he recognised me, and said affectionately, alluding to our association in the ministry, ‘ We have served as a father and a son in the Gospel. Now God will be a Father to you.’

“ The following day, on which he died, I saw him in the morning, and leaning over him, I heard him whisper, ‘ You see me in peace.’ These were the *last* words I heard from his lips. During the day, while his beloved wife was standing by his side, for a short time consciousness returned, and recognising her, he said, ‘ Don’t grieve ; there’s nothing melancholy in dying and going to glory.’

“ In the course of the day he was heard exclaiming, ‘ Let it fly ! let the Gospel fly !’—the spirit of the minister and the missionary of Christ remaining to the last. Among his last coherent sentences was a prayer for his people and their junior pastor, ‘ Lord bless the Church,’ he exclaimed, ‘ and poor Mr Aveling.’

“ At a quarter past six in the evening of Saturday, it was evident that life was ebbing fast, and his friends were summoned to his bed-side to witness his departure. It was a sacred scene ; the spirit of a good and truly great man was about to bid farewell to its earthly abode, and return to the God who gave it. To all, such an

hour must be one of deep solemnity and momentous interest; to him it was the hour of triumphant joy. The sun had just set, and the last gleams of light, struggling through the window, fell upon his bed. There was a sweet smile passing over his countenance as the curtain was removed; and as the attendant bent down over him, he drew two or three short and rapid breaths, and then lay motionless and silent. Again he breathed quickly and smiled; then heaved a gentle sigh, and all was still once more. It was the stillness of death. In the hush of the evening his happy spirit had passed away. 'Precious in the sight of the Lord is the death of his saints.'"

Thus died this excellent and useful minister of Christ on the 4th April 1840, at the advanced age of seventy-four. His loss was deeply felt by his congregation, his friends and family. Few men have been honoured to be more extensively useful in their day and generation. Most disinterested and generous, he kept his eye singly fixed on the promotion of his Redeemer's glory. To accomplish this grand object, he counted no sacrifice too great to be made—no trials too heavy to be endured—no expense of time, of money, or of personal exertion, too costly to be surrendered. He lived *for* Christ, and having finished his work, he sweetly fell asleep *in* Jesus.

THE REV. ROBERT MORRISON, D.D.

ROBERT MORRISON, the celebrated Chinese scholar and missionary, was a native of Morpeth in Northumberland, having been born there on the 5th January 1782. When two years of age, his parents removed to Newcastle-upon-Tyne, where his early life was spent. His elementary instruction was received in the school of his maternal uncle, Mr John Nicholson, who occupied a very respectable station in society as a teacher in Newcastle. Under the tuition of his friend, Robert made slow but steady progress. He evinced, no doubt, an intense love of knowledge, but his talents were by no means regarded as of a high character. In spiritual matters, his education was conducted with very great care. In addition to the instructions which he received from his parents, who were both of them decidedly pious, he attended the catechetical exercises conducted by the Rev. John Hutton, minister of the High-bridge Chapel, of which place of worship his father was an elder.

At an early age, Robert was apprenticed to his father, who followed the trade of a last and boot-tree maker. He was remarkably diligent and attentive to business, and

indeed, in all respects, his conduct was singularly correct and exemplary. His mind, however, though always favourably disposed towards religion, underwent no saving change till towards his sixteenth year. Nor was there even then any circumstance to which his conversion could be distinctly traced. Under the secret and gradual operation of the Spirit of God, his regular attendance on divine ordinances was blessed in leading him to reflect upon his lost condition as a sinner, and awakening in his soul an anxious desire after salvation. His own account of this all-important change in his views and feelings is characterised by that simplicity and ingenuousness which he uniformly displayed throughout life.

“It was, perhaps, about five years ago,” says he, “that I was much awakened to a sense of sin, though I cannot recollect any particular circumstance which led to it; unless it were, that at that time I grew somewhat loose and profane; and more than once being drawn aside by wicked company (even at that early time of life), I became intoxicated. Reflection upon my conduct became a source of much uneasiness to me, and I was brought to a serious concern about my soul. I felt the dread of eternal damnation. The fear of death compassed me about, and I was led to cry mightily to God, that he would pardon my sin; that he would grant me an interest in the Saviour; and that he would renew me in the spirit of my mind. Sin became a burden. It was then that I experienced a change of life, and, I trust, a change of heart too. I broke off from my former careless companions, and gave myself to reading, to meditation, and to prayer. It pleased God to reveal his Son in me, and at that time I experienced much of ‘the

kindness of youth, and the love of espousals ;' and though the first flash of affection wore off, I trust my love to, and knowledge of, the Saviour have increased."

A short time after Mr Morrison had begun to set his face Zionward, he joined in communion with the Presbyterian Church to which his parents belonged, and he also became a member of a fellowship meeting for prayer and religious converse. The Bible now became the chief subject of his careful study, and while he was advancing in acquaintance with divine things, he acquired a taste for knowledge in general. In the exercises of the fellowship meeting, which was held every Monday evening in his father's workshop, he took peculiar delight. He began now to evince a readiness and an intelligence in speaking of religion, which showed clearly that to him it was a subject of frequent and delightful meditation, and at his leisure hours his favourite employment was to visit the sick poor. The bent of his mind towards study was every day becoming more obvious. Even when engaged in the workshop, his Bible or some other book was placed open before him, that his mind might be acquiring knowledge, while his hands were busy at work. The books which he had at command were few, but those were carefully read and pondered, and extracts taken of such as appeared to him peculiarly valuable. At this time he was in the habit of reading regularly the Evangelical Magazine, and the missionary intelligence more especially attracted his attention, and tended probably to encourage, if not entirely to originate, his strong predilection for missionary labour. He burned with zeal to promote the best interests of all within the sphere of his influence, instructing the ignorant, visiting and com-

forting the sick, and warning the careless. Referring to this period of his life, his sister thus remarks:—

“He never beheld sin without the deepest sorrow, and a wish to reclaim the sinner. We had a relative who gave him much pain on this account. He reasoned, he expostulated with him; and at last made this solemn appeal—‘Can you dwell with eternal fire? Can you endure everlasting burnings?’ The young man was a sailor. He has since told me that these words were ever in his ears, and were ultimately the means of his conversion. Thus did my beloved, my lamented brother, go about doing good, and dispensing happiness to all around him, from his youth upwards. Oh that we were, like him, following the example of our blessed Saviour, through whom we have life and immortality!”

Mr Morrison now began to entertain serious thoughts of the ministry, probably in connection with the missionary cause. With this view, he commenced the study of Latin, in which he made such proficiency that he was encouraged to begin also the Greek and Hebrew languages. After having prosecuted these preliminary pursuits for eighteen months, he made application to be received as a student at Hoxton Academy, now Highbury College, a seminary under the superintendence of the English Evangelical Dissenters. His application was accepted, and he repaired to London in the commencement of 1803. His feelings in entering on a new era of his life were far from being of that romantic cast, to which an unsanctified spirit might have given rise. They were of a chastened and sober description. In the course of the previous year he had been deprived of his mother, over whose dying bed he watched with the utmost assi-

duity and affection. His father was now in a declining state of health, and the business on which the family depended for subsistence was likely to be seriously affected by the loss of Robert's exertions. Accordingly, scarcely had the young student been settled at Hoxton, when he was earnestly urged to return home. He had formed his resolution, and he was determined to persevere. The reply which he gave to the entreaties of his family is delicate and touching.

“HONOURED FATHER, BROTHER, AND SISTERS,—I received your letter of the 19th ult. The account of my father's leg growing worse and worse concerns me : but what can I do ? I look to my God, and my father's God. ‘He doeth all things well,’ and He will make all things work together for good to those who love him. My father, my brother, my sisters, I resign you all, and myself, to His care, who, I trust, careth for us. Are not our days few ? yet I desire, if the Lord will, that he may grant you wherewithal to provide things honest in the sight of all men during the few days of your pilgrimage. I trust He will ; and may the Lord bless you with rich communications of saving grace and knowledge. You advise me to return home. I thank you for your kind intentions : may the Lord bless you for them. But I have no inclination to do so ; having set my hand to the plough, I would not look back. It hath pleased the Lord to prosper me so far, and grant me favour in the eyes of this people.”

During his attendance at Hoxton, Mr Morrison carried on his studies, both in classical and sacred literature, with the most indefatigable ardour, and he soon rose to distinction among his fellow-students. But his

chief reliance for success was on the Divine blessing. Hence he entered fully into Luther's maxim, "To pray well is to study well." Prayer was the element in which he delighted to breathe. On the Sabbath-days he regularly attended the ministry of the Rev. Dr Waugh, deriving much benefit from the faithful and affectionate instructions of that eminent servant of Christ. In a short time, according to the rules of the seminary, he was called upon to engage in conducting the services of the sanctuary. He preached his first sermon in St Luke's workhouse; and in referring to it afterwards, he speaks of having "shed, in secret, tears of joy when, with feelings of deep responsibility, he was sent, for the first time, to preach concerning Jesus to the poor people." After this he preached frequently in the villages around London, and was occasionally sent to more stated congregations in town and country.

Mr Morrison now began to turn his thoughts to that department of ministerial duty which had been so long uppermost in his mind,—that of preaching the unsearchable riches of Christ to the heathen. He stated the matter to his friends at Newcastle, expressing his decided preference for missionary service, and at length he obtained their reluctant consent. Early in 1804 he resolved to offer himself to the Directors of the London Missionary Society. His letter of application was addressed to the Rev. Dr Waugh, then chairman of the committee of examiners. His first interview with the Directors was so satisfactory, that, without farther delay, Mr Morrison was sent to the Missionary Academy at Gosport, under the superintendence of the Rev. Dr Bogue. Here he studied with his usual prayerful de-

votedness. In the course of a few months it was arranged that China should be the scene of his missionary operations. In this arrangement he cordially acquiesced, and he set himself, with the greatest enthusiasm, to the study of the Chinese language. The importance of the station to which he was appointed he felt that it was impossible to overrate. The population of that vast empire has been estimated to amount to, at least, one-third of the entire population of the globe. Popery had, no doubt, sent its emissaries thither, but, as yet, Protestantism had never landed a single missionary on the shores of that idolatrous country. Its teeming population were sunk in the grossest and most degrading superstition. The language it was supposed to be difficult, if not impossible, for a European to acquire; and even though it should be acquired, there seemed to be little, if any, probability of ever finding access to the Chinese people, so as to communicate to them the words of eternal life. In the first instance, the Directors of the Missionary Society contented themselves with the single design of translating the Scriptures into the language of China. For the accomplishment of this important object, they proposed, at first, to send out three or four missionaries, but this part of the plan was abandoned, and Mr Morrison was ultimately appointed alone to that extensive field of missionary exertion.

In the meantime, the intended missionary continued to prosecute his studies at Gosport until the month of August 1805, when he returned to London, to obtain some knowledge of medicine and astronomy, which were thought likely to be of service to him in his mission; and also to study the Chinese language, as far as it

could be studied in England. These various pursuits occupied his attention till his departure for China in 1807. Previous to his leaving England, the Missionary Society addressed to him a letter of instructions as to his future conduct in the sacred work in which he was about to engage; and the Directors also employed Dr Waugh to write him, in their name, a letter of Christian counsel suited to his position and circumstances. The spirit in which he took leave of his affectionate friends was in beautiful harmony with the whole of his deportment. "I shall have no tender mother's care," he writes in a letter to one of his sisters, "no sister, no wife, no brother near me, to assist, or counsel, or console me; but my hope is in the sure words of the Lord Jesus Christ, that, leaving all for his sake, I shall have manifold more in this present life, and in the world to come, life everlasting." In such a frame of mind did the first Protestant missionary to China quit his native shores. It was arranged that he should sail for China by America. The voyage from Gravesend to New York was very stormy and tedious, but Mr Morrison embraced every opportunity for instructing the sailors, and making known to them the way of eternal life. In the good providence of God, the ship reached New York in safety on the 20th April 1807. After a short stay in America, during which he enjoyed sweet intercourse with some devout Christians, who welcomed him to their shores as a beloved brother in the Lord, he embarked for the scene of his future labours.

On his arrival at Cauton, Mr Morrison was received with the utmost kindness by the European and American residents. Through the polite attention of Sir

George Staunton, he succeeded in procuring a teacher to instruct him in the Chinese language. The individual selected for this office was Abel Yun, a Roman Catholic Chinese from Peking, under whose tuition, though by no means intimately versant in the language, Mr Morrison made considerable progress. He set himself to encounter, with enthusiasm, the almost insuperable difficulties attendant on the acquisition of that strangely complicated language, and with such success, that, in a few months, he drew up a Chinese vocabulary. From his arrival he had resided at the American Factory, and to gain, if possible, the confidence of the natives, he associated with them almost exclusively, adopting their habits, and even their dress. "At first," as Dr Milne observes in his "Retrospect of the First Ten Years of the Chinese Mission," "he ate in the Chinese manner, and dined with the person who taught him the language. His mode of living was most rigidly economical. A lamp made of earthenware supplied him with light, and a folio volume of Matthew Henry's Commentary, set up on its edge, afforded a shade to prevent the wind from blowing out the light. His nails were suffered to grow, that they might be like those of the Chinese. He had a tail (*i. e.*, a tress of hair) of some length, and became an adept with the chop-sticks. He walked about the Hong with a Chinese frock on, and with thick Chinese shoes." In all these respects, however, Mr Morrison soon saw reason to make a complete change, returning, both in style of living, and mode of dress, to the ordinary European fashions. His unremitting attention to study, and the enervating influence of the climate, were not long in taking effect upon his

health. He sunk into such a state of debility, that he was unable to walk across his room. His medical adviser recommended his immediate removal to Macao. Thither, accordingly, he proceeded under great depression of mind, and remained for three months. He was accompanied by the Chinese assistants who had been with him at Canton, and he continued to labour at the language with unwearied diligence and remarkable success. His health improved, and he returned to Canton. Circumstances, however, of a political nature arose, which compelled all Englishmen to leave Canton; and after remaining some time on board ship for shelter, he went back to Macao, to the house which he had previously occupied. While resident at Macao, Mr Morrison was married to Miss Morton, an amiable and pious young lady, who appears to have acknowledged him, under God, as her spiritual father. This union was productive of great mutual happiness and comfort. On the very day of his marriage he was requested to accept of the situation of Chinese secretary and translator to the British Factory in China. This office he gladly undertook, feeling and expressing his thankfulness to the Almighty, that he was thus rendered in a great measure, if not wholly, independent of pecuniary assistance from his native country. In accepting this appointment, he had the entire concurrence of the Directors of the Missionary Society. The new duties which now devolved upon him required his residence at Canton for nearly one half of the year. Mrs Morrison was seized, not long after her marriage, with a painful and trying illness, which assumed not so much of a bodily as a mental character. For a considerable time she "walked in

darkness and had no light." While suffering under this severe nervous disorder she gave birth to a son, which expired, however, on the very day of its birth. It was feared that the afflicted mother would soon follow, but in a few days she rallied and in some degree recovered. In the midst of these domestic trials, Mr Morrison prosecuted his official duties and missionary labours. He finished a translation of the Acts of the Apostles into Chinese, of which he printed a thousand copies; and he also prepared a tract called Shin-taou, that is, the Divine Doctrine concerning the Redemption of the World. He next applied his mind to the preparation of a Chinese Grammar, which was afterwards printed at Serampore, at the expense of the East India Company. On the Sabbath he was wont to assemble the few Chinese in his service, and to preach and pray with them in their vulgar Canton dialect.

While thus busily employed in promoting the cause of the Redeemer, tidings reached him of the death of his affectionate and pious father. About the same time his domestic exile was cheered by the birth of a daughter, after which Mrs Morrison's health appeared to improve. By the departure of Sir George Staunton from China, the official duties of the factory's translator became much more arduous, and Mr Morrison's salary, accordingly, was raised to a thousand pounds a-year. The importance of his services was highly appreciated by the Directors of the East India Company, but no slight hostility was evinced to his labours as a missionary. By his prudence, however, he succeeded in disarming all opposition, and in making himself at once respected and beloved. Meanwhile he continued diligently to prosecute the great

work in which he was engaged. He spent all the time which he could spare from his official duties as interpreter, in translating the New Testament into Chinese, and compiling a Chinese and English Dictionary, besides communicating religious instruction on the Sabbaths to such of the natives as came within his reach. While thus actively engaged in his Divine Master's work, he began to entertain serious apprehensions that his labours would be interrupted, in consequence of an edict issued by order of the Emperor, declaring that to print books on the Christian religion in Chinese was to be treated as a capital crime. This edict he forwarded to the Directors of the Missionary Society, stating, at the same time, that he intended to proceed in the fulfilment of his mission, undiscouraged and undismayed.

The spirit by which Mr Morrison was actuated, was of a truly noble and Christian character. With the view of increasing his salary, the office of chaplain was offered him by the authorities at Macao. The only duty required of him, should he accept the appointment, would be to read the service of the Church of England, not to preach. To a man of less disinterested motives the offer was a tempting one; but instead of taking upon himself an office merely to augment his income, he generously offered to conduct worship on the Lord's day, but declined the salary. His great anxiety was to be allowed to preach the glorious Gospel of the grace of God. To such an arrangement, however, the authorities would not consent, and the negotiation accordingly failed.

About this time the opposition of the Chinese was again manifested. A proclamation was issued at Macao,

by the Chinese magistrate of the district, prohibiting Chinese from adopting the Christian religion. It does not appear, however, that any prosecutions followed upon this proclamation. In the midst of these discouraging circumstances, Mr Morrison's heart was refreshed by the arrival of a fellow-labourer, Mr Milne, who, accompanied by his wife, had been sent out from England to China. For six long years our missionary had laboured unaided and alone, and he felt cheered by the thought that his anxieties and toils would henceforth be shared by an able and efficient coadjutor. While indulging in these pleasing anticipations, the Chinese authorities of the district met, and in full council decreed that Mr Milne should not be permitted to remain. In vain did Mr Morrison plead with the Governor to have the decree revoked; he was inexorable, and Mr Milne was compelled to quit Macao without delay, and set sail for Canton. The opposition thus manifested by the Government to the mission produced a chilling effect upon Mr Morrison's mind. "It is my heart's wish," he writes in his diary, "to go away to a more comfortable residence, where freedom may be given to communicate fully and publicly the good tidings! I have a strong impression on my mind that Java would be a better place than this for our mission. Direct us, O Lord, and help us to put our trust in thee." From this extract, it is evident that Mr Morrison had begun to entertain the idea of ultimately quitting Macao and Canton, and selecting, along with Mr Milne, another spot in the Malay Archipelago as the chief seat of the Chinese Mission. With the view of preparing for this contemplated step, Mr Milne set out on a tour of inquiry, availing himself, at the same time, of the oppor-

tunity of circulating the New Testament and religious tracts.

During the absence of Mr Milne, Mr Morrison published a small pamphlet, in which he traced a concise and general outline of the Old Testament. He also published a small collection of hymns, to be used in Divine worship. He had circulated in the islands of the Archipelago, and on the borders of China, a considerable portion of an octavo edition of the New Testament, and he resolved now to print an edition in the duodecimo form, as being at once cheaper and more convenient. The Dictionary of the Chinese Language, which had occupied much of his attention from the moment of his arrival in China, was now completed, and the East India Company, having undertaken to print the work at their own expense, sent out a printer with presses, types, and the other necessary materials. Towards the end of 1814, Mr Morrison received a legacy of a thousand Spanish dollars, for missionary purposes, from one of the British residents at Canton. A portion of this sum was devoted to the publication of the duodecimo edition of the New Testament. He now commenced the translation of the Old Testament, the first book of which he printed in the beginning of the following year.

On Mr Milne's return from the tour in which he had engaged, Mr Morrison and he, after maturely considering all the information which had been procured, as to the best place for a missionary establishment, fixed upon Malacca, and thither, accordingly, Mr and Mrs Milne set out. Long had Mr Morrison laboured without having the privilege of seeing one convert to the Christian faith.

He had laboured, however, with patient and unwearied assiduity, knowing that duty is ours, results are the Lord's. His heart was gladdened, at length, by the application of one native, named Isae-Ako, for admission into the Christian Church. Mr Morrison acted with great caution. He delayed the baptism for a time, but at length he yielded. "His knowledge," he remarks in his diary, "of course, is very limited, and his views perhaps obscure, but I hope that his faith in Jesus is sincere. I took for my guide what Philip said to the eunuch, 'If thou believest with all thine heart, thou mayest be baptized.'" This man appears to have been the first-fruits of China unto Christ.

Mr Morrison had been long subjected to severe domestic trials, from the illness of his wife. She had been labouring under continued indisposition, almost from the period of her marriage, and a sea voyage and change of climate were recommended as indispensable for the recovery of her health. It was resolved, accordingly, that she should proceed to England. The importance and urgent nature of her husband's labours prevented him from accompanying her, and painful though the separation was, it was viewed by both as the will of their heavenly Father. Mrs Morrison, therefore, embarked, on the 21st June 1815, for England, where, by the kindness of Providence, she arrived in safety.

A few months after his wife's departure, Mr Morrison received an official announcement that the Directors of the East India Company had come to the resolution of discontinuing his connection with them, as Secretary and Translator to the Factory at Canton. This determination, on the part of the Court of Directors, arose from

an apprehension that his missionary labours, and more especially the printing and publishing of the New Testament in the Chinese language, might seriously endanger the British trade in China. Mr Morrison's name was accordingly erased from the official list, but as a mark of the high estimation in which his character and services were held, the Company authorised him to be presented with four thousand dollars. Though he was thus disowned by the Directors at home, their representatives in China felt themselves unable to dispense with his services. His intimate acquaintance with the language and manners of the people, his benevolent and conciliatory manners, and perhaps more than all, his prudence and firmness of character, rendered him admirably fitted to act as the medium of communication with the Government of the Celestial Empire.

For a long period, it had been a favourite project with Mr Morrison to establish a college at Malacca, for the cultivation of European and Chinese literature and science, but chiefly for the diffusion of Christianity in the islands of the Eastern Archipelago. No sooner had he begun to take active measures for the accomplishment of an object so desirable, than his exertions were suspended for a time, by a sudden call to accompany the British embassy to Peking, as Chinese Secretary and Interpreter. In this office he acquitted himself with the greatest honour, and after an absence of a few months, he returned to Canton in January 1816, and resumed his duties as a missionary. The journey had been very favourable to his health, he had acquired much additional information, and he had obtained an acquaintance with the various spoken dialects prevailing through the

country. During his absence from Canton, a gentleman connected with the Factory had published a volume of Dialogues, Chinese and English, prepared by Mr Morrison. Several other works were printed and published from his pen, after returning from Peking; among others, a "Retrospect of the First Ten Years of the Protestant Mission to China," a work which was enlarged by Mr Milne, and printed at Malacca. A monthly magazine also was commenced, under the joint editorship of Messrs Morrison and Milne. The essays and papers were chiefly of a religious and moral kind. This publication met with considerable encouragement. Subsequently, there was issued also a quarterly magazine in English, entitled "The Indo-Chinese Gleaner," which, from the varied information it contained in reference to China, was highly prized among the literati of Europe. The Anglo-Chinese College was now opened at Malacca, and soon attracted marked attention among the Chinese. Messrs Morrison and Milne drew up a set of resolutions for their guidance in conducting the mission, and formed themselves into a committee, under the name of "The Provisional Committee of the Ultra-Ganges Mission," intending, as soon as possible, that a third or fourth person should be added to their number.

Mr Morrison's labours were highly appreciated in Britain, and in token of the estimation in which he was held, he received, from the University of Glasgow, the degree of D.D. He set apart, out of his small property, a thousand pounds towards the erection of the college at Malacca, and a hundred pounds a-year, for five years, towards its fund, besides several valuable donations of books for its library. Liberal subscriptions were raised in

India, America, and Britain, and Dr Morrison had the satisfaction of seeing his long-projected design carried into effect. Under the auspices of Dr Milne, the Anglo-Chinese College was begun and completed. But a still nobler work even than this was now brought to a happy termination,—the translation of the whole of the Old and New Testaments into the Chinese language. It was certainly no small triumph to the Christian cause, that the entire Bible was thus rendered into the native tongue of three hundred millions of the human family. Nor was the indefatigable missionary, who is destined, we doubt not, to benefit ages yet unborn by his Chinese translation of the Bible, inattentive to the temporal miseries of his fellow-men. He instituted a Dispensary, to supply advice and medicines gratuitously to the poor. He purchased a Chinese medical library, consisting of upwards of eight hundred volumes, with a complete assortment of Chinese medicines, and engaged a respectable Chinese Physician and Apothecary to dispense them.

On the 23d of August 1820, Dr Morrison, after a separation of nearly six years, had the happiness of being rejoined by his wife and children. In his missionary labours also he was not left altogether without encouragement, occasional instances of conversion manifesting themselves under the Divine blessing upon his faithful endeavours to serve God in the Gospel of his Son. In accordance with the request of Drs Morrison and Milne, several missionaries were sent out, by the London Missionary Society, to Malacca and the surrounding stations. For the maintenance of order and co-operation among the members of the mission, they formed a Union, in

which certain principles of government were agreed to and signed by each.

It has been the invariable lot of true believers, especially if they are designed for eminent services in the cause of the Redeemer, to be trained in the school of affliction. At the period of Dr Morrison's history which we have now reached, he was destined to feel, in his painful experience, the truth of this remark. His beloved wife, who had only returned to India a few short months before, was suddenly cut off in childbirth. The bereavement was to him and his children a sorrowful calamity, but he enjoyed the high privilege of entertaining the assured hope, that her departed spirit had entered into that rest which remaineth for the people of God. Many a tear did he shed of affectionate remembrance, but, by the grace of God, he was remarkably sustained under the severe trial, and enabled to say in sincerity, "Thy will be done." It was now his solemn purpose to be more and more devoted to the good cause. For some time, however, his health and spirits were considerably affected by the sore domestic affliction. The English families resident in Macao showed him the utmost kindness and attention. He resolved to send his son and daughter to England; and, after a few months, the separation from them took place, leaving him once more to labour alone in a strange land. An event occurred, however, which tended, in some measure, to call his thoughts away from personal matters. An affray had taken place between a party of English sailors and some Chinamen, in the course of which one of the latter was killed. The Chinese Government instantly demanded that the alleged murderers should be given

up to them for trial. A long correspondence, of nearly two months, was maintained on both sides, and Dr Morrison, acting as Chinese interpreter, was busily employed in endeavouring to adjust the affair in an amicable manner. His services on this occasion were eminently successful, and they were highly appreciated both at Canton and in England.

On the 14th of June 1822 the melancholy tidings reached Dr Morrison of the decease of his valued fellow-labourer, Dr Milne. They had wrought together in the same quarter of the missionary field, and, by their united exertions for ten years, much had, under the Divine blessing, been effected. They had been jointly engaged in translating the Scriptures into the language of China, and by their joint efforts, the Anglo-Chinese College at Malacca had been built, and was in actual and efficient operation. To Dr Morrison this additional trial was rendered, by God, a powerful stimulus to work while it is day, for the night is fast approaching when no man can work. He had, for some time, been indulging the hope of visiting Europe, but he now changed his plans, and resolved to set out for Malacca, to arrange the affairs of the mission, which the lamented death of his colleague had thrown into confusion. In the meantime, before leaving Canton, he endeavoured to call the attention of his countrymen and other foreign residents to a plan for "bettering the Morals and Condition of Sailors in China." One great object which he had in view, was to afford that important and interesting class of men an opportunity of hearing the Gospel. His design was frustrated for a time, by a destructive fire which took place at Canton. However, in

a few weeks, he commenced preaching to the sailors at Wham-poa. This employment, congenial though it was to his own mind, he was unable to continue for a long period, as he felt it his duty to visit Malacca. Leaving Canton, accordingly, on the 17th of January 1823, he landed on the 29th at Singapore, an English settlement at that time, recently formed on the Malayan Archipelago. Here he enjoyed a very pleasing conference with Sir Stamford Raffles, the result of which was, that they agreed to have the Anglo-Chinese College removed from Malacca to Singapore, and to combine with it a Malayan College, under the general title of the "Singapore Institution." A public meeting was held on the subject, and arrangements finally completed. Dr Morrison obtained a grant of land from the Government, and besides laying out a considerable sum in clearing it, he subscribed for the Institution more than fifteen hundred dollars. The foundation was laid, and every thing seemed to promise well, but unfortunately Sir Stamford Raffles returned to England, and the project of the Institution was abandoned. But the Anglo-Chinese College at Malacca still continued to prosper. The Rev. David Collie was appointed Principal in place of Dr Milne, and the general superintendence of the affairs of the College was intrusted to Mr Humphreys.

Dr Morrison had now been sixteen years in China, and subjected as he had been to such multiplied and arduous labours, it is not surprising that his constitution had begun to be affected. He resolved, therefore, to quit his post for a short period, and pay a visit to his native land. It was a source of serious regret to him, that he was leaving no European missionary to occupy

his place ; but that Christian ordinances might still be continued among the few who professed to be converts, he set apart Leang-Afă, a convert of eight years' standing, to the office of evangelist. It had often been the earnest wish of his heart that a more ardent desire for the spiritual welfare of the Chinese were awakened in the bosoms of British Christians. With the view of contributing to this object, he carried with him to England ten thousand volumes of Chinese books, which he proposed offering as a gift to either of the then existing Universities, on condition of their instituting a professorship of the Chinese language and literature. These books, through the kindness of the Government of the day, were permitted to pass free of duty.

Dr Morrison's reception in England was in the highest degree gratifying. The great work which, by God's grace, he had been enabled to accomplish, the translation of the Bible into Chinese, rendered him an object of peculiar interest among Christians of all denominations. He was treated with marked respect by the Directors of the East India Company, who handsomely allowed him to receive half of his annual salary during his absence from China. He was introduced to His Majesty George the Fourth, and presented him with a copy of the Bible in Chinese. At the May meetings in London in 1824, no one attracted more public attention than the Chinese missionary. It must have been a singularly impressive sight to witness his presentation of the Bible in Chinese at the Anniversary Meeting of the British and Foreign Bible Society. "Never shall I forget," says Mr Grimshaw, "the deep interest of that occasion. Dr Morrison appeared in the front of the

platform, holding the precious volume in his hand. Beside him stood his youthful son, brought forward, as it were, like another Hannibal, not indeed to stand pledged against his country's foes, but to be consecrated, on the altar of the Bible Society, against those of his Redeemer, and to share with his father in the honour of extending his everlasting kingdom. There was a sublime feeling of Christian thankfulness and joy, mingled with many an aspiration of prayer, that the God of all power and grace would largely bless so noble a labour of love. The conversation afterwards naturally turned on this interesting subject. Mr Butterworth then stated the following fact:—‘It is now many years ago,’ he observed, ‘that in visiting the Library of the British Museum, I frequently saw a young man, who appeared to be deeply occupied in his studies. The book he was reading was in a language and character totally unknown to me. My curiosity was awakened, and apologizing to him for the liberty I was taking, I ventured to ask what was the language that engaged so much of his attention? ‘The Chinese,’ he modestly replied. And do you understand the language? I said. ‘I am trying to understand it,’ he added, ‘but it is attended with singular difficulty.’ And what may be your object, continued Mr Butterworth, in studying a language so proverbially difficult of attainment, and considered to be even insuperable to European talent and industry? ‘I can scarcely define my motives,’ he remarked; ‘all that I know is, that my mind is powerfully wrought upon by some strong and indescribable impulse; and if the language be capable of being surmounted by human zeal and perseverance, I mean to make the experiment.

What may be the final result, time only can develop. I have, as yet, no determinate object in contemplation, beyond the acquisition of the language itself."

The rest of the year was spent by Dr Morrison in visiting France, Ireland, Scotland, and the chief towns of England, endeavouring to awaken a stronger desire among Christians for the salvation of the poor benighted heathen. Everywhere he was listened to with attention and respect; and his powerful appeals were the means, under God, of exciting, in many places, the liveliest interest in the missionary cause. Several young men offered themselves as labourers in China; and an Association was formed at Manchester in aid of the Anglo-Chinese College at Malacca.

During his stay in England, Dr Morrison employed himself, in every possible way, in promoting his great object, the diffusion of the Gospel throughout the world. Among other means which had often occurred to his fertile and active mind, was the establishment of a Society which should have in view to advance the cultivation of all the languages of mankind. The project was vast, but he entertained not the slightest apprehension of its impracticability. Aided, accordingly, by the Rev. Henry Townley, who had just returned from India, he succeeded in the formation of an association, which he termed the "Language Institution." Funds were raised, a suitable building was procured, and Dr Morrison, besides granting the Society the use of his Chinese Library and Museum, opened the Chinese department himself, by giving a course of lectures for three months, which were attended by thirteen students. Mr Townley gave instructions in the Bengali language; and Mr

Johnson, of the East India Company's College at Haileybury, in the Sanscrit. The proceedings of this useful Society were thus commenced with spirit, but no sooner was it deprived of the fostering care of Dr Morrison, by his return to China, than it gradually languished, and in three years from its commencement was finally dissolved.

Besides the numerous other engagements which occupied Dr Morrison's time while in England, he found leisure to prepare and publish a philological treatise, entitled "The Chinese Miscellany," and to write several papers on Chinese literature, which appeared in the *Evangelical Magazine*. Such was the high estimation in which his labours as a man of learning were held, that he was elected a Fellow of the Royal Society. The London Missionary Society also showed the respect which they entertained for him, by electing him a member of the Board of Directors during his stay in England.

The time was now approaching when Dr Morrison had arranged to return to the scene of his missionary labours. He intended to take along with him Mrs Morrison, to whom he had been married since his arrival in England, and his two children. This design he communicated to the East India Company, who, in return, notified to him that his appointment was to be understood as limited to three years, and that permission was not granted to his two elder children to accompany him. This announcement, particularly the latter part of it, surprised Dr Morrison not a little, but he calmly submitted with that singular equanimity and childlike confidence in God which characterised him through life. Permission was at length obtained to take the children

to China, and although appointed only for three years, his official connection with the Company continued uninterrupted till the expiry of their charter, when he consented to accept office under Government.

In the course of the voyage back to China, Dr Morrison and his family were safely preserved, by the good hand of God, amid a threatened mutiny of the sailors on board ship, and, on the 20th August 1826, they reached Singapore. Here he was distressed on perceiving that the benevolent plans which he himself, in conjunction with Sir Stamford Raffles, had set on foot, were entirely frustrated. The Institution building was only half finished, and while the Malay professor was receiving his salary, he had not yet entered upon the duties of his office. Dr Morrison instantly made arrangements for carrying forward the plans of Sir Stamford Raffles, and, aided by the Rev. Robert Burn, the English chaplain, he succeeded in arousing an interest in the colony in behalf of his object. He then left for Macao, and on reaching it, he was surprised to find that his property in that place had been entirely neglected. His house was in a state of complete dilapidation, his furniture required to be wholly renewed, and his books were nearly destroyed by white ants and other insects. The higher objects of the mission, he was gratified to find, had not been neglected in his absence. Public worship had been carefully maintained, and Leang-Afã, the convert to whom he had intrusted the charge of the mission, had endeavoured, to the uttermost, to fulfil the important duties committed to him.

In resuming the work of the mission, Dr Morrison entered, with his wonted ardour, upon the varied em-

ployments, secular and sacred, which belonged to him. Both at Macao and Canton he maintained worship on the Sabbath in English and Chinese, he conversed with the natives on matters of religion, and availed himself of every opportunity of imparting instruction to the poor ignorant heathen around him. But as the pagan and popish despotisms, under which he lived, prevented him from openly preaching the Gospel to the people, and limited his oral instructions to the Chinese who happened to be in his own employment, or those who occasionally ventured to join them, he endeavoured chiefly to operate by means of the press. With the view of assisting the converts in acquiring a knowledge of the Scriptures, he prepared a short familiar Commentary, under the name of "The Domestic Instructor," and also a system of reference for the Bible. The circulation of the Scriptures occupied much of his attention, and, by means of the native traders, he succeeded in introducing copies, in considerable numbers, into the very heart of the empire. In the midst of his apostolic labours, however, he was not a little discouraged by the announcement from Singapore, of the entire failure of the Institution which had been founded by Sir Stamford Raffles and himself.

The activity with which Dr Morrison was issuing religious works from his press at Macao, was viewed with great jealousy by the Roman Catholic clergy, who at length prevailed upon the local Government to prohibit him from this his favourite mode of disseminating divine truth. This was no doubt felt to be a serious obstacle to his usefulness as a missionary, but he availed himself, all the more readily, of other means, such as

the distribution of works already prepared, which could now be effected by the native Christians, three of whom were residing under his roof.

Though Dr Morrison's constitution was naturally vigorous, and he was capable of undergoing much physical as well as mental exertion, it was scarcely to be wondered at, that a twenty-six years' residence in China should begin to make inroads upon his health. For some time he was sensible only of a slight diminution of strength, accompanied by a distressing restlessness during the night. These symptoms appeared in the winter of 1833, and were followed, in the succeeding summer, by loss of appetite, pain in the right side, and great prostration of strength. He recovered, however, so far as to resume his civil and missionary duties. In consequence of Mrs Morrison having seriously declined in health, she and the children, with the exception of John, who had received the appointment of Translator to the British Merchants in Canton, found it necessary to sail for England. The separation was felt by Dr Morrison to be peculiarly painful, but with calm resignation he yielded to the will of his heavenly Father, and continued to prosecute his work with undiminished ardour. The charter of the East India Company about this time expired, and the British Parliament not having consented to its renewal, he was deprived of the situation which he had so long filled with credit to himself and advantage to his country. His valuable services, as a Chinese Translator and Interpreter, could not be dispensed with, and he was accordingly appointed to the same office under Government, which he had held under the Company. His residence was

now changed from Macao to Canton, where Lord Napier, the King's representative, held his seat. On the first arrival of his Lordship from England, an altercation took place with the local authorities at Canton, partly on account of no permission having been asked or obtained from the supreme Government for his appearance in China, and partly from his Lordship's refusing to treat with the officers of Government, through the medium of native commercial agents. In the discussions which ensued Dr Morrison acted as interpreter, and in the delicate state of his health, the anxiety and fatigue which he thus underwent produced a recurrence of the distressing symptoms, which had first manifested themselves on the previous summer. He rapidly sunk, and in three days, his mortal body put on immortality, and his corruptible body put on incorruption, and death was swallowed up of life.

The following account of his last moments is given in a letter from a very intimate friend, addressed to Mrs Morrison :—

“ Yourself and your lovely family had very often been in my thoughts during the past months of your absence, before the late overwhelming event, which has made you chief mourner. We often used to pray that the gracious Lord would take care of you, and bless you and yours, before we knew how much you would need His blessing and consolation. And now, on the removal of dear Dr Morrison from suffering, permit me, as a friend, to sympathize in your sorrows, and weep with those that weep. He was a man beloved of God, and beloved of good men ; and greatly honoured in the Divine Providence in this world. You looked forward, Madam, to meeting

again with your dearest earthly friend, clothed with the garments of sorrow and suffering—the trials and weakness of humanity. But God has graciously permitted you to look only to a happier meeting, where the habiliments of woe are seen no more; where the faithful servant has met his gracious Master, and the missionary his Lord. His works will now keep following him, till all China shall be offered up unto God.

“Our departed friend fell suddenly from our sight. In the afternoon of his death I was with him some time; and though weak, he could walk into another room, talk feebly, and unite in supplicating the Divine mercy. He said, that he thought his life in danger; but I did not, and I think he did not, anticipate so speedy a change. I sat down by him, and he repeated many passages of Scripture, which he revolved in his mind continually: ‘I will never leave thee, nor forsake thee,’—‘We have a house not made with hands, eternal in the heavens;’ and such like. He then prayed aloud for all of us, if he should be taken away; that ‘God would be merciful to Eliza and the dear children, and bless them with his protection, and guardian care.’ He prayed that the Lord would sustain him, and forsake him not now in his feebleness. He prayed for the Chinese Mission,—that grace and peace might rest on all the labourers. And, having said these things, he lay down to rest. He was to have a sick certificate, and I was going with him to Macao; but, how affecting! that night he was released from sickness and suffering, and we went with him to Macao indeed; but it was only his dead body that went, for God had taken the spirit.

“ We buried him beside his former wife. There will the Lord’s beloved sleep, till the day of resurrection. Dear John R. was with us, and felt the supporting hand of his father’s God in all these trying scenes. Sad as the first shock of the news will be to you, his partner, and his dear children, yet, I trust, the same gracious hand will protect and console you. It is rather a matter of joy than otherwise to us, that you were all spared the pain of being eye-witnesses, and then of crossing the ocean, with the loss pressing heavily on your minds.

“ He had finished his work, and had *well* done it ; and the Lord would no longer withhold his infinite reward from the servant worn out in his service. Oh ! may our end be alike peaceful, and our reward equally sure. I rejoice for him, but mourn for you, and for ourselves ; for if he was a husband and father to his family, so was he truly to this Mission. Be consoled then, dear friend, by the remembrance of what he *was* ; be cheered by the assurance of what he *is* ; and be joyful in the hope of what you both will be.”

He died on the 1st of August 1834. The death of this honoured missionary of the Cross produced a deep feeling of regret, not in China and England only, but throughout the whole world. His exertions, more especially in connection with the translation of the Bible into Chinese, have given to the name of MORRISON a distinguished place in the annals of the missionary cause. And the additional interest which recent events have thrown around the Chinese empire, enhance the value of his labours a thousandfold. One of the greatest obstacles to the diffusion of the Gospel in that densely peopled country has been overcome. Its language has

been fully mastered. The Bible now exists in the Chinese tongue. Now, therefore, that, in the good Providence of God, a closer commercial intercourse is likely to subsist between Britain and China, the time, we trust, is fast approaching when the sainted spirit of the missionary Morrison shall be refreshed with the contemplation of multitudes in that idolatrous land turning from the worship of idols to the service of the living and the true God.

THE RIGHT REV. REGINALD HEBER, D.D.

THIS devoted and truly Christian labourer in the Lord's vineyard was born April 21, 1783, at Malpas, in the county of Chester. In early life his constitution was delicate, and it was severely tried by several successive attacks of disease. It pleased God, however, in answer to the prayers of his affectionate and pious parents, to raise him up from his bed of sickness, and to protract a life destined to be so eminently useful in the cause of the Redeemer. The utmost attention was paid in his childhood to the cultivation of his mind, and more especially to the inculcation of pious sentiments and feelings. And the result was in the highest degree gratifying. At five years of age he could read the Bible with ease; and so extensive was his knowledge of its contents, that he could in most cases tell with the utmost readiness where any passage was to be found. Nor was his knowledge unattended with serious impressions. In the course of one of those attacks of sickness, to which he was so frequently subject in his tender years, he remarked, on seeing his mother in a state of much alarm, "Do not be afraid, mother, God will take care of us."

At the age of eight, Reginald was sent to Whitchurch

Grammar School, where he remained for five years, and was subsequently placed under the care of the Rev. Mr Bristow at Neasdon, near London. While at school, a circumstance occurred which showed how intently he could apply his mind to any subject in which he felt interested. On one occasion a new book having been presented to him by a friend, he began to peruse it just as they were closing the school for the night; and so absorbed was he in its contents, that he was locked up in the school, and did not discover his situation till the darkness of the evening coming on, roused him from his abstraction.

The influence of parental example produced a most salutary effect upon the amiable and susceptible mind of young Heber. He was remarked at school as a boy of intelligence and reflection far beyond his years. Though naturally timid and reserved, perhaps to a fault, he was beloved by his companions; and when at any time contrary feelings were manifested towards him, he speedily disarmed the rising enmity, by the meekness and kindness of heart which he uniformly displayed. Dispositions so attractive were by no means the spontaneous manifestations of a naturally gentle constitution; they were evidently the result of a divine operation in the soul. And hence we find the same ardent piety, the same attachment to the Sacred Volume, the same scrupulous attention to the duties of devotion at Neasdon as when under his father's roof. The Bible was his daily and constant companion; and though strictly conscientious in his preparation for the employments of the school, he never neglected to consult that precious book, which alone could make him "wise to salvation."

Anxious to embrace every opportunity of making progress in religious knowledge, he eagerly perused those works on devotional and practical divinity, in which his father's library so liberally abounded. An interesting incident, connected with this subject, is thus stated in the concise and well written life of Heber, by Mr Taylor:—

“ One day, when Reginald was at the age of fourteen, his mother missed her ‘ Companion to the Altar ;’ search was made for it among all the servants, but it was nowhere to be found. After three weeks’ fruitless inquiry, it was given up as lost, till at length she happened to mention it to Reginald, who immediately brought it to her, stating that it had deeply interested him,—that he had made himself perfectly acquainted with its contents ; and he earnestly begged permission to accompany his mother to the altar, when the sacrament was next administered. Penetrated with gratitude to God for giving her so pious a son, Mrs Heber burst into tears of joy, and, as we may well be assured, cheerfully assented to his request.”

Toward the close of 1800, Reginald left school, and was entered at Brazen-Nose College, Oxford, where his father had been, and his eldest brother was then, a fellow. His eminent talents and fine taste soon attracted notice, and the very first year he gained the university prize for Latin verse. His fame, however, rose still higher, by the splendid specimen of his poetic powers, which he gave in his English prize poem, entitled “ Palestine.” About the time when young Heber produced this noble effort of his genius, Sir Walter Scott happened to be on a visit to Oxford. Being invited to take break-

fast in the college, the conversation naturally turned upon the prize poem, and on Sir Walter's expressing a wish to hear it, it was read. Sir Walter paid its author some very high compliments, remarking, however, with the utmost kindness, that Heber had omitted one striking fact in describing the building of the temple,—that no tools were used in its erection. Reginald instantly availed himself of the hint, and retiring to a corner of the room, produced, in a short time, those beautiful lines :—

“ No hammer fell, no ponderous axes rung ;
 Like some tall palm the mystic fabric sprung.
 Majestic silence ! ”

When called upon to recite his poem in the presence of the whole University, his friends were afraid that, from his natural timidity, he would scarcely do justice to it in the delivery. In this, however, they were agreeably disappointed.

“ Never was a poem recited,” says Mr Taylor, “ more impressively, nor with more striking effect. His youthful, but most interesting appearance, none who had the happiness to be present could ever forget. His unaffected simplicity, associated, as it evidently was, with a suitable portion of manly dignity, rivetted the attention of all ; while the rich tones of his musical voice, modulated as they were with exquisite skill, so as to give the most effect to the different parts of the poem, excited a universal burst of admiration, and left an impression on the minds of his auditors never to be effaced.

“ ‘ Hush'd was the busy hum, nor voice nor sound,
 Through the vast concourse, marked the moment near ;
 A deep and holy silence breathed around,
 And mute attention fix'd the list'ning ear.

When from the rostrum burst the hallow'd strain,
And Heber, kindling with poetic fire,
Stood 'mid the gazing and expectant train,
And woke to eloquence his sacred lyre.
The youthful student, with emphatic tone
(His lofty subject on his mind impress'd),
With grace and energy unrivall'd shone,
And roused devotion in each thoughtless breast.
He sang of Palestine—that holy land,
Where saints and martyrs, and the warrior brave,
The cross in triumph planting on its strand,
Beneath its banners sought a glorious grave.
He sang of Calvary, of his Saviour sang,
Of the rich mercies of redeeming love ;
When through the crowd spontaneous plaudits rang,
Breathing a foretaste of rewards above.'

“ Among the auditors who listened to this splendid exhibition of Reginald's powers was his aged father, then in his seventy-fifth year ; who, though he had been suffering under a severe illness, which had greatly debilitated his whole frame, determined to gratify himself by witnessing this literary effort of his darling boy. To describe his feelings on this occasion with any degree of accuracy, would be impossible ; they can be much better conceived than expressed. Tremblingly alive, as he, of course, must have been, to his son's reputation, his emotions, when he saw him ascend the rostrum, were almost overpowering. He well knew the sensibility of which Reginald was the subject, and his apprehensions, lest it should prove injurious to him on this occasion, were not a little distressing. When, however, the youthful poet commenced, they gradually subsided, disappearing entirely as he proceeded ; and producing, amidst the deafening shouts of applause that rose from the delighted audience, a rush of feelings so highly gratifying as to be almost

too much for his feeble power to sustain. Indeed, it has been stated, though certainly not with truth, that the venerable parent's days were shortened by the intensity of his sensations on the occasion."

What wonder would it have been though the youthful victor had retired from the theatre of the university, on such an occasion, with a heart elated with pride! Far different, indeed, was the effect produced upon the mind of Heber. He hastened to his room to pour out his heart in thanksgiving to God, who had given him success; and when his mother, who had come along with his father to Oxford, sought for her son to mingle her congratulations with those of others, she found him on his knees, praising God for the degree of enjoyment which his beloved parents had that day experienced.

In a few months after the intellectual triumph which Heber had thus obtained, he was visited with a most severe trial in the death of his aged father. The peaceful serenity, however, and holy resignation of the good old man on his death-bed, tended, in a great measure, to mitigate the anguish which he would otherwise have felt. It is painful, inexpressibly painful, to witness the expiring agonies of an unconverted sinner; but "precious in the sight of the Lord," and it may be added, beautiful, even in the sight of angels and of men, is "the death of" the Almighty's "saints." Such a one was the father of the apostolic Heber. His last moments are thus described by Mr Taylor:—

"Whenever his strength would permit, he took great pleasure in conversing with his family on the great subjects of religion. He spoke of the world as a den of wild beasts, and affectionately cautioned his children to

beware of its dangers, earnestly praying that God would graciously preserve them from all its entanglements. On seeing Mrs Heber, whose kind and unremitting attentions to him had been such, that she had not exchanged her clothes for some weeks, overwhelmed with grief at the evident symptoms that now appeared of his approaching end, he kindly, and with great feeling, admonished her for sorrowing as one without hope, assuring her that he stood upon the Rock of Ages, and had no doubt of obtaining, through the merits of the Redeemer, a crown of immortality and glory. The next day he received the sacrament, in which he was joined by his family. This most interesting service, and the closing scene of his father's life, Mr Heber thus describes:—"On the arrival of Mr Bridge, we all partook of the most solemn communion that we can ever expect to join in in this world, to which indeed my father seemed scarcely to belong. A smile sat on his pale countenance, and his eyes sparkled brighter than I ever saw them. From this time he spoke but little; his lips moved, and his eyes were raised upwards. He blessed us again; we kissed him, and found his cheeks cold, and breathless."

Shortly after the death of his father, which occurred in 1804, Heber returned to college, and pursued his studies with unremitting diligence. On the 2d November of that year, he was elected a fellow of All-Souls College—a situation in which he enjoyed increased opportunities of making progress in literary acquirements. In the following year he carried off the prize for an English Essay on "The Sense of Honour."

Though as yet only in his twenty-second year, he

had seen but little of the world, and his relatives judged it expedient that he should accompany his esteemed friend, John Thornton, Esq., on a tour through different parts of Europe. He accordingly, in July 1805, set sail with his companion for Norway. They then travelled through Sweden, Russia, Austria, and part of Germany. After an absence of little more than a year, he returned to England, where he was gladly welcomed by his affectionate relatives and friends. He now repaired to Oxford, and applied himself, with his accustomed diligence, to his studies.

In the summer of 1807, after mature deliberation, and much prayer for the Divine direction, Mr Heber took orders, and was presented by his brother to the rectory of Hodnet, which had been reserved for him from the time of his father's death. Shortly after his induction, he returned to Oxford, and took his degree of Master of Arts; and from this period he finally quitted the university, and dedicated himself, with unwearyed assiduity and zeal, to the duties of his ministerial charge. He was, indeed, "a workman that needeth not to be ashamed." In all the varied employments of a faithful pastor, he was diligent, active, conscientious, visiting the sick, counselling the perplexed, ministering to the wants of the poor, and pouring the balm of consolation into the wounded spirit. To the poorest of his flock he was at all times accessible, sympathizing with them in their sorrows, and with all the tenderness of an affectionate friend, relieving their temporal necessities, and taking occasion, at the same time, to point out to them the way to happiness and heaven.

Shortly after Mr Heber was settled at Hodnet, he

married Amelia, the youngest daughter of the late Dr Shipley, dean of St Asaph—a lady who entered warmly into all his plans for the benefit of his parish. He now opened a school in the village for the instruction of the young, and devoted a considerable time to its personal superintendence. The following instance of good resulting from his labours is exceedingly interesting, and shows Mr Heber in a very beautiful and striking light:—

“An old man resided in the parish, who had been a notorious poacher nearly all his life, and who, through the combined influence of his irregular mode of life, drunken habits, and depraved associates, had settled down into an irreligious old age. He was a widower, had survived his children, shunned all society, and was rarely seen abroad. The sole inmate of his lonely cottage was a little grandchild, on whom were bound up all the sympathies of his rugged nature, and on whom he lavished the warmest caresses. It was considered an unaccountable departure from his usual line of conduct, when he permitted little Philip to attend the rector’s school, and some one expressed to him surprise that such should be the case:—‘Why not?’ was the old man’s reply. ‘Do you think I wish Philip to be as bad as myself? I am black enough, God knows!’ The old man was taken ill and confined to his room. It was winter; he was unable to divert his mind. His complaint was a painful one, and there was every probability that his illness might be of long continuance. A neighbour suggested that his little grandson should read to him. He listened at first languidly and carelessly; by and bye, however, with some interest, till at length he

became deeply concerned for his soul; convictions of guilt flashed upon his mind, and he expressed an earnest desire to see Mr Heber. Immediately on its being made known to the rector, he paid him a visit. The old man lay upon his bed in a corner of the room, near a trellised window. His features were naturally hard and coarse, and the marked lines of his countenance were distinctly developed by the strong light which fell upon them. Aged and enfeebled as he was, he seemed fully alive to what was passing around him; 'and I had,' says the narrator of this anecdote, 'leisure to mark the searching of his eye, while he gazed with the most intense anxiety on his spiritual comforter, and weighed every word that fell from his lips. The simple phraseology in which Heber clothed every idea, the facility with which he descended to the old man's comprehension, the earnestness with which he strove not to be misunderstood, and the manner in which, in spite of himself, his voice occasionally faltered, as he adverted delicately, but faithfully and most affectionately, to the fundamental points of our holy religion, struck me forcibly; while Philip stood on the other side of the bed, his hand locked in his grandfather's, his bright blue eyes dimmed with tears, as he looked sadly and anxiously from one face to another, evidently aware that some misfortune awaited him, though unconscious to what extent. Not long afterwards the old man died, in a state of mind so calm, so subdued, so penitent, and resigned, that 'I feel myself cheered in my labours,' said Heber, 'whenever I reflect upon it.' Heber officiated at the funeral; and, says our narrator, 'I shall never forget, I never wish to forget,—if I were cast to-morrow on a desert island, it is one of the few things I

should wish to remember of the world I had left behind me,—the air, the manner, the look, the expression of hope and holy joy, and stedfast confidence, which lit up Heber's countenance, as he pronounced the passage in the ritual, 'O Father, raise us from the death of sin into the life of righteousness, that when we shall depart this life we may rest in thee, *as our hope is this our brother doth.*'"

While thus indefatigable in his labours as a parish minister, Mr Heber did not lay aside his ardent attachment to the pursuits of literature. About this time he published his poem, entitled "Europe," and commenced occasional contributions to the Quarterly Review, which had recently started. He also composed various hymns, which are still much admired; and about the year 1811, he was prevailed upon by his friends to publish a volume of poems, including "Palestine," which had been set to music by Dr Crotch. After committing this book to the press, his engagements of every kind were suspended by the return of a severe and irritating disease of the skin, which had been originally brought on by exposure to the night air in an open carriage during a part of his continental tour. This affliction he bore with Christian patience and resignation,—lamenting chiefly that it compelled him to be absent from his flock. After some time, by the Divine blessing, the medicines used proved successful, and he was restored to his wonted health and usefulness. He now pursued his ministerial and his literary labours with increasing ardour; yet such were the high views which he entertained of the responsibility of a Christian minister, that, amid all his exertions, he was often oppressed with the thought that

he was an unfaithful servant of his Lord and Master. Thus, on one occasion, he says,—

“ I write sermons, and have moderately good congregations ; but not better than I had on first commencing my career. The schools, &c., which I projected, are all comparatively at a stand-still ; and I am disposed to think, that a man cannot attend to two pursuits at once ; and that it will be, at length, necessary to burn my books, like the early converts to Christianity ; and since Providence has called me to a station which so many men regard with envy, to give my undivided attention to the duties which it requires. Possibly, for I will own that I am in a gloomy humour, I exaggerate circumstances ; but a day seldom passes without my being more or less affected by them. On the whole, perhaps, such repinings at the imperfect manner in which our duties are performed, are necessary parts of our discipline, and such as we can never hope to get rid of.”

In 1815, Mr Heber, by appointment, delivered the Bampton Lectures. The subject which he selected for discussion on the occasion was one of great importance,—the Divinity, Personality, and Office of the Holy Spirit ; and on the publication of these Lectures, he dedicated them to Lord Grenville, Chancellor of the University.

Early in the following year he was seized with a severe attack of erysipelas, from which, however, he soon recovered. He had scarcely regained strength, when he was called to lament the loss of his youngest brother, Thomas Cuthbert Heber. The sudden removal of this excellent young man produced a deep impression upon the mind of Mr Heber, and it may be

interesting to peruse the following brief sketch of his character, which he has left on record :—

“To his brothers, his singular disinterestedness, his warmth of attachment, and devotion to their service and prospects, can never be replaced. He had himself experienced several vexations and disappointments, which, though of a hasty temper, he bore with calmness, and almost indifference ; but where the happiness of a friend was concerned, his whole heart was engaged ; and there was no labour or inconvenience which he would not incur, almost without knowing that he made a sacrifice. I never knew so warm a heart which felt so little for itself ; or one whose few faults were, apparently, in so fair a way of being corrected, when He, who in all things determines best, thought fit to remove him.”

The fame of Mr Heber was not likely to be long in leading to his promotion ; and, accordingly, we find him, soon after his brother's death, appointed by Dr Luxmore, the late Bishop of St Asaph, to a stall in that cathedral. About the same time he was called to sustain the responsible character of a parent, by the birth of his first child, which took place in the summer of 1818. This event afforded him high gratification. In the short space, however, of six months, his joy was turned into mourning. The child was snatched away after a very short illness ; and so much was the tender heart of the father affected by his loss, that for weeks after he never mentioned the child's name, or heard it mentioned, without tears. The excess of his grief, as might well be expected in so eminent a Christian, at length gave way to a spirit of calm resignation and submission to the Divine will.

Mr Heber, both as a scholar and a divine, was held in high estimation. Besides having been appointed one of the preachers before the University of Oxford, he was proposed as a candidate for the preachingship of Lincoln's Inn, the appointment to which has always been considered a post of high honour. And though unsuccessful in his application for this latter office, far from being dispirited, he exerted himself with, if possible, increased ardour in the discharge of those important duties with which Providence had intrusted him. Hitherto he had published but little in his own name, his literary exertions being chiefly directed to the preparation of articles for the Quarterly Review and other leading periodicals. His papers, however, were so highly valued, that he was universally acknowledged to have established his reputation as a writer of eminence. In these circumstances, he received an application from a respectable publisher in London to furnish a life of Jeremy Taylor, along with a critical essay on his writings. This task he readily undertook, and more especially, as he himself was a devoted admirer of the works of Bishop Taylor; but, in its accomplishment, such were the difficulties with which he had to grapple, that it displayed talent of a very high order to produce a biography so interesting, from materials so scanty and unsatisfactory.

In the spring of 1820, putrid sore throat prevailed to an alarming extent in Hodnet, and many of Mr Heber's parishioners were cut off by the disease. The worthy rector embraced every opportunity of benefiting his people in this season of calamity. He entered their houses, to administer the instructions and the consola-

tions of religion, stood by the bed-sides of the sick and the dying, exposing himself fearlessly to infection ; and when warned by a friend of the danger he was running, he replied, with devout confidence in the care and the kindness of his heavenly Father, "Am I not as much in God's keeping in the sick man's chamber as in my own?" It pleased God to preserve him from danger for a considerable time ; and when, at length, he and his whole household were attacked with the malignant disease, they were all of them mercifully preserved, and raised up again as monuments of the love and long-suffering goodness of the Almighty.

Impressed with this striking manifestation of Divine mercy to himself and all that were dear to him, Mr Heber felt that he was laid under stronger obligations than ever to dedicate his whole energies to the service of his Lord and Master. In attention to his parochial duties, few equalled, none excelled him. His active mind sought to spend every moment of time in a manner fitted to improve either his parishioners or himself. For some years he employed the intervals of more serious study in forming a Collection of Hymns, which, however, did not appear till after his decease.

Early in 1822, a vacancy again occurred in the preachingship of Lincoln's Inn ; and Mr Heber being persuaded to become a candidate, through the kind exertions of his friends he obtained the situation. It was certainly a serious disadvantage, that, to fulfil the important duties of his new appointment, it was necessary to be absent for three months in the year from his beloved flock at Hodnet. He had the consolation, however, of thinking, that, besides enjoying the society of

literary men, which was so congenial to his taste, he had now an opportunity of declaring the truths of the Gospel to a class of men whose talents and attainments, not to speak of their wealth, were likely to give them a commanding influence in the country. In his ministrations at Lincoln's Inn, accordingly, Mr Heber endeavoured to speak, with all boldness, as a faithful minister of Christ. He composed his sermons with the greatest care and attention to elegance of diction, as became him in addressing an audience of intelligent and accomplished men; but he unfolded to them, with all plainness, the whole counsel of God, in regard to the naturally lost condition of man, and the plan of salvation, through the free grace and mercy of God, as manifested in Christ Jesus.

It has often been remarked, in reference to those who, in the course of Providence, have been called to occupy conspicuous stations in the missionary field, that, from early days, the desire of engaging in such employment is generally strong and urgent. As soon as they have been brought under the power of divine grace, and have been led to feel the importance of salvation for their own souls, they feel a longing anxiety to be instrumental in proclaiming the same glorious salvation to the uttermost ends of the earth. At first, and for many years, perhaps, the feeling exists simply in the form of a secret desire; but let circumstances occur to call forth the desire into practical operation, and straightway the private Christian, who had been endeavouring actively and energetically to discharge the work of a missionary in his own limited sphere, hastens to occupy the high and honourable post of an ambassador of Christ to the

heathen, feeling that in doing so, he is fulfilling the object of his early ambition, of his warmest and fondest desire. Mr Heber had for many years taken a lively interest in the cause of missions; and he had often expressed an ardent wish, without the remotest prospect of ever seeing it realized, that the scene of his labours had been among the unnumbered millions of India. In the mysterious providence of God, his desire was at length fulfilled. On the death of the lamented Dr Middleton, Bishop of Calcutta, Mr Heber was fixed upon as a person in all respects suited to occupy a situation of such high responsibility. For some time he was doubtful whether it was his duty to accept of the office; but at last, after much deliberation and earnest prayer, he came to the resolution of undertaking the arduous duties which were so unexpectedly devolved upon him. To a heart so tender, the thought of separation from his numerous friends was truly painful; and feelingly alive to the harrowing thought, he thus expresses himself in a letter to an early and intimate friend:—

“I often feel my heart sick, when I recollect the sacrifices I must make of friends, such as few, very few, have been blessed with. Yet it is a comfort to me to think, that most of them are younger than myself; and that, if I live through my fifteen years’ service, and should then think myself justified in returning, we may hope to spend the evening of our lives together. But be this as it may, I am persuaded that prayer can traverse sea and land, and not only keep affection alive between absent friends, but send blessings from one to the other. Pray for me, my dear Thornton, that my life and doctrine may be such as they ought to be; that

I may be content in my station, active in my duty, and firm in my faith ; and that, when I have preached to others, I may not myself be a cast-away.”

And again,—

“ I indeed give up a good deal, both of present comfort, and, as I am assured, of future possible expectation ; and, above all, I give up the enjoyment of English society, and a list of most kind friends, such as few men, in my situation, have possessed. Still, I do not repent the line which I have taken. I trust I shall be useful where I am going ; and I hope and believe I am actuated by a zeal for God’s service. I yet trust to retain the good wishes and the prayers of my friends, and if I ever return to England, to find that they have not forgotten me. After all, I hope I am not enthusiastic in thinking, that a clergyman is like a soldier or a sailor, bound to go on any service, however remote or undesirable, where the course of his duty leads him ; and my destiny (though there are some circumstances attending it which make my heart ache) has many advantages, in an extended sphere of professional activity.”

As a gratifying token of the respect and admiration which the University of Oxford entertained for him, they bestowed upon him the well-merited title of D.D., and the members of his own college, anxious to perpetuate the recollection of one so great and so good, requested him to sit for his portrait, that it might take its place among the distinguished men who adorn its hall.

Of all the affecting considerations connected with his departure for India, none produced so deep an impression on the mind of Heber as the idea of being finally separated from his dear parishioners at Hodnet. They

admired, they loved, they revered him ; and, in token of the high estimation in which they held him, they presented him, before parting, with an elegant piece of plate, bearing an appropriate inscription. The following brief but affecting description of his last visit to Hodnet is given by Mr Taylor :—

“The Doctor took his final leave of his favourite Hodnet, on the 22d of April 1823. In passing over the high ground near Newport, he turned round to take the last view of that endeared spot, where dwelt numbers, whose hearts he knew were filled with sadness at his departure, and who, he was assured, prayed earnestly for a blessing on the work in which he had engaged. His feelings, which up to this time he had restrained, now burst forth ; and, after many most fervent prayers that God would bless the people, and more than supply the loss they might sustain by his departure, with deep emotion, he prophetically, as it afterwards proved, exclaimed, ‘ I shall never again see my Hodnet ! It is, however, an encouragement of no common value, that I carry out with me such good wishes, and such prayers, as I know are offered up on my behalf by many there and elsewhere. Heaven grant that I may do nothing to forfeit the one, or to render the other ineffectual ; but that I may be able, at least, to imitate the diligence, the piety, and the admirable disinterestedness of my excellent predecessor ! ’ ”

A short time before leaving England, he preached his farewell sermon at Lincoln’s Inn. The discourse produced a most powerful effect upon his auditors. Among the persons present on that occasion was the late Joseph Butterworth, Esq., whose benevolence and Christian

worth are still remembered. On being asked by a friend, as they retired from the chapel, how he had been pleased with Dr Heber, he replied with the warmest enthusiasm, "Oh, Sir, thank God for that man! thank God for that man."

Having been consecrated to his high and holy office, Bishop Heber set sail for India on the 16th June 1823. During the voyage he devoted a considerable share of his time to the Hindustanî language, and on the Sabbath he regularly performed divine service, either on deck or in the cabin, according to the state of the weather.

On his arrival in India, he was introduced to the Governor-General, Lord Amherst, who received him with the utmost courtesy and kindness. The business which now devolved upon him from the first day of his entrance upon his duties was almost overwhelming; but he applied himself to it with the utmost diligence and perseverance. His zeal in the Redeemer's cause found ample scope in India; and he lost no opportunity of promoting the spiritual interests both of Europeans and natives. To the education of the young he paid especial attention. On Sabbath he preached twice, and often three times; and in the multifarious duties of the week no persuasion could prevail upon him to relax his exertions.

"Often have I," says Mrs Heber, "earnestly requested him to spare himself, when, on descending from the pulpit, I have sometimes seen him almost unable to speak from exhaustion; or when, after a few hours' rest at night, he would rise at four the next morning, to attend a meeting, or visit a school, and then pass the whole of the day, till sun-set, in mental labour, without

allowing himself the hour's mid-day sleep, in which the most active generally indulge. To these remonstrances he would answer, that these things were necessary to be done; and that the more zealous he was in the discharge of his duties, he could with the greater justice urge activity on such of his clergy as he might deem deficient."

Bishop Heber had not been long in India before he resolved, after having brought the affairs of his diocese in and around Calcutta into a manageable compass, to visit the upper provinces, and more especially, as they had not been visited before. He set out, accordingly, on the 15th June 1824. His wife's health being delicate, she was unable to accompany him, as had been originally intended. He had not proceeded far on his journey, when his chaplain, Mr Stowe, fell sick and died. This event was very distressing, and retarded the bishop's progress for a short time. At length, after a residence of eighteen days at Dacca, "marked by great and most unusual anxiety and sorrow," he set forward, visiting the most important places as he passed along, baptizing the children, instructing and confirming the catechumens, and overseeing the various churches, which had been formed at different stations. Nor did the state of the natives escape his notice. He examined with peculiar interest the manners and customs, religious and secular, of the numerous sects of idolaters which came within the sphere of his observation. As a specimen of the accuracy and minuteness with which he investigated the opinions and habits of the people, we quote from his published Journal an account which he gives of the Puharrees:—

“The Hill-people offer up frequent prayers to one Supreme Being, whom they call ‘Budo Gosae,’ which in their language means ‘Supreme God.’ Prayer to God is strictly enjoined morning and evening. They also offer up propitiatory sacrifices of buffaloes, goats, fowls, and eggs to several inferior, and some evil deities.

“‘Malnad’ is the tutelary genius of each village; ‘Dewanee’ the household god. ‘Pow’ is sacrificed to before undertaking a journey. They appear to believe in a future state of rewards and punishments chiefly carried on by means of transmigration, the souls of the good being sent back to earth in the bodies of great men, and those of the wicked in brutes and even trees.

“The great God made every thing. Seven brothers were sent to possess the earth; they give themselves the credit of being descended from the eldest, and say that the sixth was the father of the Europeans. Each brother was presented, on setting out, with a portion of the particular kind of food which he and his descendants were to eat. But the eldest had a portion of every kind of food, and in a *dirty dish*. This legend they allege as their reason for observing no restriction of meats, and for eating with or after any body. They say they are strictly forbidden by God to beat, abuse or injure their neighbours, and that a lie is the greatest of all crimes. Hog’s blood appears to answer with them all the purposes which holy water does with some other nations. If a person is killed by a tiger, it is the duty of his relations to avenge his death by killing one of those animals in return, on which occasion they resort to many strange ceremonies. They are great believers in witchcraft; every ache which the old commandant

feels in his bones, and every disappointment or calamity which befalls him or any of his friends, he imputes to this cause, and menaces or bribes some old woman or other. They have also many interpreters of dreams among them, whom they call 'Damauns,' and believe to be possessed by a familiar spirit. When any of these die, they place his body, without burial, in the jungle. They also suppose certain diseases to be inflicted by evil spirits, to whom they expose the bodies of such as die of them; those who die of small-pox are cast out into the woods, those who die of dropsy into the water.

“ They have no idols or images of any kind; a black stone found in the hills, is, by some ceremonies, consecrated and used as an altar. They have several festivals, which are held in high reverence. The Chitturia is the greatest, but seldom celebrated on account of its expense. It lasts five days, during which buffaloes, hogs, fruits, fowls, grains, and spirits are offered up to the gods, and afterwards feasted on. This is the only festival in which females are permitted to join. During its continuance they salute nobody, all honour being then appropriated to the gods. Polygamy is not forbidden, but seldom practised. The bridegroom gives a feast on occasion of the marriage; the bride's father addresses a speech to him, exhorting him to use his daughter well; the bridegroom then marks her forehead with red paint, links his little finger in hers, and leads her to his house. The usual mode of making oath is to plant two arrows in the ground, the person swearing taking the blade of one and the feather of the other between his finger and thumb. On solemn occasions, however, salt is put on the blade of a sabre, and after the words of the oath

are repeated, the blade being placed on the under lip of the person sworn, the salt is washed into his mouth by him who administers it."

On his arrival at Delhi, the bishop had the honour of being introduced to the Emperor. The account which he gives of this pompous ceremony is interesting :—

“The 31st December was fixed for my presentation to the Emperor, which was appointed for half-past eight in the morning. Lushington and a Captain Wade also chose to take the same opportunity. At eight I went, accompanied by Mr Elliott, with nearly the same formalities as at Lucknow, except that we were on elephants instead of in palanquins, and that the procession was, perhaps, less splendid, and the beggars both less numerous and far less vociferous and importunate. We were received with presented arms by the troops of the palace drawn up within the barbican, and proceeded, still on our elephants, through the noblest gateway and vestibule which I ever saw. It consists, not merely of a splendid gothic arch in the centre of the great gate-tower,—but, after that, of a long vaulted aisle, like that of a gothic cathedral, with a small, open, octagonal court in its centre, all of granite, and all finely carved with inscriptions from the Koran, and with flowers. This ended in a ruinous and exceedingly dirty stable-yard! where we were received by Captain Grant, as the Mogul's officer on guard, and by a number of elderly men with large gold-headed canes, the usual ensign of office here, and one of which Mr Elliott also carried. We were now told to dismount and proceed on foot, a task which the late rain made inconvenient to my gown and cassock and thin shoes, and during which we were pestered b,

a fresh swarm of miserable beggars, the wives and children of the stable servants. After this we passed another richly carved, but ruinous and dirty gateway, where our guides, withdrawing a canvass screen, called out, in a sort of harsh chaunt, "Lo, the ornament of the world! Lo, the asylum of the nations! King of Kings! The Emperor Acbar Shah! Just, fortunate, victorious!" We saw, in fact, a very handsome and striking court, about as big as that at All-Souls, with low, but richly-ornamental buildings. Opposite to us was a beautiful open pavilion of white marble, richly carved, flanked by rose-bushes and fountains, and some tapestry and striped curtains hanging in festoons about it, within which was a crowd of people, and the poor old descendant of Tamerlane seated in the midst of them. Mr Elliott here bowed three times very low, in which we followed his example. This ceremony was repeated twice as we advanced up the steps of the pavilion, the heralds each time repeating the same expressions about their master's greatness. We then stood in a row on the right-hand side of the throne, which is a sort of marble bedstead, richly ornamented with gilding, and raised on two or three steps. Mr Elliott then stepped forwards, and, with joined hands, in the usual eastern way, announced, in a low voice, to the Emperor who I was. I then advanced, bowed three times again, and offered a nuzzur of fifty-one gold mohurs in an embroidered purse, laid on my handkerchief, in the way practised by the Baboos in Calcutta. This was received and laid on one side, and I remained standing for a few minutes, while the usual court questions about my health, my travels, when I left Calcutta, &c., were asked. I had thus an opportu-

nity of seeing the old gentleman more plainly. He has a pale, thin, but handsome face, with an aquiline nose, and a long white beard. His complexion is little if at all darker than that of an European. His hands are very fair and delicate, and he had some valuable-looking rings on them. His hands and face were all I saw of him, for the morning being cold, he was so wrapped up in shawls, that he reminded me extremely of the Druid's head on a Welch halfpenny. I then stepped back to my former place, and returned again with five more mohurs to make my offering to the heir apparent, who stood at his father's left hand, the right being occupied by the Resident. Next, my two companions were introduced with nearly the same forms, except that their offerings were less, and that the Emperor did not speak to them.

“The Emperor then beckoned to me to come forwards, and Mr Elliott told me to take off my hat, which had till now remained on my head, on which the Emperor tied a flimsy turban of brocade round my head with his own hands, for which, however, I paid four gold mohurs more. We were then directed to retire to receive the ‘*Khelâts*’ (honorary dresses) which the bounty of ‘the Asylum of the World’ had provided for us. I was accordingly taken into a small private room, adjoining the Zennanah, where I found a handsome flowered caftan edged with fur, and a pair of common-looking shawls, which my servants, who had the delight of witnessing all this fine show, put on instead of my gown, my cassock remaining as before. In this strange dress I had to walk back again, having my name announced by the criers (something in the same way that Lord

Marmion's was) 'as Bahadur, Boozoony, Dowlut-mand,' &c., to the presence, where I found my two companions, who had not been honoured by a private dressing-room, but had their Khelâts put on them in the gateway of the court. They were, I apprehend, still queerer figures than I was, having their hats wrapped with scarfs of flowered gauze, and a strange garment of gauze, tinsel, and faded ribbands flung over their shoulders above their coats. I now again came forward and offered my third present to the Emperor, being a copy of the Arabic Bible and the Hindustanî Common Prayer, handsomely bound in blue velvet laced with gold, and wrapped up in a piece of brocade. He then motioned to me to stoop, and put a string of pearls round my neck, and two glittering but not costly ornaments in the front of my turban, for which I again offered five gold mohurs. It was, lastly, announced that a horse was waiting for my acceptance, at which fresh instance of imperial munificence the heralds again made a proclamation of largesse, and I again paid five gold mohurs. It ended by my taking leave with three times three salams, making up, I think, the sum of about threescore, and I retired with Mr Elliott to my dressing-room."

Throughout several months Bishop Heber pursued his journey with an anxious desire to understand the actual state of matters at every station to which he came. Many were the places he visited, examining the schools, encouraging the missionaries, arranging the affairs of churches, and in every way fulfilling the trust reposed in him as the Christian bishop of so large a diocese.

In 1826, the bishop undertook a similar journey to Madras, and the southern provinces. From this tour he

was destined, alas ! never to return. The overwhelming fatigue and labour to which he was subjected in the course of this journey, combined with the debilitating influence of a tropical climate upon his constitution, tended to shorten the life of this truly valuable Christian minister. Though frequently reminded by his friends and attendants that it was his duty to spare himself, he persisted in his endeavour to accomplish the great object he had in view. Providence, however, had otherwise decreed. At Trichinopoly he was suddenly summoned, in the midst of his labours, to receive the rich reward which awaited him in heaven.

The circumstances of his death are very distressing. On the 3d of April 1826, after dedicating a considerable time to the ecclesiastical affairs of the station, he returned home, deeply impressed with the necessity of having a missionary placed among them without delay. He spoke in strong terms upon this subject to Mr Robinson, the clerical friend who accompanied him during part of his journey. After this interview, the bishop proceeded to make preparations for entering a bath distant a few yards from the house.

“He sat,” says Mr Robinson, “a few minutes apparently absorbed in thought, before he went to the bath, which is a separate building, filled from a spring considerably beyond his depth ; and then entered it, and, taking off his clothes, plunged in. After an interval of half an hour, his lordship’s servant, becoming alarmed at his staying beyond his usual time, and hearing no sound, ventured to open the door, and saw his body, apparently lifeless, below the surface of the water. He ran immediately to my room, and gave the alarm, with a bitter

cry, that his master was dead ! On reaching the bath, I plunged in, and assisted a bearer, who was already there, to lift the body from the water, and Mr Doran and I carried it in our arms into the next room. Every possible means were instantly used to restore suspended animation, but in vain. The garrison and superintending surgeons, who were on the spot almost immediately, continued their efforts to promote resuscitation for a considerable time, without the least success. All was gone ! The blessed spirit was fled, and was, without doubt, already before the throne of God !”

It is impossible to describe the sensations excited by this sudden and melancholy event. The universal admiration felt for the character and Christian worth of the apostolic Heber ; his unwearied exertions in the cause of the Redeemer, and his extensive usefulness, had attracted towards him the eyes of Christians with the most intense anxiety. Many were the prayers which had ascended in his behalf from British Christians, both at home and in India, and ardent were their wishes that his valuable life might be long spared. But his work was done, and he went to receive his reward. “ Even so, Father, for so it seemeth good in thy sight.”

Mr Robinson thus expresses his sensations on this melancholy occasion : “ How shall I record my feelings on this sad and miserable day ? I am writing by the lifeless body of my dear departed master ! Oh what is man ! what is his best estate, when most gifted with all that is truly great and admirable ! Here lies one whom all loved, whom every heart admired and cherished ! One to whom the eyes of all in India, and of thousands

in England, were turned with high-raised expectations of usefulness in the Church of Christ ;—and how justly ! for his whole soul was filled with intense desire for the glory of his divine Master. Here lies one who has been the tenderest and the most affectionate friend, the most condescending and confidential ; one whom I have always loved most dearly, but till now knew not how much I loved him.”

Immediately on his lordship's decease becoming known in the town, consternation and grief were depicted on every countenance. “The venerable and excellent Mr Kohlhoff visited me,” says Mr Robinson ; “and his almost passionate burst of sorrow was deeply affecting. He threw himself into my arms, weeping aloud :—‘ We have lost our dear father ; we have lost our second Swartz, who loved our mission and laboured for it. He had all the energy and all the benevolence of Swartz, and greater condescension. Why has God bereaved us thus ?’ It was long before the good man's grief was moderated ; I cannot wonder at its violence, and I dare not blame it. His hopes had been raised to the utmost height by the labours of unwearied love which he witnessed at Tanjore, and which he thus described to a friend yesterday : ‘ If St Paul had visited the missions, he could not have done more, excepting only his power of working miracles.’ And now, alas ! all these hopes, and a thousand more, which he and others fondly cherished, are gone for ever ! So sudden has been the event, and so serene and heavenly is the expression of his lordship's features, that I can scarcely yet believe the reality of our loss ; but this is the last hour I shall pass by his dear side in this world. May

grace be given to me, that we may meet again in glory!”

On the following morning the remains of Bishop Heber were carried to the house appointed for all living. Mr Robinson attended as chief mourner, and committed his body to the earth. The occasion was solemn and deeply impressive.

“It required the strongest effort,” says Mr Robinson, “to enable me to fulfil this last service to my beloved master; frequently was I interrupted by the tears and sobs of those around me; and when I had closed the book, hundreds of the poor native Christians, whose hearts he won, yesterday, by his kindness and condescension, crowded around, entreating to be allowed to throw the earth upon his coffin. I can never forget the awful solemnity of that hour. I cannot yet believe the event. It is like the warning of a disturbed and feverish dream; but we must soon awake to the conviction of its reality; and not we alone, who enjoyed his confidence and affection, but a thousand hearts who trusted to him as the bulwark of Christianity in India.”

The death of so eminent a Christian minister and missionary was calculated to awaken feelings of the deepest sorrow; but though his departure was a serious loss to the Church on earth, to him it was unspeakable and everlasting gain. He hath rested from his labours, and his works shall follow him.

“Grief for the dead, what heart can e'er reprove,
The dead that die in righteousness and peace!
For oh! fond hearts will bleed for those they love;
Yet let not sorrow rob thy soul of ease:

For he whom death so suddenly cut down,
Was ripe for heaven, in grace's fullest bloom ;
Ah ! think that now he wears the golden crown,
And soon shall rise triumphant o'er the tomb.

His course was glorious as the summer's sun,
When travelling in the greatness of his might ;
A burning and a shining light he shone,
Then set, to rise in everlasting light.

And now he beams amid the stars above,
A radiant Orb, no more to fade away ;
But, circling, roll around the throne of love,
His burning course, through heaven's eternal day."

THE REV. JOHN WILLIAMS.

THIS illustrious martyr in the cause of Missions was born at Tottenham High Cross, London, on the 29th of June 1796. His early education was far from being what is usually termed liberal, being limited, almost exclusively, to the mere elementary branches of reading, writing, and arithmetic. When at school, he displayed no remarkable talent, but he was naturally of an active and observant disposition, more active indeed than studious. Blessed with a pious mother, he was taught, from childhood, to know the Scriptures. Every opportunity was embraced for impressing upon his infant heart that fear of the Lord which is the beginning of wisdom. Every morning and evening the children were in the habit of retiring with their mother to her chamber, that they might receive from her lips religious instruction, and engage with her in exercises of devotion. The natural result of such a mode of training was, that the family grew up with a high reverence and respect for a parent who had thus affectionately and faithfully led them in the paths of righteousness and peace. The high privilege of a pious mother can only be fully ap-

preciated by those who have enjoyed such a peculiar advantage. It is impossible to calculate the multitudes of God's own people who will be found on the great day to owe their salvation, under God, to the unwearied instructions and prayers of a godly mother. Among those who enjoyed this inestimable benefit was John Williams. Often, in after years, did he think and speak, with heartfelt gratitude to God, of the precious hours which, in early days, he had spent listening to a mother's counsels and a mother's prayers. And this excellent woman was honoured of God to see that she had not prayed or laboured in vain. John seemed to be, from a child, devoted to God. Regular in his observance of private prayer, strict in his adherence to truth, and circumspect in his whole deportment, he gave no doubtful or uncertain evidence that, even in his boyish days, he had become a subject of saving and sanctifying grace.

In his fourteenth year John Williams was bound apprentice, for seven years, to Mr Enoch Tonkin, a furnishing ironmonger in the City Road, London. By the arrangements made in his indenture, he was to be employed in the sale-room rather than in the work-shop. In a short time, however, his taste for mechanical pursuits began to appear. He acquired rapidly a knowledge of the different processes, and a dexterous use of the different implements belonging to his trade. In this way he became, at length, completely skilled in the manufacture of metals, and was thus prepared, in the mysterious workings of Providence, for that important sphere which he was afterwards destined to occupy, in introducing, among an uncivilized people, a knowledge

of the arts of civilized life. But, while thus diligent in business, and conducting himself with such prudence and integrity, that he won the entire confidence of his master, the religious impressions which he had received at home were fast dying away. Allured away by some ungodly companions, he neglected secret devotion, and profaned the Sabbath. The watchful eye of his affectionate mother was not long in observing this melancholy change in the conduct of her child. Earnestly did she remonstrate with him, but in vain. "I often scoffed," he says, "at the name of Christ and his religion, and totally neglected those things which alone can afford solid consolation." His heart was every day becoming harder and more averse to divine things. How must his mother have sighed and prayed over her degenerate son. The fair promise of his youth appeared to be for ever blasted. There was too much reason to fear that he was one of those who had "drawn back unto perdition," rather than "of those who believe unto the saving of the soul." "God's ways," however, "are not as our ways." He who says of his own people, "I will heal their backslidings," graciously interposed to bring back the wandering sheep to the fold of the Redeemer. It may be, that John Williams had never, up to this period, been a child of God; it may be, that his amiable dispositions, his correct deportment, his uprightness and integrity of character, had been constitutional excellencies rather than graces of the Spirit of God. We think otherwise. On this point we are disposed to differ from his excellent biographer, Mr Prout. But whether his conversion took place at one period or another, it is certain, at all events, that He who leadeth the blind by a way that

they know not, mercifully interposed to rescue young Williams from the sink of iniquity into which he was rapidly plunging.

The circumstances attendant upon the change which, at this period of Mr Williams' life, took place in his character and deportment, are too remarkable to pass unnoticed. He had agreed to meet with some ungodly companions at a tavern, on a Sabbath evening, in the month of January 1814. While sauntering near the place, waiting the arrival of his associates, Mrs Tonkin passed, and observing him, she kindly urged him to accompany her to evening service in the Tabernacle. Though reluctant, he at length consented. The Rev. Timothy East of Birmingham preached from the passage, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The blessing of God accompanied the word preached to the heart of the young Sabbath-breaker, who had been brought, that evening, against his will, into the house of God. The value of the soul was now felt by him with a force which he had never known before. "From that hour," to use his own expression, "my blind eyes were opened, and I beheld wondrous things out of God's law."

The change now effected in the soul of John Williams was cheering to the heart of his mother. Often had she longed and prayed that he might yet be rescued from the snare of the fowler, and her prayers and sighs entered into the ear of the Lord of Sabaoth. He heard and answered, and the good woman beheld her son once more walking in the truth. He regularly on the Sabbath attended the worship of God in the Tabernacle, and, towards the end

of that memorable year on which he had been plucked as a brand from the burning, he solemnly joined himself to the Lord's people at the communion table. What a happy season for his honoured mother! She sat down at the Lord's table with that son, who was once lost but now found again, breaking along with him the bread of life, and taking the cup of salvation, calling upon the name of the Lord. Mr Williams no sooner became united in communion with the Lord's people, than he set himself, with the utmost activity and perseverance, to promote the cause of the Redeemer. He became a most efficient teacher in a Sabbath-school connected with the Tabernacle. Here he acquired that readiness in public address, which afterwards so remarkably characterised him. Not contented with labouring in the Sabbath-school, he was often accustomed on week-days to spend a portion of his time in visiting the sick, in instructing the poor, and distributing tracts. Thus assiduous in doing good at home, Mr Williams had his attention drawn, in the Providence of God, to foreign missions. The venerable pastor of the Tabernacle, the Rev. Matthew Wilks, anxious to arouse his people to a greater ardour in the missionary cause, instituted a quarterly missionary meeting for this important purpose. It was at one of these meetings that, by the powerful appeals of Mr Wilks, the heart of John Williams was touched with a desire to carry the Gospel to the heathen. For some time his mind was much occupied with the subject. He made it a matter of earnest prayer to God that, if the desire were not in accordance with the Divine will, it might be banished from his mind. At length, after conversing with some of his more intimate friends,

he held an interview with his pastor. Mr Wilks did not discourage the young man, but, on the contrary, invited him to join a class of young men preparing for the ministry, who met at his house. The improvement which Mr Williams made was so gratifying, that after a few months' attendance on the class, Mr Wilks advised him to tender his services to the London Missionary Society.

Mr Williams applied to the Directors in July 1816, and was readily accepted. The demand for missionaries from all quarters was that year more than usually great. But the cry was peculiarly urgent from the South Sea Islands. Missionaries had been labouring there, for many years, without the slightest symptoms of success. It had pleased God, however, at length to pour out his Spirit from on high, and to the astonishment of the whole Christian world, a nation was, as it were, born in a day. Island after island renounced their idols, and the number of missionaries was found to be painfully inadequate to reap the plentiful harvest which had so suddenly sprung up. In these circumstances, the Directors of the Society at home felt that they had no alternative but to dispense, in the urgency of the case, with the usual preparatory studies. Mr Williams, accordingly, having been accepted as a missionary to the South Seas, spent the few months which intervened between his appointment and his departure, in studying theology, and in visiting manufactories, and acquiring a knowledge of various arts, resolved, on reaching his destination, to devote himself at once to the christianization and the civilization of the heathen. As it was desirable that he should be united to a suitable partner, he was privileged of God

to find one in Miss Mary Chausser, to whom he was married in October 1816, and who proved herself to be a most efficient coadjutor to her devoted husband in the holy enterprise in which he was engaged.

In prospect of the departure of Mr Williams and his brethren for the South Seas, a public service was held at Surrey Chapel. The attendance on the occasion was very large, and the scene was peculiarly impressive. Five of the missionaries were set apart for South Africa, and four for Tahiti and the adjacent islands. Mr Williams was the youngest of the brethren destined for the South Seas, and in allusion to his youthful appearance, the venerable Dr Waugh, addressing him, said, "Go, my dear young brother, and if your tongue cleave to the roof of your mouth, let it be with telling poor sinners of the love of Jesus Christ; and if your arms drop from your shoulders, let it be with knocking at men's hearts to gain admittance for him there." The few weeks which intervened between this meeting and his departure were spent in active preparation for the voyage. As the parting hour approached, the thought of separation from his friends, and more especially from his beloved mother, was inexpressibly painful. But animated by the prospect of being useful in the Lord's work, he stedfastly set his face to go forward in the great cause to which he had dedicated himself. As no direct passage could be obtained to the South Seas, the missionaries embarked in a vessel bound for Sydney, New South Wales. The voyage was not unpleasant, though somewhat tedious; and the various scenes and objects of interest which met his view, awakened in Mr Williams emotions of wonder and delight. His mind was well fitted

to relish the beautiful or the grand in nature ; but such was the religious character of all his impressions, that he invariably rose from nature up to nature's God.

From Sydney the missionary band sailed for New Zealand, where they spent nineteen days, and after a favourable passage they landed at Eimeo, on the 17th November 1817, being exactly twelve months from their embarkation. The lovely and luxuriant scenery Mr Williams and his companions could not survey without the most intense delight ; but how much more were their hearts cheered by the moral beauty which presented itself on reaching the favoured shores. On the evening of the day on which they landed, their ears were greeted with the sound of the praises of God ascending from various families around their residence. We can scarcely conceive any thing more refreshing to the spirit than to hear the melodious notes of family praise in a once idolatrous and savage land. It was evident to Mr Williams that a great and glorious change had taken place. He had heard tidings of the change before he left England, but now that his eyes beheld it, he felt as if the work for which he had been sent out had been already accomplished. His first impressions, however, were soon corrected ; and by still further acquaintance with the people, he became convinced that the work of God, far from being completed, had only been begun. And yet there was enough in the general aspect of things to stimulate Mr Williams and his brethren to enter with holy enthusiasm upon their interesting mission. They thanked God, therefore, and took courage.

The few months which Mr Williams spent at Eimeo, were chiefly occupied in acquiring the language and as-

sisting the missionaries. A day or two after his arrival it was proposed to build a ship for the purpose of communicating with the surrounding islands. In the accomplishment of this object he took an active share, and had the happiness of seeing it completed, and launched amid the shouts of the astonished and delighted people. During their stay at Eimeo, Mrs Williams gave birth to her first child, who was named John Canner. How responsible the situation, under any circumstances, of a human being, to whose care the training of a young immortal is intrusted ; but how much more deeply must such a responsibility be felt, when the Christian parent has his lot cast in a heathen land. The fearful contamination and adverse influences of every kind which beset him on every side, lead him to dread that his instructions and example may prove unavailing, and the child of his fondest hopes and his most earnest prayers may become an outcast, for ever, from the presence of his God. The thought is agonizing ; but Mr and Mrs Williams were spared to see their first-born son engaging in the high and honourable work of diffusing the Gospel of Christ among the heathen.

During Mr Williams' stay at Eimeo, the island was visited by some chiefs from the Leeward group, who were led to take a deep interest in the truths of the Gospel. It was at length resolved, in accordance with the wishes of these chiefs, that a new mission should be commenced among their people. Among the number selected for this important work was Mr Williams, who set sail, accompanied by his wife and several of the missionary brethren, along with the chiefs already referred to, and an interpreter. The interesting company reached Hua-

hine, the most windward of the Society Islands, on the 20th of June 1818 ; and their arrival was hailed by the people with the utmost joy. A residence was prepared for them, and provisions of every kind were brought to them by the natives. And not only in Huahine was the coming of the missionaries viewed with heartfelt satisfaction ; throughout the whole of the group to which that island belongs the most intense interest was awakened. Numbers flocked from all quarters to see and to hear the teachers. Among those who visited Huahine for this purpose was an individual of great authority and influence, Tamatoa, King of Raiatea. This high personage, accompanied by a number of his chiefs, came not so much to gratify his curiosity by a sight of the missionaries, as to obtain teachers, if possible, for the instruction of his own people. His application was readily entertained by the brethren, and Mr Williams undertook to occupy this important station. Raiatea, the largest of the Society Islands, though limited in population to about thirteen hundred, is possessed of great political influence, the authority of its king being acknowledged throughout both the Georgian and Society Islands. The people, at this period, were not altogether ignorant of Christianity, some converted Tahitians, along with a missionary, having been providentially cast upon their island about two years before. The missionary, encouraged by the kind reception he had experienced, had embraced the opportunity of preaching the Gospel ; and, by the blessing of God, the seed thus sown had begun to spring up. Tamatoa had resolved to build a church ; the people had, many of them, been accustomed to observe the Sabbath,

and to meet together for mutual instruction. Such was the state of matters when the King of Raiatea left his island for the purpose of procuring teachers; and it rejoiced the heart of Mr Williams not a little, when, by the unanimous choice of the brethren, this post of honour was assigned to him and Mr Threlkeld. Their reception, on landing, was cordial and sincere, such as might have been expected from a people prepared to welcome the messengers of the Cross. But, pleasing as were the appearances which presented themselves to the missionaries on their first arrival in Raiatea, they were not long in perceiving that the moral condition of the people was degraded in the extreme. Indolence and immorality were their prevailing characteristics; and, scattered as the population were, in separate and often remote settlements, over the whole island, Mr Williams felt that his labours could only be conducted amid serious discouragements and disadvantages. After much deliberation and earnest prayer, the missionaries at length resolved to make a bold effort to remedy the evils of which they complained, by assembling the people in one general settlement. A general meeting of the inhabitants, accordingly, was summoned, and the whole matter having been laid before them, they unanimously agreed to the proposal of the missionaries. In the meantime, Mr Williams, from the knowledge of the language which he had acquired at Tahiti and Huahine, was able to preach the Gospel publicly as soon as he had set foot on the island. His mode of acquiring languages was peculiarly his own. Instead of studying in private the grammar and idiom of the language, he mingled with the natives, and hearing them speak and

asking them questions, he acquired rapidly an intimate acquaintance with the spoken language in its pronunciation, and meaning, and correct accentuation. Whatever may be thought of this mode of learning languages, generally speaking, there can be no doubt that it was completely successful in the case of Mr Williams, who, at the expiry of only ten months from his first landing at Eimeo, preached his first sermon in the Tahitian tongue. Fully prepared, therefore, from his knowledge of the native language, he preached thrice every week at Raiatea from the commencement of his sojourn on the island.

Following up the resolution to which they had come, of establishing a settlement near the missionaries, the chiefs and people fixed upon a locality for this purpose, called Vavaara, on the leeward side of the island. Here a temporary chapel and school-house were soon built, and the ground cleared for the erection of native houses. With the view of raising the standard of building, Mr Williams resolved to erect a dwelling-house in the English style. The natives assisted him as far as they could, by procuring the materials and arranging them under his direction, but the chief burden of the work devolved upon himself. He wrought with his own hands, and executed the building with so much skill and elegance, as to excite the admiration and astonishment of the natives. Nor did the interior of the house excite less surprise than the exterior, the furniture being entirely in the English style, and every portion of it being the handiwork of the missionary himself. Mr Williams felt persuaded that, by thus leading the way, the natives would, in all probability, follow his example.

Nor was he disappointed. Their almost invincible indolence gave way before the desire of imitation. They narrowly watched his proceedings ; and asking frequent explanations, they made gradual improvement in their knowledge of the arts.

While thus employed in imparting to the inhabitants of Raiatea the rudiments of civilization, Mr Williams was not the less assiduous in discharging the more special objects of his mission. He preached twice every Sabbath in the Tahitian, and again on Wednesday afternoon. Every evening the natives resorted to his house for information and advice on spiritual and divine things. " My work," said he, referring to this period of his missionary life, " is my delight. In it I desire to spend and to be spent. I think and hope that I have no other desire in my soul than to be the means of winning sinners to Christ. My anxiety is that my tongue may be ever engaged in proclaiming his salvation, and that my hands and actions may be always pointing to his cross."

The result of these laborious endeavours to promote both the spiritual and temporal interests of the natives of Raiatea was very gratifying. The whole island speedily assumed an improved aspect. Industry and activity were combined with enlightened and consistent piety. The benefits of such a change were felt throughout the whole community, and a very general desire prevailed that some improvement should take place in the government of the island. Hitherto the people had been subjected to an arbitrary and despotic rule ; but, before a year had elapsed from the period of Mr Williams' arrival, he had the high satisfaction of perceiving

that, through the salutary influence and advice of the missionaries, the chiefs had been induced to adopt some important improvements both in the administration of the laws, and in the laws themselves. It has been doubted, indeed, whether the missionary ought, in any case, to interfere with the political arrangements of the country in which he is called to labour. But when we reflect on the very nature and bearing of Christianity, as affecting the operations not only of the individual but of the whole community, it is impossible to deny that, although he ought sedulously to avoid interfering with the minute details and practical working of government, he may nevertheless legitimately exert any influence he may have acquired in bringing the principles of government into an accordance with the Word of God. It is incumbent upon him, and ought to be his constant aim, to enforce the Bible as the rule of duty both to individuals and to societies; and while he may not control the ruler's actings, he ought undoubtedly to endeavour to the uttermost to enlighten the ruler's conscience. On this principle Mr Williams uniformly acted. The political improvements which took place were mainly due to his suggestions and influence; but in no case was a single law passed without the entire concurrence of the people as well as of the chiefs. Every class of the community were eagerly desirous to receive instruction. Old men and children, masters and servants, the priests and the people, nay, even the king and queen, repaired to the school that they might learn from the missionaries the first elements of education. And in such a state of matters, is it at all surprising that men who were held in the highest veneration for their wis-

dom and knowledge, should have been consulted by the authorities of the island as to the principles and mode of government? It would have been still more astonishing if the fact had been the reverse.

The fame of the wonderful change which had so rapidly been effected in Raiatea soon spread to the surrounding islands. Urgent calls for teachers were made to the missionaries. Nor did the Raiateans, who now felt the benefit of the Gospel themselves, neglect their perishing neighbours. An Auxiliary Missionary Society was formed among them, with King Tamatoa as its President. Who, even the most sanguine, could have anticipated such a result after only one year's residence among a barbarous and savage people? But nothing is impossible with God. When He works, who can hinder it? Mr Williams had gone forth, firmly believing in the power and faithfulness of the Almighty, and according to his faith, so was it. He expected great things, and he found great things. And every step which he was privileged successfully to take towards the demolition of Satan's kingdom, only encouraged him to take a further and a further step.

In the commencement of his second year's residence at Raiatea, Mr Williams and his brethren laid the foundation of a larger and more commodious chapel than that which they had hitherto occupied. The work was carried forward with the utmost activity. Chiefs and people not only gave the materials, but wrought with their own hands. In a few months, accordingly, the building was completed. The erection of such a large and handsome edifice was quite an era in the history of Raiatea; and when the finely-wrought chandeliers,

the entire workmanship of Mr Williams, were suspended from the roof, the astonishment and admiration of the natives knew no bounds. The chapel was opened on the 11th of May 1820, when no fewer than two thousand four hundred people assembled within its walls. Such an event, as might have been anticipated, excited the most intense interest throughout the whole island.

Having thus made arrangements, on a large scale, for the maintenance of public worship on the island, the next point to which the attention of the chiefs and people was directed, was the establishment of a code of laws, for the administration of civil government. The laws were few and simple. Capital punishments were abolished except in cases of murder and treason. Trial by jury was introduced. Tamatoa entered into the proposed changes with the utmost readiness, and through his influence the new code was publicly adopted without the slightest opposition on the part either of chiefs or people. Magistrates were chosen for the execution of the laws, and these, at the suggestion of the missionaries, were selected by the people themselves.

In the midst of his strenuous exertions for the civil and spiritual interests of the Raiateans, the melancholy tidings reached him that a plot had been formed by some disaffected persons to take away his life. Self-denied and disinterested as his labours were, it might have been imagined that a benevolence so pure in its origin and unwearied in its efforts would have disarmed the hostility of his most virulent opponents. But such is the depth of depravity which dwells in the human bosom, that the very elevation of a man's piety and worth is often the secret reason why he is viewed with

all the deeper and deadlier malignity. And so it was with the amiable and excellent missionary to Raiatea. On two different occasions was the barbarous purpose entertained to murder him and his family. But by the merciful arrangements of God, the designs of the wicked were frustrated, and his life was graciously prolonged, that he might still further promote that great cause which was dearer to him than life itself. "We must expect," he says, in reference to their painful disclosures, "that the strong man armed will not yield up his ancient and large possessions without a struggle; and such occurrences only supply additional proof, that his territories are in danger, and his strongholds nearly overthrown. Let us remember that Christ's kingdom must rise, and Satan's kingdom must fall, and Jesus, we may be assured, will protect those who are faithful in his cause." But although Mr Williams viewed thus calmly the attempts made upon his life, the effect upon his wife's health threatened to be serious. She was prematurely delivered of her second child, which died on the day following that of its birth. Through the kindness of Providence, Mrs Williams was, after a few weeks' severe illness, restored again to health.

Soon after the opening of the new chapel, the first anniversary meeting was held of the Raiatean Auxiliary Missionary Society. The contributions for the year amounted to no fewer than eleven thousand bamboos of cocoa-nut oil, which, deducting all expenses, were worth, to the Society, £500. The reception of so splendid an offering from the recently idolatrous Island of Raiatea, was in the highest degree gratifying to the Directors in London. It was rightly viewed as indicating that the

knowledge of Christ was felt by the natives to be a precious boon, and that, having experienced its benefits in their own case, they were anxious to communicate them to their fellow-men. And while thus employed in giving of their substance for the advancement of the Redeemer's cause, the missionaries had the comfort of perceiving that the work of the Lord was prospering in the souls of the contributors. The very same month which witnessed the first meeting of the Auxiliary Missionary Society, saw a goodly number of the once savage Raiateans publicly avow themselves to be the Lord's people. For the first time was the ordinance of Christian baptism administered in the island; and how refreshing must it have been to Mr Williams and his brethren, to receive no fewer than seventy individuals, including some of the principal chiefs, into the visible outward profession of their belief in the Christian faith. The occasion was solemn and deeply interesting. It might have been supposed that the events which had thus occurred almost simultaneously,—the opening of the new chapel, the prosperous commencement of the Missionary Society, and the admission of so large a number of natives into the visible Church of Christ by the ordinance of baptism,—would have been regarded by the missionaries as sufficient encouragement to prosecute their labours with ardency and perseverance in the sphere to which they had been appointed. And yet scarcely had a few weeks elapsed, after the concurrence of so many favourable circumstances, when we find Mr Williams writing home to the Directors a letter containing the urgent request that he might be removed to some other station. The grounds on which he rested

his plea were, the small population of the island, affording, as he painfully felt, too little scope for his energies both of mind and body. He was young, being only twenty-four years of age, and having a great readiness in acquiring languages, he was filled with an anxious desire to be sent to another station where he might be more extensively useful than he imagined he could even be in Raiatea. It might be true that three missionaries were more than sufficient labourers for an island so limited in extent ; yet we conceive the evident tokens of the Divine goodness which Mr Williams had experienced since he settled, ought to have deterred him from making a proposal so rash and unwise as to abandon the post which Providence had so obviously assigned him. In a short time he changed his opinion. One of his fellow-labourers, Mr Orsmond, left the island for Borabora, and in consequence the whole duties of the mission devolved upon the two who remained, himself and Mr Threlkeld.

The increase of his labours, and the rapidly advancing prosperity of the mission, had the happy effect of reconciling Mr Williams to his circumstances. The people manifested a growing interest in the ordinances of religion, and, at the same time, they were making most encouraging progress in their knowledge of the arts of civilized life. So great was the improvement which had taken place in the whole aspect of the island, and in the manners and habits of the islanders, that the missionaries felt themselves to be occupying, as it were, a well-watered garden which the Lord himself had blessed. A providential circumstance, however, occurred about this time, which impressed Mr Williams still more

deeply with the importance of the station he was now occupying. A chief of Rurutu, along with thirty of his people, had fled from his island to escape from the desolating ravages of a fatal pestilence, and had been driven upon the shores of Raiatea. These interesting strangers remained for three months on the island, and during that time they obtained an acquaintance with the elements of divine truth. On their return home some Raiateans and two native teachers accompanied them, and such was the success which attended their efforts, that in a few weeks the inhabitants of Rurutu abandoned their idols, and openly professed the worship of the true God. This remarkable event led Mr Williams to entertain a new view of matters. He began to think of Raiatea as a central point from which the light of the Gospel might emanate to the almost numberless islands of the South Sea. The idea of a missionary ship suggested itself for the first time to his mind, and in a communication to the Directors at home, he made the proposal, which was subsequently adopted.

While thus extending his views and designs to other islands, Mr Williams was every day becoming more attached to Raiatea. The settlement was rapidly advancing in prosperity. The people, animated by a fine missionary spirit, had contributed, for the propagation of the Gospel, the munificent sum of £1800. And the same spirit pervaded the whole Leeward groups. At this period, a Christian church was formed at Raiatea, on Independent principles. At its origin, the number of communicants was small, but as Christianity made progress in the islands, the number increased; and, while the utmost vigilance was exercised

in reference to the character and deportment of the members, the high respectability and moral influence of the church soon attracted the notice of all ranks among the people. But amid the various causes of rejoicing which presented themselves to the mind of Mr Williams, and when planning further schemes of usefulness, it pleased the Almighty to lay his chastening hand upon him so severely, that for a short season his life was despaired of. The utmost exertions were used to abate the violence of the disease, but all the resources of the medical art proved unavailing; and it was deemed absolutely indispensable to his recovery, or even to the prolongation of his days, that he should return to his native land. The idea was indescribably painful of being separated, it might be for ever, from a sphere of usefulness so extensive and encouraging, and at a period, too, when his prospects had become so remarkably bright and pleasing. Such, however, was the will of his heavenly Father, and to that will he felt that it was alike his privilege and his duty to bow. Having formed his resolution to depart, he summoned together the little church at Raiatea, and informed them of his intention. The people, on receiving the intelligence, were deeply affected. Many of them burst into tears. For days the house of the missionary was thronged with visitors, weeping and imploring him to remain with them. Such strong and unequivocal evidence of the people's attachment, and their high appreciation of his labours, bound him all the more firmly to the Raiateans. He prayed earnestly that, if it was consistent with the Divine will, he might be permitted to continue in the missionary field. No less urgent were the prayers of his flock. God hearkened

and heard the petitions poured forth with faith and fervency. He rebuked the disorder, and, contrary to all human expectation, Mr Williams recovered so rapidly, that he gave up all thoughts of quitting the station. No sooner, however, had he regained his wonted health and cheerfulness, than he was visited with a sore trial in the death of his mother. The intelligence of this sad event preyed upon his naturally tender and affectionate heart. "Oh that I could have been at her bed-side," he writes, "to receive her parting blessing! My heart is filled with grief, and my eyes with tears. Our poor, dear, dear, and precious mother is now no more!
. . . O mother! mother! where art thou? Methinks I hear thee say, 'I am happy, I am happy, I am with Jesus! Cease, my children, cease to weep.'" The letter which contains these strong expressions of a deeply agitated bosom, was accompanied by another letter specially addressed on the same melancholy occasion to his afflicted father. Taking advantage of the opportunity, he urged strenuously upon his surviving parent the acceptance of those blessings which had ever been so dear to the heart of the deceased. Old Mr Williams had never, up to this period, been a pious man; but, by the blessing of the Spirit, the exhortations and warnings of his son were carried home to his conscience, and from that hour he was led to embrace his Saviour, and to commence a life of faith upon the Son of God. This aged Christian survived his conversion only a few years, and on his death-bed, nearly his last words were, speaking of his son, "Tell him, oh tell him, that the father is saved through the son's instrumentality." How precious the encouragement to the young believer! Let

him persevere in recommending Christ to ungodly relatives, both in conversation and by letter, remembering that we are called upon to sow the seed beside all waters, and to look up to Him who alone can give the increase.

While lamenting the loss of his beloved mother, to whose counsel and prayers he owed much, Mr Williams received no small comfort from the marked success which attended his missionary labours. The congregation was now large, and daily becoming more numerous. It was very painful, in these circumstances, to be again compelled, by a return of his former disease, to entertain the idea of leaving Raiatea and returning to England. Providentially, however, when engaged in making preparations for his homeward voyage, the arrival of a vessel bound for Sydney put it in his power to visit that colony instead of prosecuting his former design. He and Mrs Williams, accordingly, set sail. They were accompanied by two native teachers, whom they landed at Aitutaki, for the purpose of instructing the unenlightened savages of that heathen island.

Mr Williams had no sooner reached Sydney than he set himself to accomplish one great object which he had in view,—the purchase of a vessel. To some of his friends the proposal appeared imprudent and chimerical; but with that indomitable firmness of purpose, which was a striking characteristic of his mind, he effected the purchase of a schooner called the “Endeavour,” a name which was changed by the natives to what they regarded as a still more appropriate one,—the “Beginning.” In following out his benevolent projects for the civilization and temporal prosperity of the South Sea Islands, Mr

Williams received the utmost encouragement and assistance from the excellent and philanthropic Sir Thomas Brisbane, who was then Governor of New South Wales. After spending a few months in the colony, in the course of which both his own health and that of his beloved partner was greatly improved, they embarked with the view of returning to the scene of his mission. The voyage was short, and on arriving at their home, Mr and Mrs Williams were received by the chiefs and people with the warmest expressions of regard. The confidence of the natives was also much confirmed by the arrival of the schooner, which their kind and devoted teacher had purchased for the encouragement of trade in the island. The spiritual progress which the Christian natives had made during the absence of their teacher, afforded much gratification to his mind, and he commenced his labours with renewed vigour and alacrity. In the course of a few months his heart was much refreshed, and his hands strengthened, by the arrival of Messrs Tyerman and Bennet, who had been sent out as a deputation from England, to visit the different stations belonging to the London Missionary Society. These two excellent persons carefully examined the state of the mission in all its departments, and the report which they gave to the Directors was in the highest degree gratifying. The natives were advancing with amazing rapidity, not only in the knowledge of Christianity, but in the various arts of civilized life. In the midst of the prosperity which prevailed in the island, Mr and Mrs Williams were again visited with severe affliction. For a time it seemed likely that they would be under the necessity of removing to a colder climate; but it pleased their gracious

heavenly Father to restore them again to health, and thus to prolong their opportunities of usefulness.

The increased energy and impulse which Mr Williams received from the visit of the deputation, led him to devise still more extended plans of usefulness than those in which he had hitherto been engaged. He now bethought himself of visiting some of the other islands of the South Pacific, with the view of conveying to them the light of Gospel truth. Setting out, accordingly, in the "Endeavour," with six native teachers who had been solemnly ordained to the work, he directed his course in the first instance to Aitutaki. For eighteen months before, native teachers had been labouring there, and Mr Williams was agreeably surprised to find, on landing, that instead of being surrounded, as he expected, by savages, he beheld a race of civilized, and comparatively Christian people. He spent only two days on the island, but in the course of that brief period he "witnessed," as he himself tells us, "the most joyful scenes that could present themselves to the eye of a Christian missionary." Encouraged by the change which had taken place by the labours of native teachers alone, he set sail in search of Rarotonga, the most important island in the Hervey group. For some days his search was unsuccessful; but at length he was cheered by the unexpected discovery of the island. It had long been the object of his ardent desire to set foot on the shores of an isle which had often been described to him as a spot of remarkable beauty and interest; but it had long been his still more ardent prayer, that Rarotonga might be won to Christ. It was a moment, therefore, of peculiar delight, when he first cast his eye upon that lovely land. Its natives had been

described to him as savage and ferocious cannibals. It was with no slight fear, therefore, that Mr Williams, and the native teachers who accompanied him, effected a landing. At that period the natives of Rarotonga were the most cruel and blood-thirsty savages. Still Mr Williams hoped that he and his little party would be unmolested. In this hope, however, he was wofully disappointed. The night which they spent upon the island was one of danger and distress; and next morning they hurried back to the ship, thankful to the Almighty that their lives had been preserved in such perilous circumstances. Papeiha, one of the native teachers, remained behind, but the "Endeavour" set sail on its return to Raiatea.

Mr Williams now engaged in his wonted labours, but, encouraged by the success of his recent voyage, his mind was often directed to the thought of visiting the surrounding islands. "He could not," to use his own expression in a letter to the Directors, "content himself within the narrow limits of a single reef." His anxiety was to plant native teachers, if possible, in every island of the South Pacific, and having now secured a vessel in which he could easily sail from place to place, he felt sanguine, if his life was spared, that he might yet see his darling object accomplished. Actuated by such feelings, he set out, soon after his return from Rarotonga, to visit the Islands of Rurutu and Rimatara. He was much delighted in witnessing the marked improvement which had taken place in the former island. The native teachers had laboured indefatigably, and their labours had not been in vain. Mr Williams administered the Lord's Supper, for the first time, on the island. The

little church consisted of sixteen members, and the extent of their knowledge of divine truth, as well as the apparent sincerity of their whole deportment, obviously indicated that theirs was somewhat more than a mere nominal Christianity. Rimatara, the next island which Mr Williams visited, presented an equally pleasing aspect. The people had embraced the Gospel, and built a large and commodious chapel, in which Mr Williams preached for the first time.

These voyages to the different islands seemed to open up a bright prospect to the missionaries in the South Seas. They looked forward to the time when, from the facility of communication, not only would a prosperous commercial intercourse be effected among the numerous islands, but Christianity would be rapidly and widely diffused. Just as these hopes, however, began to be entertained, Mr Williams was compelled, by adverse circumstances, to part with the vessel which he had brought from Sydney, and from the possession of which he had expected such remarkable advantages to accrue. The Governor of New South Wales had imposed a prohibitory duty upon South Sea tobacco, and by this, as well as by other regulations, had shut out the natives of the Polynesian Islands from all commerce with the colony. This unexpected check to the industry of the people proved a source of extreme distress to the mind of our missionary, and more especially as, at the very period when this unhappy turn of events occurred, a letter arrived from the Directors, complaining of the step which he had taken in purchasing the vessel, and involving himself, as they imagined, to an improper extent in mere secular affairs. He felt the reproof deeply, but he re-

plied to it with the utmost calmness and candour, declaring his readiness to abstain henceforth from entangling himself with the affairs of this life.

Thus defeated, for a time at least, in one of his favourite objects, he set himself with redoubled ardour to promote the good cause in Raiatea. And the success of his exertions was soon apparent. Not a week passed without several applications for baptism from individuals who had been led to embrace the truth. The members of the church were daily advancing in knowledge, holiness, and comfort. But while, in the experience of many, their spiritual peace had begun to flow like a river, the temporal prosperity of the natives suffered no slight injury from the peculiar position of the settlement which they had selected, exposed as it was to heavy blasts of wind, and to desolating torrents from the mountains. Feeling strongly the disadvantage of their situation, they at length resolved, with the concurrence of the missionaries, to abandon that settlement and remove to the windward side of the island. Having made a careful survey of the coast, the chiefs and missionaries fixed upon a spot at the northern extremity of the island, called Utumaoro. The change was attended with the happiest effects upon the minds of the people. New life and energy seemed to be infused into them. All was excitement and vigorous toil. And the result was in the highest degree gratifying to the benevolent heart of Mr Williams. But, amid the bright prospects of the mission, an event occurred which cast a gloom over the scene,—the death of Mrs Threlkeld. She had been held in high esteem by the Christian natives, and deservedly, for she had laboured to promote the spiritual

and temporal interests, particularly of the female natives, with an ardour and unwearied diligence the most exemplary. As soon as her death had become known, the king, chiefs, and members of the church, hastened to mingle their tears with those of her bereaved partner, and her now motherless children. Soon after this sad event, Mr Threlkeld sailed for England. Thus was the whole burden of the station devolved upon Mr Williams alone. And assuredly he showed that he was not unequal to the task. From morning till night he was incessantly engaged in doing good. In multifarious duties, which would have borne down any other man, he seemed to feel his greatest happiness.

Not contented, however, with the encouraging state of his own limited sphere of action, Mr Williams still entertained an ardent wish to evangelize the other islands around him. With this view he urged strongly upon the deputation, Messrs Tyerman and Bennet, before their departure from Raiatea, that they should apply to the Directors for a missionary ship. On their recommendation, accordingly, Mr Williams was allowed to hire a vessel for a limited period every year. Availing himself gladly of this permission, he chartered the "Haweis" in 1825, and Mr Bourne, a brother missionary, paid a visit to the Hervey Islands. Meanwhile Mr Williams continued to prosecute his work at Raiatea. Not only did he encourage the people at the new station to build their houses and lay out their gardens in a superior style, but he erected a splendid place of worship, at once elegant and commodious. To the execution of this work a whole year was devoted, and on the 8th of February 1826 this noble building was opened for divine worship.

Numbers, from the surrounding islands, came to be present on this interesting occasion, and were delighted and edified with two impressive sermons from Messrs Bourne and Williams.

For some time after the completion of the church, our missionary received almost daily accession to the number of his church members. Still his enlarged heart was ever longing to occupy a more extended sphere of usefulness. He gladly embraced an opportunity, accordingly, which presented itself of visiting Rarotonga, where his labours were accompanied with an evident blessing from above. For several months he was detained on that island, and as no vessel touched on its shores by which he could return to Raiatea, he built a vessel for himself, styling her "The Messenger of Peace." This astonishing effort of enterprise and mechanical skill he accomplished in about three months. After an absence of a year, he arrived in his own vessel at Raiatea, where he was met, on landing, by the melancholy intelligence which had reached the island of the death of his beloved father. His grief, on hearing of this mournful event, was not a little mitigated by the refreshing information, that the old man had died in the Lord. In addition to this trial, Mr Williams was visited, at this time, with a sore domestic calamity in the death of an infant child, and the subsequent illness of his afflicted wife. In the midst of these trials, however, he never lost sight of the great work in which he was engaged. How effectively did he discharge the work of an evangelist!

Being now possessed of a vessel, he resolved on a voyage to the islands to the westward. On the 24th May 1830, he set sail on this interesting expedition, the

details of which are familiar to the numerous readers of that most fascinating and romantic of all missionary works, "The Narrative of Missionary Enterprises to the South Seas." The four years which were spent in these halloved excursions, he felt to be the happiest of his life. He passed from island to island, carrying everywhere the glad tidings of salvation. But while thus diffusing the light of divine truth all around him, his heart often turned to his native land, and more especially as Mrs Williams' health seemed to call for a change of climate. At length, in 1834, after eighteen years' absence, he enjoyed the high satisfaction of once more setting foot on the shores of Britain. There, both in England and Scotland, his short visit was the means of awakening a still stronger interest than ever in the cause of missions. Besides revising his translation of the Rarotongan New Testament, he composed and published his "Missionary Enterprises," a work which has done more for the cause of missions, than any other work which has appeared in modern times. It was eagerly read by the public, and regarded universally as a production full of the most intense interest. Mr Williams gladly availed himself of the opportunity which his being in England afforded, to urge upon the Directors the importance of a missionary ship. And it was in consequence of his appeal, that the "Camden" was purchased. In this vessel, Mr Williams set sail from England, with a noble band of fellow-labourers destined for the South Seas. The voyage was a prosperous one, and after calling at the Cape of Good Hope, and at Sydney, they passed on to the interesting islands which he proposed successively to visit. The brethren were left at the different stations for which they

were destined, and our missionary remained for some time at the Samoas, and directed his course to Rarotonga. Everywhere his reception was most gratifying. At each of the islands he landed native teachers, and their coming was welcomed by the natives. At length on attempting to land on the shores of the Island of Erromanga, one of the New Hebrides, this eminent servant of the Most High fell a martyr to the cause of Christ, having been cruelly massacred by the barbarous natives. The intelligence of this mournful event was not more painful to his friends in Britain, than it was to the inhabitants of the Islands of the South Pacific which he had so often visited. The people, on hearing of his death, wept like children. All felt that he had run his race, and he had won the prize, a martyr's crown, a crown of glory that fadeth not away.

THE REV. C. T. E. RHENIUS.

THIS eminent and devoted missionary was a native of West Prussia, having been born at the fortress of Graudens on the 5th November 1790. His father, who was an officer in the Prussian army, was cut off in the flower of his age, and thus the care of the family devolved entirely upon the mother. Till his fourteenth year, Charles, the subject of our present Memoir, was educated at the Cathedral School of Marienwerder. The next three years he was employed at Balga, near Königsberg, in the office of an uncle, who held a civil appointment under Government; and in the spring of 1807 he removed to the neighbourhood of Memel, where he lived in the house of another uncle, who was advanced in life, and had no family of his own. At the latter place he first became the subject of deep religious impressions, and made open avowal of his adherence to the cause of the Redeemer. At an after period he refers, in the following words, to this important era of his life:—

“The year 1807 was memorable to me, as being that in which I was directed to the knowledge of divine things. It would be too long to relate fully the circum-

stances. One word of our Saviour I found verified again in my own experience, viz., ‘the Son of Man is come to seek and to save that which was lost.’ This word, together with the command, ‘follow me,’ was the means of producing a saving change in my soul. The grace of God in Christ Jesus began now to dwell in my heart, and enlightened me with the pure light of the Gospel; after which the sweet truth penetrated me—God became man, and died for man. It was then I could fully appreciate the word in John iii., ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ The Spirit of our Lord Jesus Christ, who had manifested himself to me as the true God and life eternal, found a free entrance into my heart, and impressed me with a firm resolution to ‘follow him.’ Daily I improved in knowledge of myself, seeing my extreme sinfulness; I improved in the knowledge of the love of God towards poor sinners, and of the redemption which had been effected through Christ. And thus was I confirmed in my resolution, by that blessed Spirit to whom I committed myself, to follow Jesus, and in future to depart from iniquity, and to dedicate to him my soul and body, with all their faculties, for the practice of righteousness. To sum up all in a few words, a lively faith in Christ Jesus was begun to be wrought within me.”

In the outset of his career as a Christian, Mr Rhenius was subjected to seasons of doubt and perplexity; but by the blessing of the Spirit he gradually emerged from darkness into the light and life of the Gospel. Thus established, not only in the knowledge, but in the firm

belief of the truth, he devoted much of his time to the perusal of religious works ; and of these he felt a peculiar interest in missionary publications. Very soon his mind became deeply imbued with a missionary spirit, and he began to entertain doubts whether it was not his duty to go and preach the unsearchable riches of Christ among the heathen. The desire at length became deeper and stronger, and he came to the final resolution of abandoning his friends and the land of his fathers, to advance the work of Christ among the idolaters of the East. At first, his friends were opposed to the plan, but in his uncle he found a kind friend and a judicious adviser ; and through his prudent interposition the way was smoothed for the accomplishment of his pious and benevolent design.

The principal impediments being removed, Mr Rhenius entered, in 1810, a seminary which had been recently established in Berlin, under the superintendence of the Rev. John Jänicke. Having studied here about fifteen months, he was ordained, on the 7th of August 1812, as a minister of the Lutheran Church of Prussia, to be a missionary to the heathen. A fortnight after his ordination he set out for England, where he spent another year and a-half, chiefly under the roof of the Rev. Thomas Scott ; and at the end of that time, the Church Missionary Society having obtained leave to send missionaries to India, Mr Rhenius, and his friend and fellow-student, Mr Schnarre, were appointed to labour in that interesting and important field. On the 4th of February 1814, accordingly, they left London for Portsmouth, where, after a fortnight's delay, they embarked in the "Marquis of Huntly," bound for Madras.

During the voyage, the missionaries endeavoured to make themselves useful to the sailors; and regularly every Sabbath, when the weather permitted, divine service was held on deck. Bibles and tracts were also distributed among the crew. In such employments, and in study, the time passed pleasantly away, and at length the vessel anchored before Madras, on the 4th July. On their arrival, the missionaries were received with the utmost kindness, by the Rev. Marmaduke Thompson, then one of the Honourable Company's chaplains at Madras; and having spent a fortnight in inspecting the schools and missionary operations at the Presidency, they set out for Tranquebar, the field of their future labours.

The sphere to which Mr Rhenius had been appointed by the Church Missionary Society, was one of great importance and responsibility. It was the scene of the first Protestant missions in India—the spot on which, in the beginning of last century, Ziegenbalg and Plutschsch commenced their labours for the evangelization of India; and where Grundler, Schwartz, Gericke, and other honoured missionaries of the Cross, were privileged to turn many from the worship of idols to the service of the living and the true God. At this station Mr Rhenius resided for a few months, which he chiefly employed in acquiring the language; and at the end of that time, from what cause we are not informed, he removed to Madras, where the Rev. Dr Rottler was then labouring with great usefulness and success. Here Mr Rhenius remained for five years, during which he was indefatigable in discharging the great trust which had been reposed in him. The first object to which he directed his attention was the acquisition of the Tamul

language, which he completely mastered, so as not only to converse and preach in it with the utmost fluency, but to compose a grammar of the language, besides a translation of the New and part of the Old Testament—works which are held in high estimation by Oriental scholars. As soon as he was able to speak the language, he embraced every opportunity of conversing with the natives on the concerns of their souls. An interesting interview of this nature he thus relates in his diary:—

“A heathen came, apparently wishing to become a Christian, but it appeared that his bodily wants were the chief reason. An interesting conversation took place; he fancying himself to be a very good man. On his saying this, I asked, Have you never told a lie? ‘No.’ Have you never stolen? ‘No.’ Have you never spoken ill of your neighbour? ‘No.’ Have you never thought evil? ‘No.’ Have you never quarrelled? ‘No.’ Whom have you hitherto worshipped? ‘I worship in the pagoda.’ What god is that? ‘It is of gold.’ Who made it? ‘The Brahmans.’ Can that god speak? ‘No.’ Can it hear? ‘No.’ Can it walk? ‘No; we carry it on our shoulders when he removes.’ Then you have worshipped a god that can neither hear nor walk: ought you to do so? ‘Yes.’ Then you have worshipped a thing that is poorer than yourself; can that be right? ‘No.’ Well, then, you have done wrong. Do you still think that you are a very good man? ‘No; I am a bad man?’ Who, then, has made all things? ‘I do not know. You have made them!’ I cannot make a feather or a hair; much less all things. There is One who has made all things; but He dwells not in places made with hands. He fills all in all. He is almighty. He

is a Spirit. He hears, he knows, he sees all. Him we must worship. Have you ever considered this? 'No; as the Brahmans teach, I do. After we have worshipped the golden god, the pagoda is closed; whether it walks then, I know not. If I get my rice, that is enough.' This the beasts do also; are you, then, a beast? 'Yes.' Have you no soul? 'I do not know what it is.'—I then explained the subject to him shortly, and said, I have told you who the God is whom you ought to worship; now, if you worship not Him, but a thing which He has made, is this not a grievous wrong and sin? He seemed not to understand, and I therefore put to him this parable: If a king's servant were to take a stone, or piece of wood, and say of it, This is my king; would such a servant do right, and would the king not punish him? 'Yes; that is not right.' So is it with the great God who has made all things. If you take a stone, or a tree, or gold in his place, you commit a great crime. 'I am ignorant. I am now in the Roman Catholic Church, and worship the mother Mary.' But what is she? Do you not worship her image? 'Yes.' Is it not the same whether you worship an image or a figure of gold, which are both made by hands? 'What, then, shall I do?'—I then told him plainly, that he and all men are sinners. He admitted that God could not make *bad* men; and attended to all I said to him. I asked him, if he really wished to know more of the way of salvation, to come again whenever he pleased. The poor man expected that I would give him some money; but I had no inclination to do this, remarking to him, that with me all must work, and that idleness is destructive both to body and soul. He did not speak nor under-

stand much Tamul, but Gentu ; and our English school-master interpreted."

The first two years which Mr Rhenius spent at Madras he confined himself almost entirely to the establishment of schools in the town, and to the study of the Tamul and Telugu languages. At length, in the beginning of 1817, a regular congregation was formed, consisting of nineteen souls, or five families. He now directed much of his attention to the establishment of schools in the surrounding villages. For this purpose he made frequent excursions, not, however, neglecting his little flock in Madras, which in 1818 had increased to twenty-one ; besides eight catechumens, who were under instruction, with the view of being received into Church fellowship. His Journal at this period contains some interesting notices in reference to the superstitions of the heathen.

On the general character of the natives, Mr Rhenius thus writes :—

“ They will contemplate any thing above them, whilst they forget that which lies near them ; they will strive to reach the skies, whilst they forget that their hand is only just long enough to take up a stone from the earth. Miserable is the general understanding of these people, even the learned class not excepted. It cannot but appear madness to us ; and probably we may appear mad to them. They imagine that they cannot reach heaven, unless they discover what God did before he created the world ; they think they can have no knowledge, unless they know how sin came into the world. They search after the nature of God ; they will find him in their breast, in their brain, in a straw, in a pillar, and think they have nothing of him unless they are absorbed in

him—unless they are no more what they are. They see, hear, speak, walk, act; yet this is all *nothing*—it has nothing to do with the soul—has no reference to it—is no effect of it. When they have arrived at doing nothing, they imagine they have reached their destined or fitting condition. In this world, they say, it *cannot* be otherwise than it is—it belongs to this age to be full of such things as there are, even all wickedness. They walk about and transact business nearly as nonentities; and they fancy themselves, in all their wickedness and deceitfulness, to be so many little gods. The whole mass of the Hindus may well be compared to a theatre, where men appear and are not—where all is play, and a cheat to the eye. How necessary is it for a missionary to become a Hindu himself, in a certain sense, in order to bring his preaching into contact, as it were, with the ideas of Hindus? He must learn their ideas, the peculiar turn of their ideas, and then adapt his conversation with the people accordingly. If he do not, there is no probability of his being understood by them.”

Early in the year 1819 Mr Rhenius's heart was rejoiced by the arrival of several missionaries, one of whom was stationed at Madras, as colleague to him and Mr Schmid. In the course of this year, although with considerable infirmity of body, he made several tours into the country, particularly among the Jainas—a sect of which we find a very interesting, and to us a novel description, in the published Memoir.

From various remarks which occur in Mr Rhenius's Journal, it would appear that, in the course of his communications with the Committees of the Church Missionary Society, both in Madras and in London, there

had arisen various points of difference and discussion. Some of these points were of no great moment, but one or two of them were so important, both in their nature and consequences, that neither party was willing to yield. Rather than compromise his principles, Mr Rhenius was preparing to return to Europe; but the Madras Committee proposed to him a change of station—supposing, probably, that at a distance the causes of disagreement might disappear. In accordance with this suggestion he left Madras, and removed to Pallamcotta, four hundred miles to the south of that place, where he arrived in the beginning of July 1820. At first he felt very uneasy under the change of situation. “I am as a tree,” he says, “torn out of its soil, and put into a strange one.” But without delay he entered with energy upon his work,—superintending the schools; preaching to, and conversing with, the heathen; revising, or rather translating, the Scriptures into Tamul; and preparing a pamphlet, entitled, “The Essence of the True Vedam.” A few months after he was joined by Mr Schmid, who had been his colleague at Madras. This event was to him a source of peculiar comfort; more especially, as he was exposed to difficulties of a very unpleasant nature. An officer of the corps, stationed at Pallamcotta, had received from him a number of Tamul and Telugu tracts, for distribution among the *sepoys* of his company. This gave offence to the commanding officer, who recalled the tracts, and returned them to Mr Rhenius, with an official note, requesting him henceforth to discontinue the distribution of tracts among the soldiers, as being contrary to the regulations of the service. Not being aware of any such regulations, Mr Rhenius requested a sight of

them, but was refused. Thus was he excluded from a field of usefulness which seemed to be very promising. Another difficulty soon arose, connected with the question of caste. This has at all times proved one of the most powerful obstacles to the progress of Christianity in India. The form in which it presented itself to Mr Rhenius and his colleague is thus detailed by his son :—

“The missionaries had early formed the plan of a seminary under their immediate superintendence, in which youths might be prepared for employment as catechists or evangelists to their countrymen ; and most of the lads chosen for this new seminary were the children of members of congregations belonging to the Gospel Propagation Society. After commencing with six or seven of the Sudra caste two or three months before, there came, on the 21st of June, thirteen boys from the country, of whom two were Sudras, and eight were Shanars, the lowest grade of the Sudras, and three Parias, or no-caste boys. Mr Rhenius was present at the first meal they were all to partake of, and grace being said, they sat down, with the exception of the Sudras. When these were asked the reason for not seating themselves, they could not sit down because the other boys were there. As there was no time for disputing, Mr Rhenius simply said, that whoever wished not to be considered a heathen, should sit down forthwith and commence. The eldest sat, the rest followed his example, and the meal was discussed. In the evening, after prayers, the boys were particularly addressed on the subject of caste, when the Sudras said, with tears, that if they were to eat with the Shanars and Parias, that is to say, in sight of them, they would be cast out by their relations. The next

morning the Sudra boys did not breakfast, and they went also without dinner, because they were not allowed to dine at a different hour. Again Mr Rhenius expostulated with them, but to no purpose. The parents, too, were inflexible. They pleaded that a wall might be made to separate the one caste from the other; and when so much was yielded to them as to allow the caste boys "to hide themselves from view, as much as they pleased, by mats," even this would not suffice. At length, Mr Rhenius declared the boys could not remain in the seminary, for here the distinctions of caste could not be observed. They therefore dispersed, and for the present the seminary was discontinued."

This event was painful to Mr Rhenius, and he lost no time in giving a statement of the whole details to the Corresponding Committee at Madras. While engaged in this conflict about caste, however, he received some very gratifying letters from Prussia; and among others, a letter from his Majesty Frederic William III., to whom he had forwarded a brief account of the progress of missionary operations in South India. The king's letter is as follows:—

"I was peculiarly pleased on receiving, together with your letter dated Sept. 21st, 1818, the copies of the New Testament in the Tamul and Telugu languages, and the interesting account of missions; from which I perceive that, in your endeavours to obey the command of the Saviour to spread the Gospel, you find yourself rewarded by a blessed success. With pleasure, therefore, do I substantiate the interest I take in it, by informing you that I have assigned a continual contribution for the support of the missionary seminary in this place; and

I have caused the accompanying medal to be transmitted to you as a memento of me."

(Signed) "FREDERIC WILLIAM."

The seminary, which had been broken up on account of caste, was gradually re-established, and within fifteen months it contained twenty-four young men of different castes, who were carefully trained by Messrs Schmid and Rhenius, as schoolmasters and catechists. For many years Mr Rhenius spent two hours every day in the seminary, giving instruction on various branches of knowledge. This, however, was only one of the many avocations which engaged the time and attention of this apostolic missionary. Besides preaching and teaching, writing tracts and books, and making missionary tours in the district, he devoted his energies to the great work of translating the Scriptures into Tamul. This was a work which required much time and patient study; and it is scarcely to be wondered at, that, although he finished the New Testament, he should have left the Old incomplete at his death.

It is well known that the late King of Prussia indulged the earnest desire of uniting the two Protestant Churches established by law in that country. Had it been possible to have effected an amicable adjustment of the differences which exist between the Lutheran and the Reformed Churches, the project was, no doubt, in every point of view desirable. The question, of course, excited great interest in Prussia; and, as might naturally be expected, from the love which he bore to his fatherland, Mr Rhenius felt a lively concern in a matter which so deeply involved the interests of religion among his countrymen. He accordingly ventured to address a

letter to the king, giving, at full length, the views which he entertained on the agitated question, and urging rather a unity of heart than a uniformity in external worship. It was with great regret, therefore, that in later years he learned the painful circumstances connected with the attempt to force the desired uniformity.

As the number of converts from heathenism to Christianity increased, the missionaries considered it necessary to form separate Christian settlements. At first the plan met with great opposition; but, in process of time, these villages or congregations spread themselves over the Tinnevely district. By an arrangement of this kind, the converted natives were collected together in one place, and could thus be more readily instructed; while they enjoyed the additional advantage of being separated from the evil example and influence of their heathen neighbours.

In the beginning of 1824, Mr Rhenius, with part of his family, left Pallamcotta, on a visit to Madras; and he took occasion, at the same time, to pass over to Ceylon, where he felt much interested in the proceedings of the missionaries, who, though belonging to three different sects, were labouring with the utmost harmony in the Redeemer's cause. To a large and liberal mind such a sight was singularly pleasing. He returned home refreshed and invigorated, resolved to cherish more and more that truly catholic spirit which breathes in the prayer of the Redeemer, "That they all may be one." When he reached Madras, on his way to Pallamcotta, he had several meetings with the Translation Committee, in reference to his translation of Matthew's Gospel into Tamul. The General Committee, however, found

fault with some passages, as being different from the English version. Both Mr Rhenius and the Translation Committee agreed in thinking that the originals ought to be the standards by which a translation was to be tested, and not any mere modern version, however excellent. This opinion is undoubtedly correct, and it is surprising that any body of men should ever have maintained a contrary doctrine. Unwilling, however, to retard the publication, Mr Rhenius left the matter entirely in the hands of the Committee.

We have already mentioned, that the King of Prussia, in consequence of a letter from Mr Rhenius, had been led to take a warm interest in the progress of the Gospel in foreign lands; and, to show the interest which he took in the good cause, he gave a sum of money for the support of a missionary student at the institution in Berlin. The individual whom his Majesty selected was one who has since distinguished himself as a most laborious and successful missionary to the Chinese. It is almost unnecessary to mention the name of the Rev. Charles Gutzlaff. For several years he maintained a correspondence with Mr Rhenius, whom he ever looked upon as the instrument, in the hand of God, of fulfilling his wish to become a missionary to the heathen.

It has long been a subject of lamentation among Christians, that the British Government should openly and avowedly countenance idolatry in India. Of late years, matters, in this respect, have been decidedly improving; and Mr Rhenius rejoiced in the step which Mr Munro, the collector of the Tinnevelly district, had taken in advance of the Government at home, by discontinuing the practice of forcing men to draw the idol-

car at the great festivals. This local regulation had a beneficial tendency, in leading the natives more readily to consider the claims of Christianity.

Early in the year 1826, the foundation of a church within the mission-premises was laid. This erection was found to be necessary, in consequence of the increase of the congregation; and subscriptions were readily obtained from all quarters. While Mr Rhenius was rejoicing in the success with which the great Head of the Church was thus crowning his labours, his heart was saddened by the melancholy intelligence of the death of Bishop Heber. The excellent and devoted prelate was expected to arrive at Tinnevelly, but in the inscrutable dealings of Divine Providence, he was not permitted to come further than Trichinopoly, where he was cut off in the midst of his usefulness. The remarks of Mr Rhenius on this event are well worth transcribing, as displaying the fine spirit by which he was animated:—

“In reflecting on the death of this good man, I could not help thinking, in addition to the usual thoughts on similar occasions, that we put too much confidence in men, in those principally who are of high station in the world, as if by them, and not by meaner instruments, the Lord’s cause could prosper. But the Scripture and this event both say, ‘Cease ye from man, whose breath is in his nostrils.’ Many have so expressed themselves as if the prosperity of the Gospel cause centred in the bishop. This ought not to be. I humbly think, that we should not be visited by such heavy strokes did we but give up the spirit of party, and embrace every servant of Christ, of whatever denomination, as our

fellow-labourer, and mutually exchange our services, according to the spirit of the Gospel ; allowing others to differ without putting them, either privately or publicly, at a distance from us. In this I think we, as Churchmen, have hitherto failed. We have looked on Dissenters as not belonging to us,—as persons with whom we could not unite : we have thought that our Church ought to be chief in the land, our form should be everywhere adopted ; and with all our profession, by way of compliment, that we have no objection to the labours of the Dissenting brethren, we still secretly wished they were not here at all, or at least that they should submit to us in our various opinions. Now, all this is not the spirit of Christ. Even supposing them to be really the weaker party, if we acknowledge them to be Christ's servants, why not embrace them as such, and labour together with them ? Why stand on ceremony with them ? Why hesitate to let them preach in our churches, and to preach in theirs ? The Lord, I think, by passing events such as this, when he removes our most promising fellow-labourers, one after another, would teach us to get wiser, and yield more freely to the liberal, loving, humble spirit of the Gospel. May I improve it thus !”

We have already adverted to Mr Rhenius's views in regard to the principles on which a translation should be made, and differing, as these did, from the views of the General Committee, to whom his Tamul version of the New Testament had been referred, he thought it right to give his opinions to the world. He published, accordingly, a pamphlet, entitled, “An Essay on the Principles of Translating the Holy Scriptures ; with Critical Remarks on Various Passages, particularly in

reference to the Tamul Language." The principles laid down in this little tract are so excellent that we quote them readily, as forming admirable hints to all who are engaged in translating the Scriptures:—

"1. That the translation ought to be made from the original languages, and not merely from another version.

"2. The translation ought to be literal ; but the idiom, both of the originals, and of the language into which they are translated, should be carefully attended to.

"3. In countries where there is so great a difference between the language of the learned and of the unlearned, as among the Hindus, the translation of the Bible ought to be made neither according to the style of the one, nor to that of the other ; but the middle path should be kept between the two.

"4. Passages which have been obscurely or incorrectly rendered in former translations, should not be so rendered in new versions, if their sense can be more clearly made out upon just evidence."

The progress of the Tinnevelly mission, under Mr Rhenius and his colleagues, was a source of heartfelt joy to Christians, both in India and at home. Individuals, however, were not wanting who attempted to throw out the most ungenerous aspersions upon the labours of these single-hearted missionaries. The editors of certain periodicals in Bengal, more especially, busied themselves in publishing unfounded statements in reference to the affairs of the mission. At length Mr Rhenius drew up a paper in reply to these calumnies, addressed to the Rev. Deocar Schmid, Calcutta. The paper was transmitted to Calcutta, to be published in

one or other of the religious periodicals; and, shortly after, Mr Rhenius wrote to the Corresponding Committee at Madras, stating the fact of his having prepared such a statement, and announcing that the manuscript would be sent for the perusal of the Committee. To his surprise, a letter arrived from the Committee, expressing their decided disapproval of what the missionaries had done, and requesting that, if it were possible, the publication of the document might be stopped. To this unexpected letter of rebuke the missionaries made a firm but respectful reply. It was, no doubt, true that a regulation had been passed by the Committee, to the effect that no tract or pamphlet should be published by the missionaries, without the previous sanction of the Committee. But it ought to have been borne in mind, that against that regulation Mr Rhenius and his colleagues had from the beginning protested, for reasons which they had fully stated. As no objection had been offered to this protest, the missionaries were under the impression that the old rule was given up. In these circumstances, it is not at all surprising that Mr Rhenius, and his colleague Mr Schmid, conscious that they had acted from the best motives, should have felt deeply the haughty and imperious language in which the letter of the Committee was couched.

The success which, by the Divine blessing, attended the labours of Mr Rhenius, was truly refreshing to his heart. Much opposition was, no doubt, manifested by the heathen, but the instances of conversion, which were occasionally occurring, tended to strengthen his hands, and encourage him in the good work. In his Journal

for August 1828, the following interesting account is given of the last hours of a heathen convert:—

“This week, received information of the death of Stephen, who has for eight or nine years walked consistently as a Christian, labouring in his humble sphere to do all the good in his power. Though an adult he was unable to read, but learned by degrees, and recommended Christianity to others, both by his conduct and good conversation, enduring many afflictions from the heathen for Christ’s sake. He was appointed, *pro tempore*, to go to a distant village in the north, to teach a number of heathens who had asked for instruction. There he caught the fever, which never left him. Many means were tried, but in vain. A few weeks ago he went to T——, and on the morning of the 22d he was called to join the blessed above. His brother, Titus, writes thus concerning the event:—‘This day my elder brother, Stephen, died joyfully, believing in the Lord. When, before his death, his wife and friends were very sorrowful and weeping, he said, “You need not sorrow and weep for me. Neither my place nor rest is in this world. God has not made us for this world. Will you send me away, not with joy but with grief? Will you be the occasion of hindering and grieving me? and will you not leave me to pray to my Saviour, in whom I trust in this hour of death? Oh, let me alone!” and then he lifted up his eyes and prayed. He spoke often in similar language. On the day of his death, I asked him whether he would not take the medicine. He replied, “I shall shortly depart hence, therefore I need no medicine.” When the last hour drew near, he called the people who were occupied about the house,

saying, "Are you still busy? Come, I am going. Be you in readiness. Oh, my brother, my brother, my brother!" Then folding his hands, he lifted up his eyes to heaven, and thus fell asleep."

In the absence of a regular chaplain at Pallamcotta, Messrs Rhenius and Schmid were requested by the Archdeacon of Madras to undertake the duties of that office. This speedily involved them in considerable difficulties. An officer of the corps stationed at the place applied to Mr Rhenius to baptize his illegitimate child, born of a Roman Catholic woman. This, of course, the conscientious missionary declined doing, until the father of the child should either express his contrition, and marry the wretched woman, or ceased to live in wickedness. The officer persisted in demanding baptism for his child. Mr Rhenius wrote to the Archdeacon for advice, when he was informed, in reply, that "except the father be excommunicated under the higher excommunication, the Church does not consider him a heathen man; and even then, his child does not forfeit the privileges of his descent, but himself alone." Such being the doctrine of the Church of England, in connection with which Mr Rhenius was officiating as acting chaplain, he had no alternative but to resign the office, which he accordingly did in the most respectful terms; and his resignation was accepted. Thus freed from the discharge of duties that involved much that was irksome, and, in fact, unprofitable, he found ample scope for his energies in the increased work of the mission. In the statement which he and his colleague drew up at the close of 1829, the number of baptized converts is represented as no fewer than nine hundred and eighty-four; and all those "under

Christian instruction," as upwards of six thousand; and the number of the pupils attending their forty-three schools, as one thousand and eighty-four. When we take into account the persecutions from the heathen, the difficulties of caste, and many other obstacles to the progress of the Truth, we feel that this result was truly encouraging, and the missionaries had good reason to "thank God, and take courage." It is interesting to peruse the language in which Mr Robinson, then Archdeacon of Madras, expresses the effect which the labours of Mr Rhenius produced upon his mind. In describing a tour through a part of the Presidency, he thus writes:—

"While the people were assembling in the chapel, I had an opportunity of witnessing Mr Rhenius's method of addressing the heathen. We were walking round the splendid cloisters of the great pagoda of Varunnen, and were followed by many hundreds. His lively and perfectly *native* mode of address, as well as the fluency of his language, attracts them wonderfully. The Brahmans crowded around him with eagerness, and, as we stopped occasionally at an angle of the building, a question led to a remonstrance upon the folly of this stupendous idolatry, thus convicted and exposed by their own replies; till his remarks assumed gradually the form of a more general discourse, addressed to the multitude around, while the pillars, the sides of the tank, and the pavement of the cloister, were covered with eager listeners, who were hushed into the most breathless silence. He is bold, impressive, vivid, cheerful in his whole appearance, happy in his illustrations, and a master not only of their language, but of their feelings and views."

And not only did Mr Rhenius exert himself, with the

most indefatigable industry and zeal, for the spiritual interests of the natives,—wherever he could promote their temporal comfort, he spared no labour. In 1832, accordingly, when the district was visited with the accumulated calamities of drought and famine, and the prevalence of cholera, we find him doing his utmost to alleviate the common distress. Under the severe pressure of duties to which he was thus subjected, it was no small relief to his mind that, although he had been for a time deprived of the assistance of Mr Schmid, who had removed for his health to the Nilgherries, he was now somewhat relieved by the arrival of two colleagues from Europe, and the addition of an ordained native missionary from a northern mission.

For some time previous to the period at which we have now arrived in the history of this devoted missionary, the reader cannot fail to have perceived that discordant feelings and opinions were entertained, on various points, by the Committee of the Church Missionary Society on the one hand, and Mr Rhenius and his colleague, Mr Schmid, on the other. The smouldering flame at length burst forth. A letter was received from the Committee, complaining that their missionaries were forming their converts into communities on the Lutheran model. The accusation might well have been spared. The missionaries, though employed by the Church Missionary Society, were themselves ministers of the Lutheran Church of Prussia, and it was not surely to be expected that, if their catechists objected to English ordination, as they actually did, they were to press it upon them. Nor indeed, did the Committee, in their first communication on the subject, profess to have

formed any such expectation. But the demands which they made seemed to involve them in a charge of proslitism, not to Christianity, but to a sect. We quote from the spirited reply of Mr Rhenius to the Committee's accusation :—

“I cannot agree with your sentiment, that missionaries who have been the instruments, in the hand of God, to raise up congregations from among the heathen, should thenceforth have nothing more to say respecting the formal settlement of them as Christian communities. I do not maintain that the Society should have no share in this matter ; but I think they should regard it as a concern of minor importance, and trust that those who have been enabled by Divine grace to do the one, will also be enabled to do the other, and provide the people with the means necessary for their further instruction and edification. This is not my opinion only ; but several bishops of the Church of England herself have expressed themselves to the same effect. Bishop Burnet, for instance, says, ‘Since I look upon the sacramental actions as the highest of sacred performances, I cannot but acknowledge those who are empowered for them, must be of the highest office in the Church.’ I think, therefore, that the Committee need not be so much opposed to our ordaining the native catechists, as if the Church of Christ would suffer thereby, or as if we had no scriptural right to do so. By their opposition, they plainly show that they have another interest besides that of the Church of Christ, contrary to their own frequent declarations in their publications. How different this from the apostle's catholic spirit, when he said, ‘Notwithstanding, every way, whether in pretence or in truth,

Christ is preached ; and I therein do rejoice, yea, and will rejoice !’

“I am grieved to write to you thus, because nothing is further from my thoughts than a desire to hurt your feelings, or to appear disrespectful to the Society. I trust they will receive what I have said as coming from a heart that sincerely endeavours to love the simple truth as it is in Jesus. This Word of Truth is my foundation ; its promotion my design ; and its maintenance my duty.”

In the close of this letter, Mr Rhenius proposed three things :—that he should be allowed to return to Europe ; that he should retire to Madras, where he might devote himself exclusively to the work of translation, in connection with the mission ; or that, without quitting his station, he should attach himself at once to another missionary society. The concluding paragraph is as follows :—

“That you may be fully informed of my sentiments on the subject of the Church (as I have always dealt frankly and unreservedly with the Committee), I beg leave herewith to send a copy of my review of a small book, entitled ‘The Church, her Daughters and Hand-maidens,’ &c., which the Rev. Mr Harper lately published, and of which he requested me to write a review.”

Of the three proposals made to the Committee, they seem to have assented to the first ; and Mr Rhenius, accordingly, resolved to go to England. He was prevented, however, from carrying this resolution into effect, by a letter from the Committee, stating that, from the change which had taken place in their members and constitution, his voyage to England would be unnecessary. In the midst of this disagreeable correspondence,

he was unexpectedly refreshed by a visit from the celebrated Mr (now Dr) Wolff, who was travelling through India. This zealous missionary to the Jews made a short stay at Pallamcotta, but he remained long enough to form a very high opinion of Mr Rhenius's character as a Christian and a missionary. In his Journal, accordingly, we find him speaking of Mr Rhenius thus:—
“The greatest missionary, I believe, who has ever appeared since the time of the apostles; more enterprising, more bold, and more talented than even Schwartz himself.” Such a testimony from such a quarter is no mean tribute to the excellence of the man who is the subject of it; and we can only regret, that the Society by whom he was employed should have been so far led away by a narrow spirit of sectarianism, as to have dispensed with his invaluable services. But to proceed with the history of this unhappy dispute. Mr Rhenius, we have seen, entertained serious thoughts of visiting England, with the view of laying the whole circumstances of his case before the Committee in London. But as the Madras Committee dissuaded him from leaving India, and seemed not very anxious to press the ordination question upon him, he thought it was his duty to go on with his work, without insisting on an immediate adjustment of that question. For a time, accordingly, peace was restored, and our missionary set himself to his laborious duties, with his wonted devotedness and apostolic singleness of heart. Scarcely had a few months elapsed, however, when annoyances arose from a different quarter. Bishop Wilson had made a tour to the south, and in a Charge to the clergy, which he published soon after, the following strange passage occurs:—“I

discovered a system at work in the extreme south (province of Tinnevely), in direct opposition to our Protestant Episcopal Church—a system so ruinous, in my judgment, to the holiness and peace of the new converts, as to threaten a subversion among them of Christianity itself.” The burden of this grave accusation was, that the missionaries were not adhering strictly and in all points to the forms of the Church of England—an offence which, in the eyes of the worthy Bishop, was of no light nature. Mr Tucker, the Secretary of the Madras Corresponding Committee, on the other hand, having inspected the affairs of the mission at Tinnevely, was quite delighted with what he saw and heard; and in the introduction to a report, which soon after appeared in a religious periodical in Madras, he expresses himself in the strongest terms in speaking of the manner in which the mission was conducted. At this juncture, the Madras Committee resolved to address a letter to Bishop Wilson, vindicating their missionary from the charges so rashly made. This resolution is dated 22d April 1835; and, on the 18th of May, Mr Rhenius received from Mr Tucker the resolution of the Home Committee, by which his connection with the Church Missionary Society was dissolved, on the ground of his having published a pamphlet, which they considered as inconsistent with the principles and constitution of the Church of England. The following is the resolution:—

“The Committee learn, with the deepest regret and distress, the publication in India by Mr Rhenius of his tract, entitled a ‘Review,’ &c., impugning, as it does, the government, ritual, formularies, and discipline of that Church with which he stood connected as a mis-

sionary of this Society ; and that, afflicting as it is to them to dissolve their connection with one whom, on many grounds, they highly honour and esteem, yet they feel bound, in consistency, as attached members of the Church of England, to take this very painful step, and to declare that the missionary relation which has hitherto subsisted between the Society and Mr Rhenius is at an end."

On receiving this announcement, Mr Rhenius sent for all the catechists, and acquainted them with the Committee's resolution, at the same time putting the question, Whether they were willing to adhere to the Society or to him? After some discussion and explanation, they declared their resolution to abide with him as hitherto, and to live in faith on the Lord's care. Mr Rhenius and his colleagues, accordingly, were now separated from the Society under whose auspices they had laboured since their arrival in India. Mr Tucker came to Pallamcotta, for the purpose of holding a conference on the subject ; and Mr Rhenius addressed a letter to him, as Secretary to the Madras Committee, explaining at full length the views which he entertained.

In accordance with the views stated in his letter, Mr Rhenius left Tinnevely, and thus broke up his connection with the people among whom he had laboured with such efficiency and success. The catechists, native converts, and all who chose to abide by Mr Rhenius, had it in their power to do so if they chose. But, to avoid any altercation or misconstruction of his motives, he resolved to leave his post and set out for Madras. He took his departure, accordingly, on the 19th of June ; and was speedily followed by his colleagues, Messrs

Schaffter, Miller, and Lechler, along with several catechists. On their arrival at the Presidency, they resolved to form a new mission; and Arcot, about sixty miles west from Madras, was fixed upon as their headquarters. Before proceeding thither, Tamul letters, signed by forty-three catechists, arrived from Tinnevely, calling upon them to return. On holding a consultation with their friends, they decided to decline the invitation in the meantime. They set out, therefore, for Arcot, where they commenced their missionary proceedings. But, in a few weeks, another letter came from Pallamcotta, signed by seventy-seven catechists and others, requesting Mr Rhenius to return. He set out for Madras, to consult with his Christian friends and brethren on the subject; and, after much prayer and deliberation, we find him giving vent to his feelings in these words in his Journal:—

“It strikes me more and more, that I did wrong in leaving Tinnevely. We, in a manner, sanctioned the injustice of the act of the Society. The separating me from my churches for no proper cause, was an unjust act. In Tinnevely the Lord gave us, in various ways, to understand that we ought not to leave it. We left, however, in order to avoid strife and contention between opposition missions. But peace has not been obtained; and the congregations and catechists have called on us to return: they have written the same to the Committee, and openly declared their dissatisfaction. All things considered, it appears to me my duty to proceed to Pallamcotta immediately.

“My three brethren hesitate as to the propriety of their returning with me. They will, therefore, wait

here till they hear from me from Pallamcotta. Great has been the conflict in my mind. But the Lord has heard my prayer in relieving me from my doubts, and giving me a feeling of assurance that I ought to go."

Mr Rhenius, entertaining such sentiments and feelings, returned to Pallamcotta; and his colleagues remained at Arcot for a time, but at length joined him in originating and conducting the "German Evangelical Mission." The return of Mr Rhenius to Tinnevely was the signal for a renewal of the conflict. The Madras Corresponding Committee put forth a pamphlet, entreating his friends to persuade him to remove to Arcot, or any where else. A paper warfare now commenced, which continued for some time. Pamphlets and newspaper paragraphs appeared in abundance, and every attempt was made to prevail upon him to leave Tinnevely. But all was in vain. He and his colleagues remained, and dedicated themselves to the great work which they had undertaken.

The footing on which the German missionaries at Tinnevely were now placed, was one which required the exercise of much faith, and a simple dependence upon the Almighty. Nor was their confidence fruitless. Contributions poured in from all quarters; and although a sum amounting to between £2000 and £3000 was required for the support of the mission, their resources were always sufficiently ample. The mission soon assumed a very flourishing aspect. In the close of 1836, we find it stated that no fewer than seventy-six schools were in operation, containing two thousand five hundred and eighty-three scholars. His harassing toils and exertions, as might have been expected, were not long in affecting his bodily

constitution. The mental anxiety and physical exertion to which he was subjected, suddenly and prematurely brought his labours to a close. In May 1838 he laboured under a severe indisposition, which, however, excited no alarm in the minds of his family and friends; and it was not until three weeks before his death, that he was under the necessity of laying aside his labours, and betaking himself to quiet and rest. Just before his illness, he had finished "The Summary of Divinity in Tamul," a book intended particularly for the use of the catechists. Till within ten days of his death he sat with his family as usual, and only a few hours before it he was busy about his Master's work. The following brief sketch of his illness and death, as given by his son, may be interesting:—

"On the 12th May he commenced a letter to a friend in Europe, but did not live to conclude it. He now ceased from his regular occupation, and although he sat up every day, even till that of his death, he contented himself with occasionally giving some unimportant directions in the mission. His last act in the service of his Lord was signing some notes to the residents of the station, asking for subscriptions to the Madras Auxiliary Bible Society. This he did on the morning of the day of his death. During his illness, he frequently had the 14th chapter of John read to him, and portions of the epistles to Timothy and the Colossians. Four or five days before his death, he admitted into his room all the seminary boys, desired them to pray that if it were the will of God he might be restored to health, and reminded them of the words, 'Jesus Christ, the same yesterday, and to-day, and for ever.' There was during the three weeks preceding his death a constant dry heat

about his head and neck. The whole time of his illness he suffered no pain: he complained only of a drowsy feeling, and a kind of heaviness in the head. For some time the remedies employed appeared to be useful; but on Sunday, the 3d of June, the symptoms of determination of blood became worse. On that day and the following bleeding by leeches was resorted to as before, and all was done to induce moisture and coolness about the head and neck; but in vain. On the morning of the 5th he appeared, indeed, to feel better; but about half-past two in the afternoon the symptoms suddenly became very urgent. He was quite restless, and already it seemed as though his last moments were come. It was a mercy that during these trying hours, and for a week preceding his death, there was a medical friend in the house, a surgeon attached to the Travancore mission; and it was a consolation to us to think that all the means possible would be used. The medical aid of the station was also obtained; but all in vain. A little after five the apoplectic fit came on, and about half-past seven o'clock he ceased to breathe.

“The nature of the attack did not admit of his speaking much, during the last hours, to any around him. The evening before his departure he derived great comfort from the 23d Psalm, which he desired to be read to him; and, on the afternoon of the 5th, before he became insensible, when asked whether he felt the presence of God, he faintly said, ‘Yes,’ and already joy indescribable brightened his countenance. Several words and sentences escaped his lips while he was in the delirious state. He was heard to say the German for the words, ‘my beloved Lord,’ and to speak of ‘the remainder of

life.' Also, while in the state of restlessness, he sat upon the bed for a few minutes, when the fear was expressed to him that he was going to leave us, he replied, 'We must have patience—patience.' He expired amid the sobs and tears, not only of his family and friends, but of many natives, Christian and heathen, who collected at the doors as soon as they heard of his dangerous condition.

“ While in health, he is remembered several times to have expressed a wish that, when his end drew near, he might be taken away unexpectedly. It was but natural that a man of his accustomed health and activity should recoil at the thought of lingering pain or comparative idleness. And the event has been according to his desires. Suddenly was he deprived of sensibility, and it was solemn to witness the gradual sinking of his earthly frame. He quietly fell asleep in Jesus.”

Thus died one of the most devoted and successful of modern missionaries; and although attempts have been made, in various quarters, to speak disparagingly of this eminent servant of God, the hour is fast approaching when “ Wisdom shall be justified of all her children.”

REV. PLINY FISK.

FROM the earliest period at which the attention of the Christian world was directed to the subject of missions, it has been an object of ambition to occupy Palestine, as a fitting field on which to rear anew the standard of the Cross. From the melancholy hour when the inhabitants of that once sacred soil crucified the Lord of Glory, nailing him to the accursed tree, the land has been peculiarly suffering under the weight of that fearful sin ; and although the Redeemer, in his infinite compassion, issued forth to his apostles the merciful decree to go forth and preach the Gospel, beginning at Jerusalem, the Jews still continued to stumble on the same stumbling-stone, until at length it broke them to pieces. The cup of their iniquity became full to the brim, the Spirit of God ceased to strive with that rebellious and stiff-necked people, and they were scattered to all the ends of the earth, a proverb and a bye-word among all nations. Palestine thenceforward became the scene first of heathen idolatry, then of Mussalman superstition, and down to the present time it has been emphatically the country where Satan's seat is, the chief

province of his empire, the most impregnable of his strongholds. The very associations connected with its scenery have been converted into sources of the most unhallowed will-worship and idolatry. Nowhere have the finest feelings which God hath implanted in our bosoms been turned into instruments of greater rebellion against him. The ground on which the Saviour trode, the well on whose mouth he sat, the scene of his agony, his crucifixion, his burial,—all have been perverted into objects of superstitious reverence, in utter opposition to the very spirit which He himself inculcated; and yet, the very love which the Christian entertains for his Lord, leads him to wish that the scene of his journeyings while on earth, should once more become the scene of the sacred triumphs of his Gospel. Accordingly, the Christian Church, when awakened to a desire for the propagation of divine truth, has often had its attention directed to the Holy Land. It was not until the year 1818, that the American Church came to the resolution of establishing a mission in that interesting country. **PLINY FISK**, the subject of our present memoir, was one of the first missionaries selected to occupy that important station. His high qualifications pointed him out as admirably fitted for the arduous duties which were to devolve upon him. He had not undertaken the office rashly, or without due deliberation; but strong in faith and firm of purpose, he had devoted himself, soul and body, to the service of his God; and though called upon to stand forward in one of the high places of the field, he felt that the post of danger was a post of honour, and with unshrinking fortitude, therefore, he advanced to the very front of the battle; and having fallen in his Master's

service, he is now in possession of his everlasting reward. "To him that overcometh," says our now glorified Redeemer, "will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

Pliny Fisk was born at Shelburne, in Massachusetts, United States, North America, on the 24th June 1792. His parents, who were both of them marked by simple and unostentatious piety, trained up their children in the fear and love of Him who hath said, "They that seek me early shall find me." In early life Pliny exhibited a mild, and amiable, and cheerful disposition. To his parents he was affectionate, dutiful and kind, while to his companions he was remarkably friendly and obliging. He was diligent in acquiring knowledge; and the quality which peculiarly characterised his youthful years was unwearied application. Whatever employment engaged his attention, he permitted no difficulties to slacken his exertions, but continued perseveringly to labour until he had accomplished his object. And this was the feature of character which, more than any other, shone conspicuous in all the actions of his future life. Undeterred by the many discouragements which beset his path, he never shrunk from carrying out the plans which he had been led to form. Where other men would have hesitated, he was firm and decided. Where other men would have been overcome by the force of opposing obstacles, he rose above all difficulties, strong in the Lord and in the power of his might.

The instructions and example of his pious parents were not lost upon young Fisk. Even in childhood it was

evident that his tender heart was not insensible to the impressions of religion. It was not, however, till his sixteenth year that he began to realize the power of divine truth as bearing upon his own personal character and condition. At that period he was seized with deep convictions of sin, and intense anxiety to find a solution to that all-important question,—“What shall I do to be saved?” This season of inward struggle and searching of heart lasted for several weeks, during which he prayed often, read much, and frequently attended religious meetings. At length the Lord was pleased to speak the word, and his servant was healed. “And O,” says he, “how sweet the joys of believing in Jesus! what pleasure didst thou, my soul, realize, when the light of God’s countenance first shone upon thee! What can compare with the joy and peace of believing in Jesus? When compared with this, how mean are all the pleasures which honour, wealth, power and sensual gratification can afford!

‘ Could I command the spacious earth,
And the more boundless sea,
For one blest hour at Thy right hand,
I’d give them both away.’”

The mind of young Fisk being now brought to a firm and decided acceptance of the offer of mercy held forth in the Gospel, he made an open profession of faith, being received as a communicant in the church of his native town, under the pastoral care of the Rev. Dr Packard. He was from this period desirous to be useful in conveying the truth to others, and he very soon determined on devoting himself to the work of the ministry. From the commencement of his studies he took a lively interest

in the cause of missions. The subject was new to the American churches, and from the moment that Pliny Fisk had set his heart on being a missionary to the heathen, he kept this object in view with undeviating constancy. Having completed his preparatory studies, he offered himself, in 1811, for admission to Middlebury College, Vermont, and, after undergoing an examination, he was admitted.

His college career was passed amid much poverty and many difficulties, but the progress which he made in his studies was highly creditable to himself and gratifying to his teachers. Though in classical acquirements he was rather deficient, he made great proficiency in his mathematical pursuits. On completing his academical course, he was licensed to preach the Gospel in January 1815 by the Franklin Association of Congregational ministers. He was first called to labour in Wilmington, Vermont. Here he remained for eight months, discharging the duties of a faithful minister of the Lord Jesus. His pastoral visits to the families of his flock were peculiarly acceptable. Instead of wasting his time on such occasions in desultory and unprofitable talk, he directed the whole conversation into the channel of religion, leading his hearers to reflect seriously upon their eternal interests. He strove habitually to convince them that religion was a personal matter, in which every one was individually and deeply interested.

Though thus diligent and acceptable in his pastoral labours among the people of Wilmington, he resolved to carry forward his original purpose of devoting himself to missionary work among the heathen. He accordingly resumed his studies, entering the Theological Seminary

at Andover. Here the pursuits in which he was called to engage were peculiarly congenial to his feelings, and he combined, with a diligent and close attention to study, the maintenance of habits of active piety. During the whole of the three years which he spent at Andover, his soul burned to enter the missionary field. He was not without temptations of a worldly nature to induce him to give up his design of preaching the Gospel to the heathen. But all these he stedfastly resisted, declaring, that "if a man has devoted himself to the service of Christ among the heathen, and is accepted in this service, no church, no college, no body of men, ought to ask him to stay in this country." In this spirit he instituted a strict examination into his duty in connection with the wish which he had entertained since he was eighteen years of age; and after a solemn heart-searching inquiry, he wrote a communication to the American Board of Missions, offering himself to be employed under their direction in some part of the heathen world. This offer was accepted, the Palestine Mission was established, and Messrs Fisk and Parsons were appointed to that station.

Before setting out, it was judged expedient that Mr Fisk should make a tour through the southern section of the States, for the purpose of collecting funds for missionary objects, and interesting the people in the good cause. In this work he spent a full year, during which time he was instrumental in awakening, in many different places, a lively concern in the advancement of the Redeemer's kingdom. At the close of his itinerancy in the Southern States, an opportunity presented itself of sailing for Smyrna, on his way to the scene of his labours. In the prospect of his departure, he went to

Shelburne, for the purpose of paying a visit to his aged father, and his other friends. The scene was deeply affecting, but he was strengthened to bear up under the painful trial. The feelings which he experienced in prospect of leaving his native shores, are thus beautifully expressed in the concluding passage of a sermon which he preached in the South Church, Boston:—

“ Whether we shall be buried in a watery tomb ; whether disease shall bring us to an early grave ; whether the suspicion of Government or the bigotry of false religion shall shut the door against us ; or whether a great and effectual door shall be opened before us, and the word of the Lord have free course and be glorified, as it is with you ; whether we shall spend a long life in labours, and die having only sown the seed from which others may reap the harvest ; or whether we shall see the truth prevail, and die surrounded by converts from error, who may soothe the bed of death and weep over our tomb ;—these are points to be decided, not by human sagacity, but by Him whose Providence calls us, whom we would cheerfully obey, and in whom we would trust the future. The time has arrived when we are called, by the Providence of God, if its language is not altogether misunderstood, to leave the scenes of our childhood, and the country that is blessed, beyond any other country under heaven, with civil and religious privileges, not to find other privileges and friends like them in another land, but to meet the uncertainties and difficulties attendant on a Christian mission among Turks and Jews. If any circumstances can affect the mind in health, as it is affected by a near prospect of death, it is perhaps thus affected with the prospect of leaving for life all who have

ever been known, and all that has ever been seen. This prospect brings eternity near. It excites solicitude respecting that meeting which shall be an eternal meeting, or a prelude to eternal separation."

On Wednesday morning, November 3, 1819, Mr Fisk, and his colleague, Mr Parsons, bade a last farewell to the land of their birth. For some weeks he suffered much from sea-sickness, but as soon as he recovered, he devoted himself to study, in preparation for the great work in which he was about to be engaged. The ship touched at Malta in the course of the voyage, and the missionaries were treated with the utmost kindness by the Rev. Mr Jowett, from whom they received letters of introduction to influential gentlemen in Smyrna and Scio. These they found to be particularly useful on their arrival at Smyrna, where they resided for a few months, after which they passed to Scio, for the purpose of studying modern Greek, and making inquiries and researches into the state of the surrounding countries, and the facilities which existed for the dissemination of scriptural knowledge. After spending about five months in that island, Messrs Fisk and Parsons returned to Smyrna. They now set out on a circuit of 300 miles, for the purpose of visiting the places where once stood the seven churches of Asia, and everywhere distributing Bibles and tracts. The spirit in which this journey was conducted may appear from the following remarks, extracted from Mr Fisk's journal, in speaking of Ephesus :—

“ I found on the plains of Ephesus some Greek peasants, men and women, employed in pulling up tares and weeds from the wheat. It reminded me of Matt. xiii. 28.

I addressed them in Romaic, but found they understood very little of it, as they usually answered me in Turkish. I ascertained, however, that they all belonged to villages at a distance, and came there to labour. Not one of them could read, but they said there were priests and a schoolmaster in the village to which they belonged, who could read. I gave them some tracts, which they promised to give to their priests and schoolmaster. Tournefort says, that when he was at Ephesus there were thirty or forty Greek families there. Chandler found only ten or twelve individuals. Now no human being lives in Ephesus; and in Aiasaluck, which may be considered as Ephesus under another name, though not on precisely the same spot of ground, there are merely a few miserable Turkish huts. The candlestick is removed out of his place. 'How doth the city sit solitary that was full of people.'

"While wandering among the ruins, it was impossible not to think, with deep interest, of the events which have transpired on this spot. Here has been displayed, from time to time, all the skill of the architect, the musician, the tragedian, and the orator. Here some of the most splendid works of man have been seen in all their glory, and here the event has shown their transitory nature. How interesting would it be to stand among these walls, and have before the mind a full view of the history of Ephesus from its first foundation till now! We might observe the idolatrous and impure rites, and the cruel and bloody sports of Pagans, succeeded by the preaching, the prayers, the holy and peaceable lives of the first Christians—these Christians martyred, but their religion still triumphing,—pagan

rites and pagan sports abolished, and the simple worship of Christ instituted in their room. We might see the city conquered and reconquered, destroyed and rebuilt, till finally Christianity, arts, learning, and prosperity, all vanish before the pestiferous breath of 'the only people whose sole occupation has been to destroy.'"

After much deliberation and prayer it was resolved, that, with the view of still further advancing the interests of the mission, the two colleagues should separate for a time, Mr Fisk remaining at Smyrna, pursuing study, and making researches in the neighbourhood, and Mr Parsons travelling in Judea, visiting Jerusalem, and making inquiries as to the most eligible place for a permanent missionary establishment. It was, no doubt, a severe trial to part with his only Christian brother, but as duty seemed to call for such a trial, he received grace to endure as seeing Him who is invisible. Now that the whole burden of missionary labour in Smyrna devolved upon him alone, he redoubled his exertions, distributing tracts, visiting the schools, and in every way seeking to promote the cause of the Redeemer. In the seamen in the port of Smyrna he took a deep interest, visiting every vessel, for the purpose of religious conversation with the sailors.

The depression of mind to which he was occasionally subject on seeing so little fruit of his labours, is apparent from the following remarks, which occur in a letter to a friend in America:—" 'Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar.' Oh, my brother, it is dreadful to be shut out from the Divine favour. I know that God is ready to grant the light of his countenance to all his faithful servants; and I trust

that I sometimes enjoy it. I find indeed some moments of precious comfort. But they are short ; and I generally live at a miserable rate. I hope it is not so with you. I hope you go to your closet, and find the Redeemer there. I hope your soul is sometimes greatly enlarged with a spirit of intercession for others. When it is so, I know you do not forget us, and the mission in which we are engaged. I think there must be a great deal of earnest prayer for this country, before missions will be attended with general success. There are difficulties in the way, toward the removal of which we can at present do little or nothing but pray. When God exerts his power, the strong man will be disarmed.

“I love to be a missionary—love to labour in this country. Still I am seldom able to exercise that faith which is necessary, so that I can look over the mountains and through the clouds which surround us. I am often full of fear and trembling. I anticipate but little good to be accomplished at present. Perhaps it may be seen at some distant day, that these feeble and imperfect beginnings were important parts of that general system of means, by which the world is to be converted. This hope sometimes comforts and animates me.”

And again he adopts a similar strain in the following letter, written about the same period :—“The events of the past summer have made me think often of an early death. There is something which touches the mind in a most tender and affecting manner in the thought of leaving a mission, concerning which so much has been said and done, and in which so little has been effected. It must be hard to give up plans and hopes to which we have devoted ourselves, and on which we have medi-

tated, till they have engrossed our whole mind. There is something very solemn, too, in the thought of dying, of leaving this world for ever, and all who are in it, and all the privileges of probation ; of having the soul depart for a new, untried residence ; and of becoming at once acquainted with the full import of that awful word, *eternity*. In anticipating such an event, we need firm faith, and the consciousness of having committed our soul most sincerely and unreservedly into the hands of our Redeemer.

“ Sometimes I hope that, should I be called, I should be able to meet death as a Christian ought. At other times I tremble at the thought of dying. But I think we do not honour our Saviour as we ought, unless we receive his promises with such cordial confidence, that we can think of death at all times with composure, and triumph when it approaches. To feel, and speak, and act aright, in respect to death, while in health, when sick, and at the hour of dissolution, is a great part of the Christian’s duty, and one important method of exhibiting the excellence and value of true religion. Dear sister, may we be prepared, so that the approach of the last enemy may not alarm us, and so that we may honour God by our dying behaviour.

“ I perceive that I am filling up my sheet with reflections on a gloomy subject, and one which, to the gay and merry, would seem very unsuitable to a letter. But to you, I trust, it will seem neither unsuitable nor gloomy. With all its terrors, death to a Christian is but deliverance from prison, and admittance to his Father’s house. Let us then be diligent in our work, and wait with holy expectation for the moment which shall free us

from sin, and admit us to the immediate presence of our God.”

The health of Mr Parsons having suffered from his residence in Judea, Mr Fisk had the satisfaction, after a year's separation, of welcoming his brother back to Smyrna. It was recommended that Mr Parsons should proceed to a warmer climate. Mr Fisk accordingly set out along with him to Egypt. They left Smyrna on the 9th January 1822. After a stormy voyage of five days, they arrived at Alexandria. While here, beside watching by the bed of his beloved friend, he took a particular interest in the spiritual welfare of the Jews. He distributed among them Hebrew tracts and Bibles, and wrote to America urging that a missionary should be sent without delay to labour chiefly among the Jews. He had not been many weeks in Alexandria, when the event took place, which for some time he had dreaded, and the Lord was pleased to deprive him of his beloved colleague and companion. The stroke, for some time, depressed and discouraged him. “For the present, at least,” he says, “my expectations of earthly happiness seem to be destroyed.” The following account of this melancholy event he gave in a letter to a friend in America:—“His symptoms continued favourable till the day before yesterday; and our hopes were rather brightened. Yesterday he was weaker than I had ever seen him. My apprehensions respecting a fatal termination of his disorder, were greatly excited. He conversed on the subject with his usual serenity, referring the event continually to the will of God, as he has always been accustomed to do. Last evening we spent a most precious hour in reading the Scriptures, prayer,

and conversation. We read John xiv., and conversed some time about the 27th verse, 'Peace I leave,' &c. After conversing about an hour, I told him it was necessary that he should stop and take some rest. He replied, 'I feel as though I could converse two hours longer. You don't know how refreshing these seasons are to me.' He then fell asleep, and I sat down to write. I soon heard him saying in his sleep, 'The goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth.'—After sleeping a while, he awoke; and seemed about as usual at that hour. I proposed sitting by his side through the night, but he insisted on my going to bed; said he felt as though he should have a quiet night; and as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About 11 o'clock I bid him good night, and wished that God might put underneath him the arms of everlasting mercy. He replied, 'The angel of the Lord encampeth round about them that fear him.'

"These, my dear Sir, were the last words that I ever heard that beloved brother speak,—the last that I shall hear him, until I hear him speak in the language of immortality. Twice, while I slept, he awoke, and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half-past three, Antonio heard him speak or groan, and started up. He saw something was the matter, and called me. I was by the bedside in a moment. O what a heart-rending moment was that! He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side, and attempted to revive him, but in vain. I sent

in haste for the physician, but did not obtain him. Nor do I suppose it would have been of any use whatever, if he had come. It was evident that he was dying. I attempted to commend his departing spirit to that Redeemer on whom he had believed. I pressed his hand, kissed his quivering lips, and spoke to him, but he gave me no answer, not even a look or a motion. He took no notice of me or of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle,—it was the dissolution of the last ties that united soul and body,—it was the soul breaking off its last fetters. His features then became placid again: his breath stopped: his pulse ceased to beat: his soul took its immortal flight.”

After remaining a few weeks longer in Alexandria, Mr Fisk proceeded up the Nile to Cairo, having in contemplation a journey through the Desert to Judea or to Damietta and Jaffa. When he had reached Cairo, having heard of the arrival of Mr Temple at Malta, he directed his course for that island and arrived on the 13th April 1822. After remaining for some months on that island, he was joined by Mr King, an American missionary, with whom he sailed for Egypt. They were also accompanied by the Rev. Joseph Wolff, and they carried with them two thousand copies of the Bible or portions of it, and a large quantity of tracts. Here, at Alexandria and Cairo, they employed themselves in distributing the Scriptures and tracts, and in conversing with the Jews. The following account of a Jewish wedding, at which Mr Fisk was present, is deeply in-

teresting, and may afford a specimen of the marriage ceremonial among the modern Israelites in the East :—

“ The gentlemen assembled in a large apartment, in reality the court, but now used as a parlour. We were seated on a divan at one end of the court, where the ceremony was to be performed. Near us stood a large wax candle, and from the ceiling were suspended seven chandeliers. Some of the candles were burning, though it was not dark. All the Orientals have a great fondness for burning lamps and candles in their places of worship, and on all religious occasions. At the opposite end of the court was a kind of gallery, where the bride was making preparation for the ceremony, and in front of which hung stripes of different coloured paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride showed herself through the lattice or wooden net-work, which stood in front of the gallery. It reminded us of Solomon’s Song, ii. 9,— ‘ My beloved is like a roe, or a young hart ; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.’

“ About five o’clock the high priest (Rabbi Mercado) and five other Rabbies came in, and took their seats on the divan, and the service soon commenced. First, the clerk and people repeated, in Hebrew, the eighteen benedictions of the name of God. Then the high priest arose, and said, ‘ Blessed are they who dwell in thy house ; they shall praise thee for ever.’ The people responded, ‘ Blessed people whose God is the Lord.’ After this the evening prayer was said, in which the name of God occurs eighteen times. Each time this name was repeated, the Rabbies shook and trembled.

After this prayer the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the gallery of the ladies, where the bride was waiting, the bridegroom being all the time among the gentlemen below. Boys then began to beat on cymbals, and the bride was conducted down stairs, covered with a long white veil, preceded by three women with cymbals, and led by two others. Several women also followed her, one of whom occasionally uttered a shriek, which we at first supposed a shriek of distress, but were afterwards told it was an expression of joy. The whole court now rung with cries, shouts, and the noise of the cymbals. The bride being led to the divan, the bridegroom took his place by her side, and both continued standing, while Rabbi Mercado, accompanied by the people, repeated the 45th Psalm,—‘ My heart is inditing a good matter,’ &c. The Rabbi then took a cup of wine, and said, ‘ Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine.’ The people responded, ‘ Blessed be he, and blessed be his name.’ *Rabbi* : ‘ Blessed be thou, O Lord, who sanctifiest thy people by wedding and by marriage.’ *People* : ‘ Blessed be he, and blessed be his name.’

“ One of the Rabbies then took a ring and put it on the finger of the bridegroom, and then on the finger of the bride, and then gave it to the bridegroom, who placed it on the finger of his bride, saying, ‘ Verily, thou art espoused to me by this ring, according to the law of Moses and of Israel.’ A large shawl was then thrown over the new married couple, and the Rabbi, twice giving them wine to drink, said, ‘ Blessed art thou, O

Lord our God, King of the world, who hast created all things for thy glory. Blessed art thou, O Lord our God, King of the world, who hast created man in thy likeness, and hast prepared *for* him and *from* him a house for ever and ever.' At the end of each sentence, the people responded, 'Blessed be he, and blessed be his name.' *Rabbi*: 'Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy. Blessed art thou, O Lord, thou that makest joyful Zion's children. Thou makest joyful with joy a lovely pair, as thou didst make joyful thy creature according to thy image in the garden of Eden of old. Blessed art thou, O Lord, who rejoicest bridegroom and bride! Blessed art thou, O Lord our God, King of the world, who hast created rejoicing and joy, and also bridegroom and bride. The voice of love and affection, cordiality, peace and friendship, shall be speedily heard in the cities of Judah, and in the streets of Jerusalem; the voice of rejoicing, and the voice of joy; the voice of the bridegroom, and the voice of the bride; the voice of shouting, and of wedding-days, and of marriage, and of feasting-days, and the voice of the music of the youth. Blessed art thou, O Lord, who makest joyful the bridegroom with the bride, and makest them prosper.'

"After this the bridegroom took the cup of wine and tasted it, and then gave to his spouse. Both of them continued standing during the whole service. Then the *Rabbi* said, 'Praise the Lord, for his mercy endureth for ever. Joy shall increase in Israel, and sorrows shall flee away, and it shall be for a good sign.' As the Jews present offered their congratulations to the bridegroom, they said, 'A good sign.' The nuptial torch was then

extinguished, but immediately lighted again, and the bride was reconducted to her chamber by the women with the sound of cymbals.

“While the Rabbies were performing the service, some of the people attended to it with great devotion, but others were talking, laughing, and walking about the room. The Rabbies went through the service in the hurried, indistinct manner, which seems to pervade all religious services in the East.”

Mr Fisk remained in Egypt about three months, at the end of which he set out in company with Mr King and Mr Wolff, from Cairo to Jerusalem. In the course of his journey he passed through the same Desert which the ancient Israelites had traversed under the immediate protection of their covenant God, who was unto them a pillar of cloud by day, and a pillar of fire by night. After a laborious and perilous journey through the wilderness, Mr Fisk and his brethren arrived safely at the Holy City, where he hoped to be permanently settled as a missionary of the Cross. His feelings on entering Jerusalem he thus briefly notices:—“With feelings not easily described, about four o’clock we entered Jerusalem. The scenes and events of four thousand years rushed upon our minds; events in which heaven, and earth, and hell, have felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the ‘perfection of beauty,’ and the ‘glory of all lands.’ Here David sat and tuned his harp, and sang the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for

guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage."

Mr Fisk was naturally anxious to visit scenes hallowed by so many sacred associations, but still he did not fail to embrace every opportunity of rendering himself useful. A considerable portion of his time was spent in distributing the Scriptures and tracts, and in discussing religious subjects with Jews, Turks, Roman Catholics, and Greeks. Before finally establishing himself in Jerusalem, Mr Fisk thought of visiting some of the most interesting parts of Syria. He accordingly resolved to pass the hot season on Mount Lebanon, and to improve this period of retirement for the study of Arabic, a language the knowledge of which would be of essential service to him as a missionary in Palestine. During his stay in that cool and healthful region he made frequent excursions in company with Messrs King and Wolff, for the purpose of becoming acquainted with some of the most important places in the neighbourhood. Mr Fisk gives an interesting description of the far-famed cedars of Lebanon:—

"Taking a guide, we set out for the cedars; in about two hours we came in sight of them, and in another hour reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain in what may be considered as the arena of a vast amphitheatre opening to the west, with high mountains on the north, south,

and east. The cedars stand on five or six gentle elevations, and occupy a spot of ground about three-fourths of a mile in circumference. I walked around it in fifteen minutes. We measured a number of the trees. The largest is upwards of forty feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. But each of these was manifestly two trees or more, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about ninety feet. The largest are not so high, but some of the others, I think, are a little higher. They produce a conical fruit, in shape and size like that of the pine. I counted them, and made the whole number three hundred and eighty-nine. Mr King counted them, omitting the small saplings, and made the number three hundred and twenty-one. I know not why travellers and authors have so long and so generally given twenty-eight, twenty, fifteen, five, as the number of the cedars. It is true, that of those of superior size and antiquity, there are not a great number; but then there is a regular gradation in size, from the largest down to the merest sapling.

“ Before seeing the cedars, I had met with a European traveller who had just visited them. He gave a short account of them, and concluded with saying, ‘ It is as with miracles,—the wonder all vanishes when you reach the spot. What is there at which an infidel cannot

sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees; let him, with the feelings of such a man, climb the ragged rocks, and pass the open ravines of Lebanon, and suddenly descry among the hills, a grove of three hundred trees, such as the cedars actually are even at the present day, and he will confess *that* to be a fine comparison in Amos ii. 9,—‘Whose height was like the height of the cedars, and he was strong as the oaks.’ Let him, after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to the ‘goodly cedars.’ Psalm lxxx. 10.

“A traveller, who had just left the forests of America, might think this little grove of cedars not worthy of so much notice; but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of cedars in Lebanon. A variety of causes may have contributed to their diminution and almost total extinction. Yet, in comparison with all the other trees that I have seen on the mountain, the few that remain may still be called, ‘the glory of Lebanon.’”

In his return to Jerusalem, Mr Fisk was accompanied by the Rev. Mr Jowett, and on their route thither they

took occasion to visit Nazareth and Nain and Tiberias, and many of the other places which were the scenes of our Lord's personal and public ministry. On arriving at the end of his journey, Mr Fisk resided in Jerusalem five months, during which he was occupied with his missionary labours. The interest which he felt in the Holy City is apparent from the language in which he expresses himself in writing to a missionary brother:—“How my soul would rejoice, my dear brother, if instead of writing you, I could have you here this evening in my room. We would kneel together on mount Calvary, and adore that Saviour who *here* shed his blood to redeem us from sin. O what amazing events have taken place on this ground. But now the daughter of Zion sits solitary—the wrath of God burns hot against Jerusalem. It seems to me that if there is a city on earth that is peculiarly abandoned, and devoted to sin, it is this very city, where the blood of redemption flowed. True, there is no Juggernaut here, but there is idolatry almost as gross as that of India. Why does not the earth again quake, and the rocks again rend, and mount Calvary open to swallow up those who dare thus profane this sacred spot? We have wept and prayed, as we have cast our eyes over the desolations of Zion. I think I never felt so strongly in any situation before, the necessity of trusting directly and entirely in God. I hope and trust He will cause our work to prosper.

“I wish, dear brother, you could go with us once to mount Zion and to Gethsemane—take a few turns with me on the flat roof of the convent, and survey the places around us. But you are engaged in your work. And I must study Italian and Greek, and Arabic with its

thirteen conjugations, and twenty ways of forming the plural, and thirty-three ways of forming the infinitive; with its consonants, without vowels, and its unnumbered dialects. And then I must sell Bibles, give away tracts, translate tracts to be printed, preach the Gospel to a Greek to-day, a Roman Catholic to-morrow, an Armenian the third day, and a Jew the day after, and the next day give a Testament to some learned Turk who calls to see me. Then I must pack up my baggage, and mount a camel, or a dromedary, or a horse or a mule, or an ass, as the case may be, and make a journey to Hebron, or to Jordan, or to mount Lebanon.

“I am glad, that amidst all your cares, you find time to think of me, and that I have a quiet moment this evening to write to you. All is dark and silent around me. I am in my little room alone. The holy Sabbath is approaching. On Calvary it seems to have more than an ordinary sacredness. It was here that Christ made the first day of the week holy, by triumphing, on that eventful morning, over death and the grave. O that many on the morrow may rise to newness of life in Him.”

The following account of the modern Samaritans is at once curious and interesting:—“After taking some refreshment, went to visit the Samaritans, having first sent to the kohen or priest, to know if a visit would be agreeable. His name is Shalmar ben Tabiah. His first name he sometimes pronounces Salome. I believe it is the same as Solomon, which the Jews in Jerusalem now pronounce Shloma. He received us in a neat apartment, and we immediately entered into conversation. Ten or twelve other members of the sect soon came in. Our conversation was in Arabic. They represent the

number of their houses to be twenty or thirty,—about sixty pay the capitation tax. They say there are no other Samaritans in this country, but they are quite disposed to think they are numerous in other parts of the world. In Paris they suppose they were very numerous, until, in a time of war between the French and some other nation, the Samaritans were dispersed. They inquired whether there are any Samaritans in England, and seemed not at all gratified when we told them, no. On learning that I was from America, they inquired if there are Samaritans there. I told them no; but they confidently asserted the contrary, and that there are also many in India.

“ They maintain that they are the lineal descendants of Jacob; the kohen and his sons only, of the tribe of Levi; one family from the tribe of Benjamin; four or five from Manasseh, and the rest from Ephraim. We asked what they would do for a priest, if the kohen and his sons should die, and thus the tribe of Levi become extinct. They replied (*hazah ma bescer*), this does ‘not happen.’ They all speak Arabic, but their books and public prayers are in Samaritan. They call their language Hebrew, and that we call Hebrew they call Jewish; for they say their language is the true Hebrew in which the law was given. The difference consists in the use of a different alphabet and different pronunciation. They go three times a-year to mount Gerizim to worship, but do not offer sacrifices there now, as they did formerly, lest they should be molested by the Turks. But they offer their sacrifices in a more private way in the city. We understood them to say that they have no daily sacrifice. We visited their synagogue. It is a

small, dark, but neat room, with an altar, but without seats. We were obliged, before entering, to pull off, not only our over-shoes, but also our slippers, which are not prohibited even in mosques; and Mr Jowett was obliged to take off an outer garment which he wears, that is lined with fur. No person can approach the altar, except the kohen and his sons.

“ They expect a Messiah, who is to be a prophet and king, but a mere man, to live one hundred and twenty years as Moses did, and to reign at Naploos over all the world. Those who do not receive him, are to be destroyed with the sword. The promise concerning the woman’s seed, does not, they believe, refer to the Messiah; but that concerning a prophet like unto Moses, does refer to him, as does also that concerning Shiloh. Gen. xlix. 10. They admit the sense of this passage as given in our translation, and try to show that there is still a sceptre somewhere in the lands of Judah. The Messiah will come when Israel repents. They say the story of the separation between Israel and Judah, under Jeroboam and Rehoboam, is a lie of the Jews. The city of Luz or Bethel, they say, was on mount Gerizim. Gen. xxviii. 19. Jebus, they say, was also on this mount; and that Judges xix. 10, as it stands in our copies, is not true.

“ 20th, Renewed our visit to the Samaritans. We had yesterday requested to see their ancient copy of the law. The kohen objected, but after much persuading, and indirectly presenting the motive which generally prevails in this country, that is, the offer of money, he at last consented to show it to us this morning. In order to do it, he said he must first bathe, and then put on a

particular dress for the occasion. On our arrival at the synagogue, we waited a short time, and he appeared, entered the synagogue, approached the altar, kneeled, and put his face to the floor, then opened the little closet which contained the holy book, kneeled and put his face to the floor again, then brought out the brass case which contained the roll, and opened it so as to show us the manuscript, but we were not allowed to touch it. It is in the Samaritan character, and the kohen says it was written by Abishua, the grandson of Aaron, thirteen years after the death of Moses, and three thousand two hundred and sixty years ago. See 1 Chron. vi. 4. Another brass case stood near this, containing an exact copy of the original manuscript, said to have been made eight hundred years ago. On a shelf in the synagogue were a considerable number of copies of the Samaritan Pentateuch. We saw also the relic of the Polyglott Bible mentioned by Maundrell. The Bible of the Samaritans contains only the five books of Moses. They have Joshua and Judges, but in separate books. They say that since Joshua, there has been no prophet. He was the disciple of Moses, and inferior to him. David was king in Jerusalem, but not a prophet. We inquired whether the Samaritans held it lawful to read the books of Christians. They said there was no law against it, and we left with them one Testament in Arabic, and another in Hebrew."

For some time he was permitted to prosecute his benevolent schemes in Jerusalem undisturbed by the interference of the public authorities. At length, however, the distribution of Bibles attracted the notice of the jealous Mussalmans. The Turkish governor caused

the missionary to be apprehended and dragged before the judges. The devout servant of Christ was supported under the trial. He remembered the word, "It is enough for the disciple that he be as his Master, and the servant as his Lord." After a brief examination he was set at liberty, the governor professing that it was wholly an affair of the judge, and undertaken without his knowledge.

Having laboured for a considerable time in the capital of the country, Mr Fisk undertook a journey to some of the principal cities in the north of Syria. In this tour he was accompanied by his friend and brother Mr King. They visited Damascus, and then proceeded to Aleppo, where they took up their residence for a few weeks, Mr Fisk devoting himself to the study of Arabic. Thence they passed on to Beyroot, where they rested a short time and travelled to Jaffa, at which city they took up their abode for a season.

On returning to Jerusalem we found that the pasha's soldiers had been plundering the city, breaking open houses, taking men prisoners, binding them, beating them, and casting them into prison. The whole city was in confusion and in alarm, and in these circumstances it was judged advisable that the missionaries should leave Jerusalem and retire to Beyroot. There was some danger in encountering the journey at that time, but after due consultation and prayer they set out. The road was very perilous, being much infested with robbers, but by the Divine protection they reached the place of their destination in safety.

The first object which engaged Mr Fisk's attention on reaching Beyroot, was the establishment of a school in

that place for teaching Arabic grammatically. He had various plans in contemplation for the diffusion of a knowledge of the Gospel all around. But that God, whose ways are not as our ways, was pleased to cut short the labours and the life of his servant. The season was unhealthy, and fever was prevailing in the town when Mr Fisk arrived. He was soon afterwards attacked with symptoms of fever, at first in a very mild form, but gradually becoming more severe. The last scene, which was deeply affecting, is thus described by Messrs Bird and Goodell, American missionaries, who were then stationed at Beyroot.

“ At times he lay in a state of stupor, and seemed near death. In such a state he was, when the hour of our usual Thursday prayer-meeting arrived. We proposed to observe the season by his bed-side, supposing him to be too insensible to be either gratified or disturbed by it. On asking him, however, if we should once more pray with him, to our surprise he answered, ‘ Yes, but first I wish you to read me some portions of Mrs Graham’s “ Provision for passing over Jordan.” ’ We read, and he made suitable remarks. Where it is said, ‘ To be where thou art, to see thee as thou art, to be made like thee, the last sinful motion for ever past,’— he anticipated the conclusion, and said, with an expressive emphasis, ‘ That’s heaven.’ We then each of us prayed with him, and he subjoined his hearty ‘ Amen.’ We had asked, what we should pray for, as it concerned his case. ‘ Pray,’ said he, ‘ that, if it be the Lord’s will, I may yet get well, to pray with you, and labour with you a little longer ; if not, that I may die in possession of my reason, and not dishonour God by my dying be-

haviour.' He afterwards begged to hear the hymn which he had formerly sung at the grave of Mr Parsons.

“ ‘ Brother, thou art gone before us,
 And thy saintly soul is flown
 Where tears are wiped from every eye,
 And sorrow is unknown.’ ”

“ As the evening approached, and before the appearance of the fever fit, he was very calm and quiet. In the midst of the stillness that reigned within him and around him, he spoke out, saying, ‘ I know not what this is, but it seems to me like the silence that precedes a dissolution of nature.’ His fever began to creep upon him. We saw again the spasmodic affection of his muscles. ‘ What the Lord intends to do with me,’ said he, ‘ I cannot tell, but my impression is that this is my last night.’ We hoped not. ‘ Perhaps not,’ said he, ‘ but these are my impressions.’ ”

“ The devotions of the evening were attended in his room. He united in them with evident enjoyment. Afterwards he begged one of the sisters to go and try to get some rest, bade her good night, intimated it might be their final parting, commended her ‘ to Him that was able to keep her.’ Similar expressions of concern for us, and of gratitude to God, frequently fell from his lips; such as, ‘ The Lord bless you for all your kindness.’ ‘ I shall wear you all out.’ ‘ Were it not for these kind friends, I should already have been in my grave.’ ‘ How different is this from poor B. (an English traveller who lately died); how different from Martyn; how different from brother Parsons in Syria!’ ”

“ The fever fit proved much milder than the night preceding—scarcely any appearance of delirium. He

repeatedly said, 'The Lord is more merciful to me than I expected.' 'Perhaps there may be some hope of my recovery,—the Lord's name be praised.' He often checked himself for sighing, and speaking of his pains, saying, 'I know it is weak, and foolish, and wicked.' Once, after a draught of water, he said, 'Thanks be to God for so much mercy, and let his name be trusted in for that which is future.' On two or three occasions, he exclaimed, 'God is good, his mercy endureth for ever.'

"At midnight he asked the time, hoped it had been later, and at three A.M. (Friday 21) his fever gave way to a little quiet sleep. During the whole forenoon he remained so quiet that we hoped his disease might be breaking away. In the afternoon, however, it was discovered returning with all its alarming symptoms. He was asked if he had been able during the day to fix his thoughts on Christ. 'Not so much as I could wish—I am extremely weak.' But when you have been able to do so, has the Saviour appeared precious to you? 'O yes, O yes, O yes! One of the sisters,' continued he, 'has been reading to me some precious hymns respecting Christ and his glory;' then fixing his eye stedfastly towards heaven, he repeated the words, 'Christ and his glory.'"

The following day he appeared to rally, and as evening came on the symptoms became milder, but towards midnight he sunk rapidly, and at three o'clock on the Lord's day morning, 23d October 1825, he quietly and peacefully fell asleep in Jesus.

The loss of this excellent man and devoted missionary was deeply felt. He had gained upon the affections of the people among whom he sojourned as in a land of

strangers. "Some of the Arabs," says Mr Goodell, "were deeply affected, as they stood around his dying bed. They were amazed at his peace of mind, and could not conceive it possible how any one could be so willing to die. They wept. We explained to them the cause of his tranquillity and joy, related to them much of his religious views and experience, and told them of Christ and heaven. Indeed we sometimes felt that Christ and heaven were present. It seemed but one step 'to Him that sitteth upon the throne, and to the Lamb,' where God himself wipes away all tears.

" 'The chamber where the good man meets his fate,
Is privileged beyond the common walks
Of virtuous life,—quite on the verge of heaven.' "

REV. GEORGE WHITEFIELD, A.M.

THIS eminent and highly gifted man, whose labours in the cause of the Redeemer have scarcely ever been equalled since the days of the Apostles, was born in 1714, in the town of Gloucester, where his parents kept the Bell Inn. At the early age of two years he was left, by the death of his father, to the sole care of his widowed mother, of whose kindness and attention he was often accustomed in after-life to speak in terms of the warmest gratitude. The account, however, which he has left of his conduct in his early days is by no means flattering, and if the picture be not too highly coloured, the tender heart of his parent must have been often wounded by the waywardness and follies of his youth.

At the age of twelve, George was placed at a school called St Mary de Crypt, in Gloucester. Here he acquired a peculiar taste for theatrical acting and display, and here, too, he seems, by his own account, to have been very unhappy in the choice of his associates. The company into which young Whitefield was thrown soon destroyed all relish for education, and his mother's circumstances being now on the decline, he began to assist

her in the public-house, "till at length," to quote his own words, "I put on my blue apron and my snuffers, washed mops, cleaned rooms, and in one word, became professed and common *drawer* for nigh a year and a-half." While thus employed he was not altogether inattentive to the duties of religion. He frequently read the Word of God, and although his mind was very slightly impressed with the importance and reality of divine things, he still maintained to a considerable extent an outward profession of Christianity. After he had continued about a year in the servile employment to which he had voluntarily surrendered himself, his mother was obliged to leave the inn, devolving the business upon his brother, while it was agreed that George should still continue there as an assistant. Matters, however, did not proceed so comfortably as was anticipated, and having disagreed with his sister-in-law, he left Gloucester to pay a visit to his elder brother, then settled in Bristol.

It was during this temporary stay in Bristol that the mind of George Whitefield was seriously aroused to the necessity of seeking to be a Christian indeed. He began to feel a pleasure in reading religious works. 'Thomas A'Kempis' was his chief delight; "and I was always impatient," says he, "till the bell rang to call me to tread the courts of the Lord's house." But amid all this apparent fervour he was constantly visited with the impression that his present religious feelings would speedily evaporate. And indeed his fears in this respect were too speedily realized. On his return to Gloucester the warmth of his ardour soon abated. He felt little inclination for either the public exercises of the sanctuary, or the private devotions of the closet. But though his

spiritual affections were thus deadened, he had lost all relish for the bustle and turmoil of an inn. He therefore gave up all connection with his former employment, and took up his residence under his mother's roof, until an eligible situation of some kind or other could be obtained.

Tired at length of an idle life, George was exceedingly anxious to resume his studies, if there could be any hope of his finding admission to Oxford. A prospect of this kind providentially opened up, and he was put for a time under the care of his old master, that he might prepare for entering college. During his attendance at school he began to be more and more serious, and the change which now displayed itself in his whole deportment was peculiarly gratifying to his friends.

At the age of eighteen, it was judged proper that he should be sent to the university. By the recommendation and assistance of some kind friends, accordingly, he was entered at Pembroke College, Oxford. Here he found a spirit of irreligion and speculative scepticism prevailing to a great extent among his fellow-students, and with the exception of the Wesleys, and the few who adhered to their principles and habits, Mr Whitefield stood almost alone in his desire to maintain a Christian character and deportment. He was happily kept from walking in the steps of the ungodly around him, and to the conversation of Mr Charles Wesley he owed much. This good man, anxious to promote the spiritual welfare of such a promising youth as George Whitefield then was, put into his hands various books, chiefly of a practical nature; and in reference to one of these, Scougal's 'Life of God in the Soul of Man,' he says, "I never

knew what true religion was, till God sent me that excellent treatise by the hands of my never-to-be-forgotten friend."

During his residence at Oxford, Mr Whitefield was not contented with a careful assiduity in his college studies; he spent his leisure hours in visiting the poor at their own houses, and in conversing and praying with the prisoners in the town goal.

The state of his health compelled Mr Whitefield to quit Oxford and return for a time to Gloucester. Here he felt himself very uncomfortable. His friends viewed him with pity as a fanatic and a fool. He had no associates, as at Oxford, with whom he could converse on the things of eternity. All around him was spiritual desolation and death. The very thought of this, however, instead of discouraging him, only roused his ardent and energetic mind. He set himself with redoubled zeal to the study of the Bible and to prayer.

His friends now became anxious that he should be ordained to the ministry without delay; but so deep was his feeling of the responsibility which attaches to the sacred office, that for some time he declined. Being as yet only twenty-one years of age, he was afraid that, by rushing precipitately into the ministry, he might incur the reprehension of the apostle, "Not a novice, lest being puffed up with pride, he fall into the condemnation of the devil." At length his scruples were overcome, and he resolved to offer himself to Bishop Benson for ordination. Soon after his ordination, Mr Whitefield returned to Oxford to take out his bachelor's degree. He had not been long there, when he received and accepted an invitation to officiate for two months in the

chapel of the Tower of London. From that period his popularity began to increase. Flocks of people crowded to hear him, and multitudes who "went to scoff, remained to pray." The fickle breath of popular applause, however, was not what Mr Whitefield sought. Though admired and courted in London, he felt no desire to continue his labours there; his heart was set upon preaching the Gospel in a foreign land. Some time previous, the attention of the religious public in England had been awakened to send the Gospel to the British Colonies in America, and the Wesleys had located themselves in Georgia. The melancholy accounts sent home in reference to the moral condition of the people in these quarters deeply affected the heart of Mr Whitefield, and he was strongly inclined to emigrate thither. Before his resolution had been fully formed, however, his two months' engagement in London expired, and he retired to Oxford. There he chiefly devoted his time to the study of 'Henry's Commentary.' This employment he found to be exceedingly profitable; but it was speedily interrupted by an invitation to officiate for a short time at Dummer in Hampshire. The place was obscure, the people were poor and illiterate, and the young minister, with the utmost zeal and energy, so laboured among them, that both he and they were much benefited. While here he rigidly economized his time, dividing the day into three equal parts; eight hours for sleep and meals; eight for public prayers, catechising, and visiting; and eight for study and devotional retirement. During his residence in Dummer, a curacy in the metropolis, with a large salary, was offered to him; but being still bent on going abroad, he declined the offer. At length,

being invited and urged by the Wesleys to join them in Georgia, he gladly consented to engage in the benevolent and Christian enterprise. Several months, however, elapsed, before he had it in his power to leave England. He therefore undertook to officiate for a short time for one of his friends at Stonehouse. While in this retired situation he spent much of his time in prayer and meditation.

From Stonehouse he proceeded to Bristol, where the utmost excitement prevailed among all classes to hear him. He preached while there to overflowing audiences; and when he was about to leave the town, the house where he lodged was besieged by multitudes of people, beseeching him to remain in England. Mr Whitefield remained firm to his purpose, unmoved by the tears and entreaties of his friends and admirers. He next repaired to London, where his services were called into requisition to such an extent, that he was in the habit of preaching four times on the Sabbath, had often to walk ten or twelve miles in going from one church to another, and to preach five times in the week besides. Nor did he intermit his exertions until he embarked for America.

It was in December 1737 that Mr Whitefield embarked for Georgia, but the vessel did not set sail till towards the end of the following month. At first he was treated, both by the officers and crew, as an impostor, and although he instituted regular service on the Sabbath, they lent the utmost opposition to his exertions for their religious instruction. Undeterred by difficulties, however, he persevered in the discharge of his duty. Wherever there was sickness in the ship, he visited, counselled, and prayed. When he could not assemble

the crew to prayers on deck, he read prayers and expounded anywhere between decks. When the soldiers, a large company of whom were on board, could not or would not attend, he devoted himself to the religious instruction of their children. The weather being occasionally stormy, he endeavoured to minister to the comfort of those who were sea-sick, and so gained upon all classes in the ship, that he was permitted to prosecute his pious labours, both among the officers and men, without the slightest annoyance.

At length, on the 5th of May 1738, they came in sight of Savannah river. Though still weak, he preached a farewell sermon to his "red-coated and blue-jacketed parishioners," as he termed his military and naval congregation. On landing at the place of his destination, he was received with the utmost cordiality. The magistrates of Savannah agreed to build a tabernacle and house for him at Frederica. Soon after his arrival, however, he was laid aside again by another attack of fever, which terminated in ague. As soon as he had recovered strength sufficient to resume his duties, he directed his attention to the state of the children in the colony. He was anxious to raise an orphan-house for them, but as a considerable interval must necessarily elapse before funds could be raised, he opened schools in the meantime in Savannah and the neighbouring villages of Highgate and Hampstead.

On his return to London, he proceeded to fulfil the double object for which he had left Georgia—to obtain priest's orders, and to make arrangements for having an orphan-house built at Savannah. He was favourably received by the Archbishop of Canterbury and the

Bishop of London. After labouring for some time in the metropolis, he went to Oxford to be ordained a priest. Bishop Benson presided at his ordination. Shortly after he returned to London, and such was his popularity as a preacher, that no church was large enough to contain the multitudes that flocked to hear him. He now commenced preaching in the open air. This was quite a new thing, and incredible numbers assembled. On one occasion he mentions that, at Kennington Common, upwards of twenty thousand people were supposed to be present. For several months he continued to preach in the fields around London to immense auditories. During all this time, however, he was not forgetful of his little flock in Georgia. He was much disappointed and grieved that he was not allowed to collect for his proposed orphan-house, except in a few churches. He therefore made various collections for this darling object in the open air, and he had the gratification, on applying to the honourable trustees for Georgia, to obtain the grant of five hundred acres of land for himself and his successors for ever, for the use of the orphan-house. His desire to accomplish this benevolent undertaking acted as a powerful impulse to him in his field-preaching. Wherever he went he collected money for it. The proclamation of the Gospel having never before been attempted in this mode in England, both Churchmen and Dissenters were indignant at what they considered a practice derogatory to the dignity of the sacred office. Nothing, however, could quench the ardour of his zeal, and for several months he itinerated through various counties, and through the greater part of the Welsh principality, declaring the glad tidings of

great joy, and calling upon men everywhere to repent. The opposition to his efforts was sometimes of an alarming character, and once or twice he narrowly escaped with his life ; but none of these things moved him. He went forth striving to win souls to Christ, and regardless of the consequences, in so far as he himself was concerned.

While thus indefatigably labouring in England, Mr Whitefield did not permit his mind to be drawn away from his charge in a foreign land. Unallured by the incense of popular flattery which was heaped upon him, he set sail for his adopted country, resolving to visit New England on his way to Georgia. His labours in the churches of New England were attended with a rich outpouring of the Spirit's blessings. Many were converted, and the hands of God's people were strengthened. There was an evident shaking among the dry bones ; and as Mr Whitefield could not remain in New England, he pressed into the field as his successor, Gilbert Tennent, a man of a similar spirit with himself, and one whose preaching was blessed to the spiritual benefit of multitudes.

In the course of his tour towards Georgia from New England, Mr Whitefield had to endure considerable privations and dangers in riding through the woods. On reaching Charleston, in South Carolina, he was delighted to find that, since he had formerly visited that place, £600 had been contributed for the projected orphan-house. With a light heart, accordingly, he set sail in an open canoe with five negro rowers, and reached Savannah in safety. On the 24th of January 1740 he took possession of the land allotted to him, and called it Bethesda, or the House of Mercy. Next week he laid

out the ground-plan of the building and commenced the work. In the meantime he hired a large house, and took in twenty-four orphans, and in a very short time they increased to forty. He now set out on an itinerating tour through the States to collect funds. Wherever he went he preached both in the churches and in the open air. Money poured in upon him from all quarters, and the work which was begun in faith met with remarkable success. He returned to Savannah after a short absence, with collections for Bethesda to the amount of £500 in goods and money.

His family had now increased to a hundred and fifty persons, and he found it necessary to set out on his travels again, that he might make collections for their support. After itinerating for some time in South Carolina, where he met with considerable opposition, he proceeded to New England.

This tour through New England was one of the most useful in which Mr Whitefield had ever been engaged. Wherever he went he was received and welcomed with a cordiality and enthusiasm which encouraged his heart. His ministrations, whether in the churches or in the fields, were accompanied with evident tokens of the Divine presence and blessing. Sinners were awakened, backsliders were reclaimed, formalists were roused, and believers were refreshed and strengthened. Both ministers and people felt it to be a time of quickening and revival. The Churches were watered as with the dew of heaven, and multitudes of all classes in New England dated their first impressions of the value and importance of religion from this visit of Mr Whitefield.

Shortly after his return to Bethesda, he made arrange-

ments for paying another visit to his native land. Before setting sail, however, he received several very encouraging letters from Boston in reference to the evident blessing which had attended his New England excursion. And lest, perhaps, he should be puffed up by such tokens of the Divine approbation, false accusers were permitted to harass and annoy him. They laid to his charge things which he knew not. The enemies of the truth were of course his determined foes; and a complaint having been made to the magistrates of Charleston that he had maliciously libelled the clergy of the province, a warrant was issued for his apprehension. As soon as the proclamation appeared, Mr Whitefield went before the magistrate, and gave security for his appearance when summoned. He presented himself on the day appointed; and such was the effect of his bold and masterly defence, that he was triumphantly acquitted. Public opinion now rose against his persecutors; and he himself, overloaded with presents and sea-stores for his voyage, embarked for England; feeling, in all its force, the truth and emphatic meaning of the Divine declaration, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

On reaching his native shore, Mr Whitefield found matters in a very different state from that in which they were during his former visit to England. The tide of popular sentiment no longer ran in his favour. When in America, he had written and published two letters against England's two great favourites, 'The whole Duty of Man,' and Archbishop Tillotson, whom he declared to have known no more about religion than Mahomet did. The violent invectives which these letters

contained, had awakened a feeling of hostility to him in many minds. Mr John Wesley, too, who now began to avow Arminian sentiments, had violently attacked the doctrine of election,—a doctrine which it was well known Mr Whitefield held, and, when occasion offered, openly avowed. The consequence of all this, which had taken place in his absence, was, that the warm attachment of many of Mr Whitefield's former friends was cooled; and when he appeared on Kennington Common the Sabbath immediately after his arrival, his audience, instead of twenty thousand, as it had formerly been, consisted of not more than a hundred persons.

It is interesting to notice that the very circumstances which had lowered Mr Whitefield in the estimation of his English friends and admirers, were of such a nature as enhanced his reputation in Scotland. He was not unwilling, therefore, to accept of the invitation which was now pressed upon him by the Erskines, both Ralph and Ebenezer. His visit to the churches of North Britain was blessed as the source of much good. It happened at a period of great interest and excitement. The secession from the Church of Scotland had but recently taken place, and the Associate Presbytery, yet small in number, were naturally anxious to strengthen the hands and encourage the hearts of their adherents by the assistance of such a man as Whitefield. But his large and expansive soul could not be fettered by the narrow limits of party. It must not be supposed, however, that Mr Whitefield was prejudiced against the excellent men with whom the Secession originated. He maintained, on the contrary, a very close correspondence with both Messrs Ralph and Ebenezer Erskine, and, on

reaching Scotland, the first offer of his ministrations was made to Mr Ralph Erskine at Dunfermline. The meeting-house was crowded on the occasion, and minister and people were alike delighted with their gifted visitor. During a short visit which he paid about this time to Edinburgh, he preached twice or thrice every day in the churches, besides frequently proclaiming the Gospel to vast multitudes in the park connected with the Orphan Hospital. He obtained also £500 in money or goods for his orphans in Georgia.

A very pleasing circumstance occurred in Edinburgh, which deserves to be noticed, as illustrative of the fine effect which followed the sermons of Mr Whitefield. One day, after preaching in the Orphan Hospital Park, a large company came forward to salute him. Amongst the rest a quaker advanced, and taking him by the hand, said, "Friend George, I am as thou art. I am for bringing all to the life and power of the ever-living God; and, therefore, if thou wilt not quarrel with me about my *hat*, I will not quarrel with thee about thy *gown*."

After paying a short visit to Aberdeen, Mr Whitefield returned to London in February 1742. The prejudices which had formerly been entertained against him had now given way, and thousands flocked to hear him during the Easter holidays. Whit-Monday being a day of peculiar festivity and rejoicing, he resolved to preach the Gospel in the midst of the crowds who are accustomed to assemble at the fair in Moorfields on that day. On this occasion his labours were accompanied with an evident blessing from on high. "We retired," he says, "to the Tabernacle, with my pockets full of notes from

persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands, who joined with the holy angels in rejoicing that so many sinners were snatched, in such an unexpected, unlikely place and manner, out of the very jaws of the devil. This was the beginning of the Tabernacle Society. Three hundred and fifty awakened souls were received in one day, and I believe the number of notes exceeded a thousand. But I must have done, believing you want to retire, to join in mutual praise and thanksgiving to God and the Lamb."

Shortly before this remarkable exhibition in Moorfields, Mr Whitefield had entered into the marriage state with a widow lady; and such was his poverty, that he had to borrow furniture for his house. The first child which was the offspring of this marriage being a son, the fond parents looked forward with high anticipations to the future usefulness of the child, should Providence spare him. In the inscrutable dealings of God, however, he was snatched away when only four months old. This was a severe, a painful stroke; but both Mr Whitefield and his beloved partner were enabled, with calm resignation, to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

The attention of Mr Whitefield was happily diverted from this sore domestic bereavement by the public matters in which he was called to engage. For a long time he had borne much persecution from some ungodly persons, who took advantage of the large assemblies which crowded round him in his field-preachings, to raise a riot for the single purpose of disturbing and annoying him. This he endured patiently for some time; but at

length, thinking it his duty to prosecute them, he caused the ringleaders in one of these riots to be seized, and succeeded in bringing them to punishment. Besides the violent opposition thus made to his preaching by the avowed enemies of the truth, he was subjected to secret attacks in anonymous pamphlets, issued, he had reason to think, under the express sanction of some of the highest dignitaries of the Church of England. In one of these publications, more especially, the whole Methodist party were represented as dangerous to both Church and State. Mr Whitefield replied to these malicious slanders with the utmost dignity and calmness, conscious that the cause in which he was engaged was the cause of truth and righteousness. He now set out again for Scotland.

The period of this visit to Scotland was one of peculiar interest. An awakening had begun to manifest itself in several parishes, particularly in the West. In Cambuslang, more especially, a village about four miles from Glasgow, under the faithful and zealous ministry of Mr M'Culloch, there was an evident revival of religion, and it was while this holy excitement prevailed among the people, that the invitation was given to Mr Whitefield to assist at the dispensation of the Sacrament. This opportunity of labouring in his Master's cause he gladly embraced. On the day of his arrival at Cambuslang he preached no fewer than three times to an immense concourse of people, although he had preached the same morning at Glasgow. The last of these exercises he began at nine at night and continued till eleven. Mr M'Culloch preached after him till past one in the morning, and even then they could hardly persuade the people to depart. "All night in the fields," says Dr

Gillies, " might be heard the voice of praise and prayer." Mr Whitefield's own account of the sacramental occasion at Cambuslang is too interesting to be withheld from our readers.

" On Saturday," he says, " I preached to above twenty thousand people. In my prayer the power of God came down and was greatly felt. In my two sermons there was yet more power. On Sabbath, scarce ever was such a sight seen in Scotland. There were undoubtedly upwards of twenty thousand people. A brae, or hill, near the manse of Cambuslang, seemed formed by Providence for containing a large congregation. Two tents were set up, and the holy Sacrament was administered in the fields. The communion table was in the field. Many ministers attended to preach and assist, all enlivening and enlivened by one another.

" When I began to serve a table, the power of God was felt by numbers; but the people crowded so upon me, that I was obliged to desist, and go to preach at one of the tents, whilst the ministers served the rest of the tables. God was with them and with his people. On Monday morning I preached to near as many as before: but such a universal stir I never saw before! The motion flew as swift as lightning, from one end of the auditory to another. You might have seen thousands bathed in tears. Some at the same time were wringing their hands, others almost swooning, and others crying out, and mourning over a pierced Saviour."

Before the next Sacrament was dispensed, Mr Whitefield was taken suddenly ill. Some of his friends were alarmed. It pleased the Lord, however, to restore him to his wonted health. On the second sacramental occa-

sion the revival was, if possible, more striking than before. When at Cambuslang, he wrote his well-known 'Vindication of the Remarkable Work of God in New England.' A very interesting revival also took place about this time at Kilsyth, which Mr Whitefield visited. A very minute account of this awakening was afterwards published by Mr Robe, the faithful and honoured man under whose ministry it took place.

On his return to London from his refreshing labours in Scotland, Mr Whitefield found a spirit prevailing there, similar, in some respects, to that which he had witnessed north of the Tweed. The Wesleys and he now became more reconciled to one another, and pursued the glorious work in which they were engaged with the utmost harmony and zeal. After remaining a short time in the metropolis, Mr Whitefield set out on an itinerant tour through Wales. In his own account of the journey he says he travelled "four hundred miles in three weeks, spent three days in attending two associations, preached about forty times, visited about thirteen towns, and passed through seven counties." This tour ended, he spent a few weeks in London, preaching to immense multitudes in Moorfields, after which he set out for Gloucestershire, where the Methodists were at that time undergoing severe persecution. He did not confine his labours, however, to this disturbed county, where his presence had been so anxiously sought by his followers; he passed from place to place through various counties boldly proclaiming the Gospel of the grace of God.

In August 1744 he set sail again for America, though in a weak state of health, and after a tedious passage

of eleven weeks, arrived at York, where he was kindly welcomed by a physician, once a notorious deist, who had been converted under his ministry. While living in the house of this hospitable friend he was seized with a violent illness, the result of which was an extreme prostration of strength. Before he had completely recovered he preached in one of the churches of York, and immediately after crossed the ferry to Portsmouth. As might have been anticipated, he caught cold. A relapse of his former disease took place, and he was brought to the gates of death. Three physicians attended him during the night.

In three weeks after he was able to go to Boston, though still very weak. Thence he proceeded southwards. His reception at Philadelphia was very flattering. The managers of the place of worship which had been erected for him on his former visit offered him £800 a-year, with liberty to travel six months a-year whenever he chose, if he would become their pastor. This pleased him, though he declined the offer at once. As he proceeded onward on his journey, his heart was frequently cheered by meeting with instances of his former usefulness, and on reaching Virginia he was most agreeably surprised to find that many individuals had been much benefited by a volume of his sermons which had been taken down in short-hand and published at Glasgow. A copy of the book had fallen into the hands of Samuel Morris at Hanover. The result was, that in 1747, four chapels in and around Hanover had sprung from this single volume of Mr Whitefield's Sermons.

Amid all his wanderings, it must not be imagined that Mr Whitefield had forgotten his orphan-house in

Georgia. He made collections for it wherever he went ; and during a visit which he paid to it, he added a Latin school to the establishment. By the liberality of his friends in South Carolina he was enabled to purchase a permanent endowment for his favourite Bethesda, in the form of a plantation of “ six hundred and forty acres of ground, ready cleared, fenced, and fit for corn, rice, and every thing necessary for provisions.”

Mr Whitefield continued to itinerate in different parts of America, although the state of his health was far from satisfactory. Even he himself was somewhat apprehensive that his end could not be far distant ; and accordingly we find him thus writing to a friend from North Carolina :—

“ I am here,” he says, “ hunting in the woods, these unchristianized wilds, for sinners. It is pleasant work, though my body is weak and crazy. But after a short fermentation in the grave, it will be fashioned like unto Christ’s glorious body. The thought of this rejoices my soul, and makes me long to leap my seventy years ! I sometimes think all will go to heaven before me. Pray for me as a dying man ; but oh, pray that I may not go off as a snuff. I would fain die blazing—not with human glory, but with the love of Jesus.”

In the autumn of 1747 he sailed for Georgia ; but his health still continuing precarious, he went in the course of the following year to Bermudas for a change of climate. Here he experienced great kindness, and preached generally twice a-day, traversing the island from one end to the other. After remaining a month in Bermudas, he set sail for England, and arrived safe in twenty-eight days at Deal, and the next evening he reached London.

It was gratifying to Mr Whitefield, that, after an absence of four years, he was welcomed back to his native land with the utmost enthusiasm. At St Bartholomew's, on the first Sabbath, he had a thousand communicants, besides multitudes flocking to hear. At this time he became acquainted with the Countess of Huntingdon. She had engaged Howel Harris to bring him to Chelsea "as soon as he came ashore." He went and preached twice in her drawing-room, and she resolved to countenance and encourage him. His introduction to this distinguished person was the means of bringing him under the notice of Lord Chesterfield, Lord Bolingbroke, and others of the nobility. But, though admired and applauded by the great, his mind was not seduced from its true Christian simplicity. He preached the Gospel with all his wonted fearlessness and fidelity.

Mr Whitefield had not been long in England before he resolved to pay another visit to Scotland. On his arrival at Edinburgh, he was listened to by crowds of people belonging to all classes of society. In Glasgow, also, he was gladly welcomed. There were not wanting individuals, however, among the ministers of the Established Church, who sought to malign his character; and a motion was made at a meeting of the Synod of Glasgow and Ayr, having for its object to prohibit ministers from employing Mr Whitefield. The motion was lost by a considerable majority; and in the course of the debate, Dr Erskine vindicated the character of Mr Whitefield from the unwarrantable aspersions which had been cast upon it. Notwithstanding all these attacks, his old friends in Scotland stood by him, and encouraged him

in his endeavours to advance the cause of his Divine Master.

On his return to London, Mr Whitefield resumed his lectures at Lady Huntingdon's to the nobility. Thirty, forty, and sometimes sixty persons of rank attended on these occasions, and some were converted to God at this time. Among his hearers in this interesting party was the infidel Bolingbroke. Mr Whitefield felt a deep interest in him, and at one time had much hope of him. "Who knows," he says, "what God may do?" But we have no evidence that any saving change was effected. The great day alone will reveal it.

Instead of limiting his labours to the select party in Lady Huntingdon's drawing-room, he set out on occasional preaching tours through different parts of England; and, in the course of one of these excursions, he found his way again into Scotland. This visit he highly appreciated as an occasion of much usefulness. "I shall have reason," he says, "to all eternity to bless God for it. I have reason to think that many are under convictions, and am assured of hundreds having received great benefit and consolation. Not a dog moved his tongue all the while I was there, and many enemies were glad to be at peace with me. Oh that I may spring afresh!" He seems to have always felt a peculiar pleasure in treading on Scottish ground. The warm sympathy which he met with from such men as Drs Erskine and Gillies, and Mr M'Laurin, gratified him much; and the security with which he was permitted to preach the Gospel contrasted strongly with the dangers which surrounded him when itinerating in Ireland, or even in some of the counties of England.

In 1751, Mr Whitefield made a tour through several places in Ireland, after which he again returned to Scotland. Referring to this visit, he says, "I now preach twice daily to many thousands. Many of the best rank attend. O, Edinburgh! Edinburgh! surely thou wilt never be forgotten by me! The longer I stay, the more eagerly both rich and poor attend on the word preached. Perhaps for near twenty-eight days together, in Glasgow and Edinburgh, I preached to near ten thousand saints every day." In the autumn he left Scotland to revisit Georgia. When in Edinburgh he had been seized with vomitings of blood; and though he was somewhat benefited by his journey to London, he embarked in the *Antelope* in a very weak state. The voyage was short, and he reached Georgia much improved in health. The orphan-house he found in a flourishing condition, and he received a tract of land for a college. But amid all these gratifying circumstances, intelligence reached him of the death of Dr Doddridge at Lisbon. Quickened in spirit by the melancholy tidings, he set out on a preaching tour through South Carolina. Afraid to risk the heat of the summer in America, he returned to England in the spring. Shortly after his arrival in London, he started on an itineracy through Wales, preaching in the course of a fortnight twenty times, besides travelling three hundred miles on horseback. He then revisited Scotland, and was received both at Edinburgh and Glasgow with as much enthusiasm as ever. Leaving the North, he went over several of his old stations in Yorkshire, Lancashire, and Cheshire, in a state of mind so heavenly and absorbed, that he scarcely knew at times, he says, "whether he had been in heaven or on earth."

It was now winter, and he returned to London. Here he was called to interpose, to prevent a rupture between Charles and John Wesley. They had differed about some point or other, but a letter of Mr Whitefield's healed, or rather prevented, the breach. A new tabernacle was opened for him in the metropolis; and after preaching a short time in it with his usual success, he set out again in the spring of 1753 for Yorkshire, where his labours the year before had been so remarkably blessed. Here he found in various places, particularly at York and Leeds, that a spirit of revival had been awakened, which warmed and refreshed his heart. It was with difficulty, therefore, that he could leave the scene; but a previous engagement to visit Scotland compelled him to direct his course northwards. At Edinburgh he preached twice a-day to vast multitudes; and at Glasgow, such was the effect produced by a sermon which he preached against theatrical amusements, that the *owner* of the temporary building then used as a theatre, unroofed it, that it might be rendered useless for all such purposes.

On leaving Scotland, Mr Whitefield returned to York and Leeds; and in his own account of this tour throughout various counties, particularly in the North of England, he tells us, that in the space of three months he travelled "about twelve hundred miles, and preached a hundred and eighty sermons, to many, very many thousands of souls." Having rested a few days in London, he started again on a tour through Northamptonshire, Staffordshire, Cheshire, and several other counties. He was suddenly recalled, however, to the metropolis, by the unexpected intelligence that John Wesley was in a dying state.

From this severe and dangerous illness Wesley happily recovered, and was spared nearly forty years longer. Amid the suspense which Mr Whitefield felt on account of his dear friend's illness, his heart was refreshed by a visit from two of his esteemed American fellow-labourers, Messrs Tennent and Davies, who had come to England to collect money for the College of New Jersey. Their unexpected arrival awakened all his old associations; and having collected twenty-two orphans, he prepared to set sail for Georgia. He reached Georgia in safety with his orphans, and found his establishment there in a flourishing state, consisting of one hundred and six members, "black and white." Having arranged his household in Bethesda, he set out on a tour through Carolina, from which he passed to New York and Philadelphia. On his way to the latter place he was seized with *cholera morbus* so severely, that it almost proved fatal. It pleased the Lord to raise him up again, though for some time he was able to preach only once a-day. When he recovered his strength, he visited New England, and returned through Virginia southwards.

On reaching Charleston, his health began to fail again. The vomitings, to which he had formerly been subject, returned, and his spirits sunk with his strength. He therefore set sail for England, hoping that the voyage would restore him to his wonted health and vigour; and in this he was not altogether disappointed. He was sufficiently strong, on his arrival in his native land, to resume his itinerating tours through various counties of England. During two months he preached twice or thrice a-day to still greater numbers than before. The consequence of this violent exertion was an attack of

inflammation, and sore throat. Silence was prescribed, and he promised obedience. For a few days he kept his promise most rigidly. During this period of restraint, the tidings reached England of the disastrous earthquake at Lisbon. Having formerly seen the place, he felt a peculiar interest in the awful event. Though himself in a very critical state, he forgot his own sufferings, and exclaimed, "Blessed be God, I am ready! I know that my Redeemer liveth. O that all in Portugal had known this! Then, an earthquake would only be a rumbling chariot, to carry the soul to God. Poor Lisbon! how soon are thy riches and superstitious pageantry swallowed up!"

In the winter of 1755, Mr Whitefield was applied to by some friends who resided near the theatre, to preach regularly at a chapel they had licensed in Long Acre. He engaged to preach twice a-week, and to read prayers. Crowds attended, and hundreds went away who could not get in. The enemies of the truth were enraged, and rioters were hired to annoy and insult him. He appealed for protection to the Bishop of the diocese, but in vain. His Lordship excused himself by a reference to the Church canons. In the meantime, the outrages went on. Mr Whitefield's life was threatened; and he found it necessary, though most reluctantly, to commence a prosecution against the rioters. Perceiving that the strong arm of law was to be lifted up against them, the secret promoters of the disturbances ceased to exert themselves, and the evil came to an end.

The annoyances at Long Acre led to the erection of Tottenham Court Chapel, which was opened in November 1756. Matters being now established on a better

footing in London, Mr Whitefield set out on another preaching excursion through different places in England, and also in Scotland. On his return to London he preached no fewer than *fifteen* times a-week, and was daily occupied besides in conversing with inquirers. Some of the nobility now took seats in Tottenham Court Chapel, and became stated hearers.

During the sitting of the General Assembly 1757, Mr Whitefield visited Edinburgh ; and Dr Gillies says, that “perhaps a hundred ministers at a time attended his sermons.” Thirty of the ministers honoured him with a public entertainment ; and Lord Cathcart, his Majesty’s Commissioner, invited him to his own table. From Edinburgh Mr Whitefield went to Glasgow, and preached in the High Churchyard with great success. Thence he passed to Ireland, where he laboured for a short time amid much persecution and reproach. On his return to London, his health was found to be considerably impaired. He was not allowed, therefore, to preach more than once a-day, and thrice on Sabbath. This restriction was painful to his active and energetic mind ; but he submitted to the will of Providence, and employed his leisure time in planting an alms-house for twelve “godly widows ;” and he succeeded in erecting a building for this purpose in connection with his new chapel.

In the spring of 1758 he went into the west of England, and visited Wales ; but his health was so feeble, that a friend kindly purchased for him a close chaise, advancing the money until he could conveniently repay it. During all this tour he was unable to sit up in company ; yet he often preached to ten or fifteen thou-

sand people. In the summer he went North again, amid much weakness. At Edinburgh he preached twice a-day to immense auditories. On one occasion, he collected £200 for the Orphan Hospital. He proceeded to Glasgow, and laboured harder than ever. The state of his health on the one hand, and the enthusiastic attachment which many good men in Scotland had formed for him on the other, rendered the parting from them at this time peculiarly painful. He called the day of his farewell to Scotland the "*execution-day*;" and it was not until he found himself among his ardent fellow-Christians in Yorkshire that he regained his wonted composure of mind.

The following year Mr Whitefield had the satisfaction of clearing off all his debts for the orphan-house. "Bethesda's God," he said, "lives for ever, and is faithful and all-sufficient." He wished much to pay another visit to America, but as this was for several reasons inconvenient, he returned to Scotland. So improved was his appearance, that his friends flattered themselves that his health was now fully established. During this visit to Edinburgh, he collected £215 for the Orphan Hospital, and the Governors of that benevolent institution had his likeness taken, and hung up in the hall, as a memorial of one of their warmest friends and benefactors. At this time he had an opportunity of showing his disinterestedness. A Miss Hunter, a young lady of considerable fortune, made him a full offer of her estate, both in money and lands, amounting to about £7000. This munificent offer he declined. It was pressed upon him, not for his own use, but for his orphan-house in America. Still he absolutely refused it.

On his return to London, Mr Whitefield spent a considerable part of the winter in editing a new edition of Samuel Clark's Bible, which, next to Henry, was his favourite commentary. The following spring he enlarged his new chapel, and celebrated the event by collecting upwards of £400 for the Prussian Protestants, who had recently suffered from the Russians at Costein and Niewmark. While engaged in these labours of love, a comedy was produced at Drury Lane, in which Mr Whitefield was held up to ridicule, for the purpose of destroying his influence. The same experiment was afterwards tried in Edinburgh, but it failed. On the second night of the performance, only ten women were present. These attacks of the theatre did not annoy Mr Whitefield in the least. "Satan is angry," said he. "All hail such contempt!"

In autumn he set out on a tour through Yorkshire. In the course of it he caught a severe cold, which did not quit him during the whole winter. Still he exerted himself, so that he became daily worse, and, in April 1761, he was again brought almost to the gates of death. He was very anxious to return to Scotland, not with the hope of thereby recovering his health, but thinking it "a desirable place to go to *heaven* from." He was quite unfit for the journey, however; he therefore tried the effect of bathing at Plymouth, and then of a residence at Bristol. He rallied a little, and immediately returned to London. His first sermon caused a relapse. He now became exceedingly nervous. In the autumn he went into Yorkshire by gentle stages, and gradually gathering strength, he ventured into Scotland. On reaching Edinburgh he became much worse, and was

debarred from preaching for a month. At length he was permitted to preach once on new-year's day. Encouraged by this, he would have gladly resumed his former labours, but by the advice of his physicians he returned to London. Though very weak, he soon found himself immersed again in cares and labour, and he was obliged to spend a month in Holland, from which he returned greatly recruited. Finding that travelling was indispensable for his health, he devolved the management of his London chapels on trustees, and started again for Scotland. On his way he wrote, in the intervals of preaching, a spirited reply to Bishop Warburton's attack on Methodism. At Edinburgh his disease returned, and he was laid aside for six weeks. At the end of that time he made preparations for another visit to America. In June 1763, accordingly, he set sail for Virginia. After a voyage of twelve weeks, he landed improved, no doubt, in general health, but suffering much from difficulty of breathing. He was anxious to go into Georgia, but his physicians prevented him until he should become a little stronger. He itinerated, therefore, throughout New England, and the winter of the following year he was permitted to spend at Bethesda.

In the spring of 1765 Mr Whitefield again set out on an excursion, for the purpose of preaching the Gospel in those places which were the most urgent for his visits. On reaching Philadelphia, however, he felt himself so weakened, that he resolved to embark for England without delay. He accordingly did so, and reached his native shore in twenty-eight days. Shortly after his arrival he opened the Countess of Huntingdon's chapel at Bath, and for some months he laboured as earnestly

as his strength would allow in his own chapels in London. He then paid occasional visits to Bath and Bristol for the benefit of the waters. Still, however, he was quite unable to take his usual preaching excursions. His heart was refreshed at this time by the conversation and friendship of Mr Fletcher of Madely, and the well-known Rowland Hill.

The spring of 1767 was employed by Mr Whitefield in visiting Cambridge and Norwich, and though he was checked for a little by an attack of illness, he soon rallied, and ventured into Wales, where he preached to "thousands on thousands" in the open air. In summer he returned to London, and almost immediately set out on a tour to Yorkshire, which was of essential benefit to his health, notwithstanding the fatigue which he underwent in travelling and preaching. His attention, on returning to London, was chiefly directed to the procuring of a charter for his proposed college in Georgia. In this, however, he was unsuccessful, and he resolved in the meantime, according to Dr Gillies, "to add a public academy to the orphan-house, and wait for a more favourable opportunity for making a fresh application for a charter on a broad bottom." This opportunity never occurred during his life. Having failed to obtain a charter for a college abroad, he opened an unendowed one at home—Trevacca, in Wales. This college was endowed during the lifetime of the Countess of Huntingdon, and the place of this institution has since been supplied by Cheshunt College. About this time Mr Whitefield was visited with a severe afflictive dispensation in the loss of his wife; and from this period may be dated the gradual decline of his health and spirits.

He still preached, but the exertion on such occasions was often followed by vomiting of blood.

Mr Whitefield now thought of paying another visit to America. Little did he or his friends imagine that they should see his face no more. Still, in his weak state of health, the parting scene, when he preached his farewell sermons at the Tabernacle and Tottenham Court, was deeply affecting, and he left his attached people with great regret. The voyage was long and dangerous, but he so far recovered his health as to preach on the very day he landed at Charleston. The establishment at Bethesda he found in a very prosperous state; but after spending a short time there, he set out on a preaching tour through the States.

Commencing with Savannah, where he preached the Gospel for some time, he next repaired to Philadelphia, where all the churches and chapels were freely opened for him, and all ranks and denominations flocked to hear him. He preached twice every Sabbath, and three or four times a-week. The next scene of his labours was New York, from which he sailed along the Hudson to Albany. On his return to New York in about a month, he went to Boston, where he laboured zealously and with great satisfaction. He next visited Newbury, but was obliged to return to Boston, in consequence of an attack of cholera in the night. He rallied, and set off for New Hampshire. At Portsmouth, in that district, he preached daily from the 23d to the 29th of September, when he started for Boston, but before he came to Newbury Port, where he had engaged to preach next morning, he was prevailed upon to preach at Exeter. Here the service, which was two hours in length, was

in the open air. He complained of fatigue, but in the afternoon he set off for Newbury Port, where he arrived that evening, and retired to rest, fully intending to preach next day, being Sabbath. During the night he complained much of difficulty of breathing, and his rest was very disturbed; and at length, about six o'clock in the morning, he was carried off in a severe asthmatic paroxysm.

Thus died one of the most honoured ministers of Christ with whom Britain has ever been blessed, a man of unwearied zeal, of matchless eloquence and apostolic fervour. His was the enviable pre-eminence of "turning many to righteousness," and we may rest assured, therefore, that in heaven "he shall shine as the stars for ever and ever." In few, but most appropriate words, Cowper has delineated his most prominent qualities:—

"He loved the world that hated him; the tear
That dropped upon his Bible was sincere;
Assailed by scandal, and the tongue of strife,
His only answer was—a blameless life;
And he that forged, and he that threw, the dart,
Had each a brother's interest in his heart.
Paul's love of Christ, and steadiness unbribed,
Were copied close in him, and well transcribed.
He followed Paul—his zeal a kindred flame,
His apostolic charity the same;
Like him, crossed cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease;
Like him he laboured, and like him, content
To bear it, suffered shame where'er he went."

THE REV. J. MARSHMAN, D.D.

THE Rev. Dr Marshman was born of humble but pious parents, in the village of Westbury Leigh, in Wiltshire, on the 20th of April 1768. His father, who had spent the early part of his life at sea, and had latterly engaged in the weaving trade, was remarkable for vigour of mind and resolute integrity of purpose. Though unable to afford his son more than the ordinary education of the village, which was of course sufficiently limited, he endeavoured to instil into his mind those principles of ardent and devoted piety, by which he himself had been long characterised. From a very early period the young man displayed an ardent thirst for knowledge; eagerly availing himself of every opportunity which occurred to peruse books of any kind which fell in his way. So insatiable was his love of reading, that, according to his own calculation, he had read, between the ages of ten and eighteen, more than five hundred volumes. The effects of such laudable industry in his youth was apparent in his after years, for the ample and varied stores of information which he possessed on almost every subject, gave a richness to his conversation, which attracted and

favourably impressed all who came in contact with him. It was impossible to spend half an hour in his company without forming a very high opinion of his intelligence and intellectual resources. He had read much, and his reading, though desultory—for he had no person to direct him in his literary pursuits—was not unaccompanied with careful reflection. It was to biography, however, and more particularly to history, that the studies of his youth were chiefly directed. And while his reading was extensive, his memory was singularly retentive. The minute and often dry details of historical facts and incidents, nay, even the names of long lists of successive kings, whether in ancient or in modern history, were remembered by him with the most astonishing accuracy.

At the age of fifteen his father apprenticed him to a bookseller in London. This was just the position in which he felt that he would have ample scope for the indulgence of his favourite propensity. Every leisure moment, accordingly, was spent in reading. Often when charged to carry books to a purchaser, was he found loitering by the way, busily engaged in perusing the books for his own advantage. His master was not long in expressing his growing dissatisfaction with his young apprentice, declaring plainly that he never would succeed as a bookseller. Nor was young Marshman pleased with the situation in which he was placed. He felt it to be an irksome, disagreeable, unintellectual employment. On one occasion, having been sent to the Duke of Grafton with three volumes of Clarendon's History, and several other books, he was overcome with fatigue, and walking into Westminster Hall, he laid down his load,

and began to weep. This, however, was only a momentary burst of feeling; he thought of the place in which he stood, and the spirit-stirring associations connected with it, and speedily his courage revived. From that time he resolved to go forward, storing his mind with useful knowledge, and seeking to discharge the duties of his station until it should please the Almighty to call him to another. For a short time he persevered, but so deeply impressed had his master become with the unfitness of the young man for the employment of a bookseller, that, by his advice, John left the shop, and returned to the paternal roof. Thus relieved from the painful restraint to which for some time he had been subjected, young Marshman indulged anew his irrepressible thirst for reading. He turned his attention to the study of divinity, and he made himself master, as far as his opportunities permitted, of the writings of the most celebrated divines of every denomination. While thus engaged at his leisure hours in the acquisition of theological knowledge, he was earning his bread by assiduously working at the loom. In this way he continued for several years to combine diligence in business with ardour in study, indicating a strength of mind and an energy of purpose which formed perhaps the most remarkable traits of his character.

Mr Marshman, at the age of twenty-three, married the grand-daughter of the Rev. Mr Clarke, the Baptist minister at Frome. This change in his domestic circumstances led him to desire a change in his employment. At length another situation presented itself. The situation of teacher in a school in Bristol became vacant, and, by the advice of his friends, he made appli-

cation for it. He was examined, accordingly, by the committee of management, and so highly were they satisfied, that he was unanimously accepted. The salary was small, being only £40 a-year, but, with the leave of the directors, besides teaching in the public school, he opened a seminary on his own account. This last speculation was eminently successful. The number of his pupils rapidly increased, and his fame as a teacher spread widely. Among his pupils was numbered the late excellent resident at Bagdad, Mr Rich, whose work on Babylon is deservedly held in high estimation. Mr Marshman, however, took advantage of his position at Bristol to prosecute his studies in theology. He entered the Baptist Academy, then under the able superintendence of Dr Ryland, at whose suggestion he thought of preparing for the ministry. During the six years which he spent in Bristol he employed himself in acquiring a thorough knowledge of the Greek and Hebrew languages, to which he subsequently added the Arabic and Syriac.

The extensive store of learning which Mr Marshman had thus amassed was destined to be of immense advantage to him in his future career. In the course of Providence a field of usefulness opened up before him, to the due cultivation of which all his previous course of study was admirably subservient. His preceptor, Dr Ryland, as one of the founders of the Baptist Missionary Society, took a deep interest in the cause of missions, and having a high admiration of the remarkable gifts and qualifications of his pupil, proposed to him to engage in missionary work. The subject was not new to Mr Marshman. He had often revolved the matter in his thoughts,

and he had formed an ardent wish to assist Dr Carey, who had for six years previous been labouring in India. He offered his services to the Society, and was accepted. Having been ordained to the honourable office of a missionary, he set sail for India, in an American vessel, along with Mr Grant, one of his own pupils, Mr Ward, and Mr Brandon. On entering the Ganges they were advised, instead of joining Dr Carey, to take up their abode for a time at Serampore. Thither, accordingly, they went, and landed on the 13th October 1799.

At this period there unhappily existed, in the British dominions in India, a most unwarranted jealousy of missionaries, and to such an extent did this feeling exist, not in one, but in every part under British sway, that it was deemed expedient that Dr Carey, along with Messrs Marshman and Ward, should reside at Serampore, which was a Danish settlement about fourteen miles above Calcutta, on the opposite side of the Hoogly, a branch of the Ganges. Here these distinguished servants of the Lord Jesus commenced their operations with an ardour and a holy zeal worthy of the enterprise in which they were engaged. The Society by which they had been sent out was yet in its infancy, and its resources were far from adequate to the demands made upon it. It was fully expected, therefore, that the missionaries should make every possible effort to support themselves and their families. This object they were soon able to accomplish. Dr Carey became a Professor in the College of Fort-William. Dr and Mrs Marshman opened a boarding-school, and Mr Ward established a printing-office. In this way these noble-minded men rendered themselves entirely independent of all support from the

Society at home. They wrought as it were with their own hands, that they might be burdensome to no man. Anxious to advance to the uttermost the sacred cause to which they had dedicated themselves, they resolved to live together as one family, and to throw their united incomes into one common stock ; and, conducting their household expenses in the most economical manner, to save as much as possible for the peculiar objects of the mission. By this arrangement, under the blessing of that God whose they were, and whom they served, they were enabled to devote a large sum of money to the extension of the Redeemer's kingdom. The opposition which they were called to encounter was great and often formidable, not only from the hostility of individuals, but of the British Government ; and yet, such was the prudence and energy which they manifested, that they succeeded at length in securing the countenance and respect of those by whom they had been most violently opposed. Of them it might be said as of their Lord, "When reviled, they reviled not again ; when they suffered, they threatened not ; but committed themselves to Him that judgeth righteously." Few men were ever more calumniated than the truly self-denied missionaries of Serampore. They stood in the front of the battle of India Missions, and though compelled to occupy an outpost for many years, so meekly and yet so firmly and perseveringly did they maintain their ground, amid all discouragement, that even their bitterest enemies were compelled to award them the praise of pure benevolence, of disinterested integrity. It is painful to think that such is the injustice of ungodly men, that the very virtues of Christians are too often misrepresented, and evil spoken

of. But the hour is fast coming when “Wisdom shall be justified of all her children.” In reference to the charges of worldliness and grasping cupidity which have so frequently and so falsely been brought against Dr Marshman and his colleagues, it may be well to cite the testimony of one who had ample opportunities of becoming acquainted with the real facts of the case,—the devoted, the apostolic Duff. In his valuable work, entitled, ‘India and India Missions,’ he thus remarks on this subject,—“And what shall he (the author) say as to the senior fraternity at Serampore now no more? Often since his return to Britain has he been pained to hear these devoted men accused of worldly extravagance, oriental pomp, princely grandeur, and sundry other foibles, errors, and inconsistencies! Knowing, from ocular evidence, that these and such like charges were, to say the least, most grossly exaggerated, he has ever felt it a special privilege to have had it in his power to vindicate the name and memory of these venerated labourers. What!—men who, for *thirty* or *forty* years, braved the noxious influences of a tropical clime,—taught and preached the Gospel to thousands, and tens of thousands,—gave versions of the Bible in whole or in part, and more or less perfect, into the majority of the Indian dialects!—men who, besides supporting their own family establishments, actually expended, for the promotion of Christianity in India, from *their own earnings*, more than £60,000!—Talk of flaws and imperfections in the multitudinous sayings and doings of such men!—would it not be miraculous, if none such could be detected? Owing to man’s fallibility, errors in judgment may lead to the projection of inadequate measures;

owing to man's frailty, there may often be feebleness in the execution of good ones. But in all Christendom, let any three men be pointed out, who have done more than Ward, Marshman, and Carey, to earn new trophies for the Redeemer in the hitherto unconquered realms of Paganism,—and then, but not till then, would the author consent to remain silent when the first stone was thrown at the noble, the immortal triumvirate of Serampore !”

It is impossible to enumerate within the narrow limits of a brief memoir all the diversified plans to which the Serampore missionaries resorted in carrying out the important objects of the mission. Before the arrival of Dr Marshman, his colleague, Dr Carey, had been employed in translating the Scriptures into Bengali ; and besides this, the brethren set themselves to translate the Scriptures into various languages spoken in India, as, for example, the Hindu, the Orissa, the Mahratta, and the Sanskrit. In addition to the dialects of India, Dr Marshman entered upon the study of the Chinese language in 1806, and by dint of persevering and laborious application, he succeeded in mastering that difficult and complicated tongue. Besides publishing a Chinese Grammar, he translated the Scriptures into that language, and in 1815 the New Testament was printed off, and in 1822 the whole Bible was completed at press. The care and attention with which the translations executed by the Serampore brethren were effected, may be perceived from the following remarks penned by Dr Carey in 1805 :—“ We never print any translation until every word has been revised and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode

of construction, to pass, without examining it and seeing through it. I read every proof-sheet twice or thrice myself, and correct every letter with my own hand. The Hindustani and Sanskrit I translate with my own hand immediately from the Greek, and the Hebrew Bible is before me while I translate from the Bengali. Whatever helps I use, I commit my judgment to none of them. Some mistakes may have escaped observation ; indeed, I never yet thought any thing perfect that I have done. I have no scruple, however, in saying that I believe every translation we have printed to be a good one." In the printing of these translations, nothing could exceed the caution which the brethren exercised. Each version occupied from seven to twelve years in its formation, and its passage through the press. Dr Marshman and his companions persevered in the work of translation from day to day, in the firm conviction that eventually their labour would not be in vain. In circulating the Sacred Volume, whether in whole or in parts, the missionaries met with the utmost encouragement. Everywhere tracts and portions of the Scriptures were sought with the greatest avidity. The establishment of native schools was another department of usefulness to which Dr Marshman and the brethren directed much of their attention. It was not for several years that this part of missionary work was commenced, but the beneficial result of the schools, when instituted, soon became apparent. The children not only acquired much useful knowledge, but many of them became intimately acquainted with the truth as it is in Jesus. One single instance may be given as narrated by Dr Marshman himself:—

“ This boy wrote a beautiful hand, could read any author in the English language, was far advanced in the higher rules of arithmetic, and, from the strength of his memory, there was scarcely a chapter in the New Testament, and in great part of the Old, of which he had not some knowledge. He could read, write, and speak fluently the Hindu, Bengali, and Persian languages; but in the latter he excelled; and so fond was he of improvement, with the view, it was to be hoped, of devoting his talents to the service of Christ, that he prevailed upon his father to relinquish his services as a writer, and to use his interest to have him received upon the foundation of Serampore College. His father consulting me, I wrote to the Committee, who, on hearing of the youth's pious wishes and his abilities, kindly came to the resolution to admit him as though he had been a missionary brother's child. I lost no time in communicating this welcome news to the youth, who appeared quite overcome with feelings of joy and gratitude. But the All-wise Disposer of events, whose ways are unsearchable and past finding out, had ordered things otherwise; a disordered spleen and liver, issuing in a consuming dysentery, that baffled all the powers of medicine, soon confined him to his bed, where he suffered much during fourteen months, at the close of which he was removed to those happy regions, where ‘ sickness and sorrow, pain and death, are felt and feared no more.’

“ At the request of himself and his parents, I held a meeting for prayer twice a-week at their quarters in the military lines, nearly two miles from my residence, where a small number of pious friends united with us at those periods, which proved truly refreshing to the

youth's mind. Before worship commenced, he regularly caused his little couch to be removed to the hall in which the meeting was held ; and, however restless at other times, he then seemed to forget his sorrows, and showed the most patient attention to the exhortations then delivered. I generally spent half an hour in private with him after worship, and often heard him utter bitter complaints respecting the obduracy and deceitfulness of his own heart, and the sins of his past life, especially those evils into which he had been drawn by profligate boys. He also complained that now his memory, once so powerful, seemed to fail him as it regarded many encouraging scriptures that were formerly engraven thereon ; and although he had sufficient penetration to see that this defect arose from physical causes, yet he felt pungent grief that he had not made better use of the inestimable gift when in his possession. However, he endeavoured to supply this want, by getting his father, and often some of his school-fellows, to read the Scriptures to him. His patience, under such a long and painful conflict, was truly astonishing. He ascribed it to the tender mercy of God, that the rod was thus laid on him by the Father of mercies, where the sword might have been justly applied ; and although his pains often deprived him of his recollection, he deemed them unworthy of notice when he recollected the torments endured by the blessed Redeemer in dying to save a guilty world.

“ On the night of his departure, a meeting for prayer was held at his father's, and by his own request he was carried out in his couch, and joined in singing the praises of God, until he became too weak to proceed.

But although in the cold embraces of death, he seemed to drink in the sweet consolations of the Gospel with avidity. When about to take leave of the family, I asked the dying child how he felt, to which he replied, ‘Very comfortable.’ I then, for the last time, inquired if his views of Christ’s boundless love and all-sufficient grace were so clear as to support him under this his last conflict. Upon this he clasped his hands together upon his breast, looked towards heaven, and with strong emphasis replied, ‘Yes; the Lord Jesus Christ promises that he will cast out none that come to the Father through him.’ He departed about an hour after I left him without a groan or a struggle. He was laid in the same grave with his brother, and his funeral afforded a solemn season for an exhortation to the youths who attended, that they would prepare to meet death, since they could not tell at what hour the Son of man might come to call them to account for the deeds done in the body.”

During a long period, as we have seen, the whole weight of the Government influence, both in England and India, was opposed to the missionary enterprise. The period at length came, however, when, in consequence of the proposal in 1813 to renew the charter of the East India Company, the question as to the toleration of missionaries in the British dominions in India was to undergo a thorough discussion. Truth was triumphant, and mainly, as Lord Hastings remarked in a conversation with the Serampore missionaries, owing to the prudence, the zeal, and wisdom, which these devoted men had manifested. They had studiously avoided interfering in the remotest degree with political questions,

and had sedulously, and with singleness of heart, prosecuted the high and holy objects of their mission. Their conduct was therefore frequently pointed to as an evidence that missionaries might labour for the conversion of the heathen, without relaxing the ties which bound the people to their rulers. Nay, as was well argued by one of the ablest writers on the subject, the very circumstance that they were brought to the possession of the same faith would knit the natives of India more closely than ever to their British fellow-subjects. The passage in which the Rev. Robert Hall urged upon the Government the duty and even policy of authorising the labours of missionaries in India is one of singular power and beauty. "On that improvement of character," he pleads, "which the cordial reception of revealed truth cannot fail to operate, it will be easy to graft some of the best habits and institutions of European nations, advancing gradually through an interminable series of social order and happiness. Under the fostering hand of religion, reason will develop her resources, and philosophy mature her fruits. Nor will the advantages accruing to the British interests, from a change so salutary, be less certain, or less important. The possession of the same faith will occasion such an approximation of the habits and sentiments of the natives to our own, as will render the union firm, by rendering it cordial. While a total opposition in their views on the most important points subsists betwixt the sovereign and the subjects,—while objects adored by the one are held in contempt and abhorrence by the other,—they may be artificially connected, but it is impossible they should be united; it is rather a juxtaposition of inanimate parts, than a union

of minds. In such a situation the social tie wants that cementing principle which is requisite to give it strength and stability ; it is a strained and unnatural position, in which things are held contrary to their native bent ; in which authority is upheld merely by force, without deriving support from that sympathy of congenial sentiment which forms its truest basis. Hence the precarious tenure by which European states have successively held dominion in India, where all has been submitted to the arbitration of the sword ; where the moment force has been withdrawn or relaxed, authority has ceased, and each, in its turn, has gained a transient ascendancy, none a firm and tranquil possession. In order to obviate the mischiefs arising from such a state of things, it is extremely desirable, providing it be practicable, to impart to our subjects in the East some principle which shall draw them into closer contact with the ruling power ; and what principle equally operative and efficient with the possession of a common religion ? Though the universal diffusion of Christianity over India will probably be a work of time, its influence in strengthening the social compact, by augmenting the attachment of the natives, will be uniformly progressive ; and while external tranquillity is secured, by the superiority of our policy and our arms, we shall every year be making our way into their hearts ; we shall be establishing an interior dominion, and may confidently reckon on the unshaken fidelity of every Christian convert. This is not mere conjecture ; for in all the trying vicissitudes experienced by the British interests in India, the Hindoo Christians have invariably approved themselves our firmest friends and abettors."

The object for which Mr Hall and many other pious men so earnestly pleaded was accomplished, at least as to its practical results. Into the act which passed the British Parliament in 1813, for the renewal of the charter of the East India Company, four clauses were introduced, giving the sanction of the Legislature to missionary efforts in India.

The obstacles being now removed which had so long prevented effectual steps being taken for the Christianization of India, the attention of the friends of true religion began to be directed to the best means for accomplishing an object so desirable. Native schools for Hindoo boys were opened in 1816, and the Serampore missionaries, as a body, began by subscribing three thousand rupees, or £300. Elementary schools, however, it was soon felt, could do little towards furnishing the natives with the knowledge requisite for so great a work as propagating Christianity in a country like India. An institution of a higher kind appeared to be absolutely necessary to the accomplishment of the grand design, that of rearing native preachers to go forth and communicate the Gospel to their idolatrous fellow-countrymen. Hence originated the Serampore College, a prospectus of which was submitted by the missionaries, in 1818, to the Marquis of Hastings, and to the Indian public in general. The plan was approved by his Lordship, as well as by the warmest friends of Christianity of various denominations. Thus encouraged, the missionaries procured suitable ground, and in 1820 commenced the buildings with the proceeds of their own labours, hoping that with God's blessing they might be enabled to complete the whole by degrees. In the beginning of the

following year, his Danish Majesty, to whom a prospectus of the college had been submitted, sent a letter to the governor of Serampore, approving of the institution, and directing the governor to present to the Serampore missionaries, in trust for it, a house and garden contiguous to their dwellings, to be applied to the support of the college. This donation, though comparatively trifling in amount, was nevertheless regarded by the missionaries as a token of Divine goodness, encouraging them to proceed in their arduous undertaking. In a few months the cheering intelligence reached them that upwards of £2000 had been subscribed in England towards the support of the college, and as much in America. In Scotland no less than £1300 were raised for the same object, five hundred of which was given by James Douglas, Esq. of Cavers, to be applied to the purchase of philosophical apparatus. The Serampore brethren had taken on themselves the pecuniary responsibility of erecting the buildings; and accordingly, the money which had been contributed was vested in trustees for the annual support of the college.

Towards the close of 1825, it was proposed that Dr Marshman should revisit his native land, for the purpose of laying before the friends of religion in Britain the actual state and prospects of the college, in its bearing upon the propagation of the Gospel in India. He had been absent twenty-seven years from England, and he was naturally not unwilling to comply with the request of his colleagues. In the course of this visit to the land of his birth he travelled through the United Kingdom, and by his public addresses, as well as his private conversation, he gave a great impulse to the

cause of Missions. He visited Denmark with the view of procuring from the king of that country a charter of incorporation for the college at Serampore. He was received with the utmost kindness, and his majesty having expressed the warm interest which he felt in an institution calculated to prove of inestimable advantage to the natives of India, readily granted a charter of incorporation, giving the college power to hold lands, to sue and be sued at law, and to confer degrees in the various branches of learning which might be cultivated there.

Dr Marshman availed himself of the opportunity which his visit to England afforded, to lay before the committee of the Baptist Missionary Society an earnest application from himself and his colleagues, for pecuniary aid, to enable them to support the missionary stations which they had succeeded in establishing. After full discussion it was agreed, on the proposal of Dr Marshman, that one-tenth of the general receipts of the Society should be remitted to Serampore,—it being stipulated, at the same time, on the part of the committee, that regular information should be given of the mode in which the money so voted was expended. In less than three months, Dr Marshman, in consequence of letters which he had received from Dr Carey and Mr J. Marshman, informed the committee that the expenses of the Serampore stations had materially increased, and proposed that a sixth part of the Society's income should be dedicated to their support. This proposal gave rise to a very keen and angry discussion in the committee; and the Rev. Robert Hall, who took a deep interest in the proceedings of the Baptist Society, addressed a letter

to the committee, in which he animadverted in strong language on the attempt, as he imagined it, to concuss the Society into the adoption of a measure the most unreasonable and absurd. The following short paragraph from his letter embodies the chief burden of his charge:—

“Dr Marshman, it seems, as the representative of the brethren at Serampore, has instituted a demand of one-sixth of all the money collected or subscribed towards the Society, to be paid annually in aid of the missionary operations going on there. It must strike every one as strange, that this demand should almost immediately follow a preceding one which was acceded to, which he then professed to consider as perfectly satisfactory, and as putting a final termination to all dispute or discussion on the subject of pecuniary claims—that, notwithstanding this, he should now bring forward a fresh requisition of one-sixth of the same amount, accompanied, as I am informed, by an intimation, that it is possible this may not be his ultimatum. This proceeding has all the appearance of a tentative process, designed to ascertain how far our anxiety to avoid a breach will prompt us to submit to his encroachments. What security have we against future requisitions if we yield to the present? What reason to suppose our ready compliance in this instance will not encourage him to embrace an early opportunity of making further demands? It has all the appearance of the commencement of a series of unfounded pretensions and endless exactions.”

Had Mr Hall been aware of the true state of matters, he would never have penned such an unqualified invective against a class of men characterised by the most noble generosity and disinterestedness. The applica-

tion in question was made by Dr Marshman at a time when the Serampore brethren, having expended so much money on the buildings of the college, felt themselves in circumstances of peculiar difficulty, and were afraid that they might be compelled to abandon some of the stations they had begun to occupy with high prospect of success. The consequence, however, of so large a demand being made upon their funds, was, that a complete misunderstanding took place between the Society and Dr Marshman, which ended in the Serampore missionaries being declared completely independent, and invested with the sole charge and responsibility of the college, and the mission stations connected with it.

In these altered circumstances did Dr Marshman return to India, and join Dr Carey and his associates in superintending the mission. The brethren were firmly united to one another, and with one heart they carried forward the great work in which they were engaged. Whatever differences might subsist between them and the Society at home, no differences subsisted among themselves. In every department of missionary operation, in preaching the glorious Gospel of the Son of God, in translating the Scriptures into the various languages and dialects of India, in establishing and superintending stations and schools, and in discharging the laborious duties of the College, they employed themselves with an ardour and enthusiasm which no difficulties could either damp or discourage. They suffered much, no doubt, from the reproach and unjust aspersions of the slanderer, but feeling that theirs was a work which God himself had owned with many marked tokens of his approval, they felt it to be a very small thing to be judged of

man's judgment, but humbly, yet confidently, committed themselves to Him that judgeth righteously. It has been the lot of God's faithful servants in every age to have their motives misrepresented and their characters calumniated, but in this there is no ground for discouragement or alarm. "If they called the Master of the house Beelzebub," the very prince of devils, "how much more will they call those of his household?" "The disciple cannot expect to be better treated than his Master, nor the servant than his Lord," but it is enough surely for the disciple that he be as his Master, and the servant as his Lord. Such was the experience of the Serampore missionaries, and accordingly they continued stedfast and immoveable in the work of the Lord, knowing that their labour in the Lord would not be in vain. In the world they had tribulation, but their trials were far more than counterbalanced by the thought that in Christ they had peace.

While thus busily engaged in the service of their Master, and in the patient endurance of that obloquy which was cast upon them by an ungodly world, the little band of faithful brethren were called to suffer a very painful bereavement, in the loss of one to whom they had been accustomed to look for counsel amid all their difficulties,—the venerable Carey. Summoned from his labours in a good old age, death was no doubt to him an unspeakable gain; but the loss was deeply felt by all the brethren, and more especially by Dr Marshman, who had been associated with him for thirty-five years. During the whole of that long period they had laboured together with such perseverance and success, that, by the Divine blessing on their exertions and

those of their colleagues, they had printed and circulated the New Testament, previously to the death of Dr Carey, in no fewer than twenty-four different dialects. Besides this wonderful achievement, they had carried forward all the other departments of the missionary work, with a harmony of feeling and unity of purpose, which were throughout unbroken and uninterrupted. They had one common purse, and from their united fund they had expended several thousand pounds every year in the promotion of the Redeemer's cause, and the advancement of his kingdom. They have been represented as rapacious of money, as possessed of large pecuniary resources; and it has been alleged, that though they had performed deeds which deserve a place in the records of religious history, the merit of their performances was spoiled by a grasping selfishness and an exorbitant arrogance. This charge, unfounded though it be, is sometimes even yet made against Marshman and Carey, men who, for more than twenty years, ne'ther received nor asked the slightest assistance from the Society with which they were connected, and who not only gave their valuable services in every department of the mission gratuitously, but actually contributed from their own resources the greater part of the funds by which the whole establishment at Serampore was maintained. To accuse such men of avarice and selfishness, betrays, we fear, a heart which can ill appreciate the high Christian generosity and disinterestedness by which these men of God were actuated.

Dr Marshman bore the loss which he sustained in the death of his venerable colleague with more firmness than was expected, but still it was obvious to his friends and

family that the painful event had made a deep impression upon his mind. A perceptible sadness and thoughtful melancholy settled down upon his countenance. He appeared very frequently silent and abstracted, as if his mind were engaged in musing upon some object of engrossing contemplation.

“ When Heaven would kindly set us free,
And earth’s enchantment end ;
It takes the most effectual way,
And robs us of a friend.”

It was plain to all around him that Dr Marshman’s attachment to earth was every day diminishing. He felt more and more that he was a pilgrim and a stranger, and as one of the strongest ties which bound him to earth had been broken, he longed to flee away and be at rest

“ In that bright world above,
Where parting is unknown ;
A long eternity of love,
Formed for the good alone.”

But though his heart and his hopes were obviously in heaven, Dr Marshman continued to engage with undiminished interest in the affairs of the mission. His mind still displayed its wonted activity, until a severe domestic calamity, which befell him in the October of that year on which he died, produced so severe a shock on his feelings, that his constitution, already shattered by advancing infirmities, seemed in danger of giving way. His kind medical friends endeavoured, by the utmost care and attention, to strengthen and support his daily weakening frame. For a time he seemed to rally, and his wonted energy to return, but it was only for a

brief season. His strength diminished, and he gradually sunk, until on Tuesday, the 5th of December 1837, the earthly house of this tabernacle was at length dissolved, and he entered into full possession of his heavenly rest.

Few men could be pointed out who have ever entered the missionary field, that were more fully qualified in all respects for the exalted and arduous office of an ambassador of Christ to the heathen. Both in respect of his bodily and mental qualities, he was eminently fitted to discharge the work of a Christian soldier called to occupy the high places of the field. His frame was tall, well built, and athletic. Though exposed to all the severities of an Indian climate for nearly forty years, he retained a strong healthy constitution, capable of enduring great fatigue, and of undergoing an extent of labour almost incredible. When the pressure of business called for extraordinary exertion, or a diminution of his usual quantity of repose often for days together, he appeared to suffer little or no inconvenience. Whether employed in the sedentary work of translating, or in the more active work of preaching the Gospel, he persevered in long continued exertions, without apparently experiencing the slightest abatement of his mental energy, or of his bodily vigour. He seemed to live for his work. The spirit by which he was actuated was akin to that of Him who declared, "My meat is to do the will of Him that sent me, and to finish his work." And even at his latest moments, when enfeebled by a severe disease, and the lamp of life was about to be extinguished, we find him engrossed with the thought of that noble cause to which his whole living energies had been devoted, and asking at those around him, as if

with a holy impatience to advance by one effort more the kingdom of his risen and exalted Redeemer, "Can you think of any thing I can yet do for it?" This was indeed the ruling passion strong in death. It was the bright and glorious setting of a sun which had shone with unwonted brilliance through a long series of years. A Christian is truly the highest style of man; but a Christian missionary who has lived and laboured for forty long years in the service of his Lord, and who, worn out with the hardships and the trials to which he has been exposed, lies down in calm tranquillity to heave his latest sigh, and to breathe out his latest prayer, that the kingdom of Christ may come,—we know not a finer picture that could meet the eye of either man or angel. And such was the death-bed of Dr Marshman. He had fought the good fight, he had finished his course, and he felt that there was laid up for him a crown of glory that fadeth not away.

On the mental and spiritual characteristics of the subject of our present memoir, it is scarcely necessary to dilate. These are sufficiently prominent to attract the notice of even the most careless reader of Dr Marshman's history. His mind was naturally acute, vigorous and discriminating in no ordinary degree. His strength of memory was one of the most remarkable features of his intellectual character. He recalled facts, with all their minute associations, with the utmost facility. Nor did this faculty become weakened by the advance of years: it continued in all its vigour to the last. In the course of his last illness, though unable to turn himself upon his couch, he dictated to his daughter, Mrs Voigt, his recollections of the early establishment of the mission at Seram-

pore with a clearness and minuteness truly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was constantly making additions, rendered intercourse with him peculiarly pleasing and instructive. His conversation was rich, varied and entertaining. He spoke upon almost any subject with a fluency and extent of information, which stamped him at once as an intelligent and a learned man. It was impossible to be in his company even for a short period without recognising in him a man of strong judgment as well as of extensive and varied attainments. These talents and acquirements, which might have done honour to any station or employment, he readily consecrated to the service of his Lord and Master. Piety, indeed, was the predominant feature of his character, and while, therefore, from the peculiar arrangements of the mission in which he was engaged, much of his time was necessarily devoted to the literary department of the work, he delighted much in preaching the glorious Gospel of Christ to the poor benighted heathen. After all, it must be admitted, whatever other means are judged expedient in carrying forward the conversion of the world, it is by the foolishness of preaching that the great work will be chiefly accomplished. "Of all methods for diffusing religion," says Mr Douglas of Cavers, "preaching is the most efficient. Other methods are indirect and preparatory; but the simple proclaiming of the Gospel has, in all ages, been attended with the most transforming efficacy, elevating the few who have cordially accepted it into a higher and happier state of being, and even raising the many who have rejected it, to a better system of moral opinions. It is to preaching that Christianity

owes its origin, its continuance, and its progress; and it is to itinerant preaching that we owe the conversion of the Roman world from Paganism to primitive Christianity, our own freedom from the thralldom of Popery, in the success of the Reformation, and the revival of Christianity in the present day from the depression which it had undergone owing to the prevalence of infidelity and of indifference." In the early ages of Christianity this was the only means to which the missionaries of the Cross resorted. And thus has it ever been where the truth has won an entrance into the hearts of men. It has been chiefly, if not almost entirely, when ministers and missionaries were active and energetic in their obedience to the command of Christ, "Go ye into all the world, and preach the Gospel to every creature." It was in fulfilment of this divine injunction that Dr Marshman had become an exile from the land of his fathers, and, animated by the same spirit, he embraced every opportunity of preaching Jesus to the ignorant idolaters among whom the greater part of his life was spent.

There cannot be a doubt that the Serampore missionaries, commencing their operations at an early period in the history of missions, felt that they must necessarily devote their attention to many objects which are apt to be considered as of a merely collateral and subsidiary kind, such as the translation of the Scriptures, the preparation and distribution of tracts in various languages, and the establishment and superintendence of native schools. But whatever may be the comparative value of these objects, when viewed side by side with the preaching of the Word, they are nevertheless objects which cannot be neglected without involving the

missionary in a solemn and weighty charge of guilt. Dr Marshman deeply felt this, and while, therefore, he preached the Gospel laboriously and with fervour, he sought also assiduously to avail himself of all the means within his reach for diffusing the truth among the idolatrous heathen. No man was more deeply impressed than he with the pre-eminent importance of preaching, and that

“ ’Tis when the Cross is preached, and only then,
That from the pulpit a mysterious power
Goes forth to renovate the moral man.
He that without it wields
The sacred sword, at best in mock display
A useless weapon flourishes in its sheath ;
None feel its edge—none fear it.”

But while such a view of the scriptural efficacy and power of preaching, as the divinely appointed ordinance for saving men's souls, was ever present to his mind, he saw what every missionary cannot fail to see,—that the press is a powerful auxiliary to the pulpit. The Bible and the tract are silent, but, by the blessing of the Spirit, often the most effective, instruments in the work of conversion. How often have missionaries met with individuals in heathen lands, who seemed evidently to have arrived at a saving knowledge of the truth, although they had never been privileged to hear a single sermon from the lips of a living instructor. The New Testament, perhaps, or a faithful, well written exposition of the Gospel in the form of a tract, had providentially come into their hands, been perused by them with care, and rendered instrumental, by the blessing of God, in enlightening the darkened understanding, and turning the soul effectually to God. In this way lights have

sometimes been unexpectedly found to have been shining for months and even years in districts where the foot of a missionary had never trod. It were unwise, therefore, to undervalue the other means besides preaching which those who are engaged in the missionary field judge it their duty to adopt. The Spirit is sovereign in his operations, and it is often the very instrument which we, in our ignorance, may deem most unlikely to convert the ungodly sinner, that is honoured of God to accomplish this great work. The great Apostle of the Gentiles has stated, that "God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things which are,—that no flesh should glory in his presence." This inspired declaration has been often fulfilled in the annals of missions, and it ought to impress us habitually with the thought, that "the excellency of the power is of God, and not of man." Unassisted human agency is as completely inadequate to the conversion of the soul as it is to the creation of a world. "It is not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Under the habitual conviction of this great truth, the Serampore brethren lived and laboured. In the midst of unwearied zeal, indomitable energy, and the most encouraging success, all the glory was ever ascribed to Him to whom alone it was due. Humble and self-denying, Dr Marshman had consecrated all that he had and all that he was to the service of his Lord; and after devoting the greater part of a long life to the glorious work of a missionary among the heathen, he left behind him, of all his own

earnings for thirty-eight years, no more than the amount of a single year's income of his seminary in its palmy days. Not that Dr Marshman had neglected the opportunities which his position afforded of providing for himself and his family. So far from this being the case, he and the other Serampore brethren earned by their industry sufficient pecuniary resources to enable them to labour without burdening the Society at home, and they were enabled besides to spend a very handsome sum yearly in the advancement of the good cause. The spirit, indeed, by which they were animated was that of the apostle,—“I seek not yours, but you.” Often have their motives been maligned and their characters traduced, as if they had been actuated by no higher motive than a sordid desire of amassing wealth. Such a charge has been brought, in many different forms, against the Serampore missionaries; and although the uniform testimony of their fellow-labourers in India has been in their favour, the accusation has been preferred with a pertinacity which is exceedingly painful. In vain have the circumstances been detailed which led them to adopt a more independent course than is usually followed by missionaries in heathen lands. In vain has it been pleaded, that in the infancy of the Baptist Society, with which they were connected, the funds were unable to bear the pressure, without an effort on the part of their missionaries towards their own maintenance. In vain has it been urged that more extensive good was accomplished,—the great purposes of the mission were more effectually subserved by the plans to which the brethren resorted, than they could have been by the scanty resources which the home Society could have afforded.

All such defences, all such explanations, have been unavailing, and the enemies of missions have persisted in vilifying Dr Marshman and the other brethren. But their record is on high. God is not unrighteous to forget their work and labour of love; and though the world may be unable to understand or to appreciate the high Christian principle by which they were influenced, theirs has long ere now been the welcome invitation,—“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “Well done, good and faithful servants, enter ye into the joy of your Lord.”

Even in this life there is not a trial which the faithful missionary can be called to endure, nor a sacrifice which he can be called to make, which is not attended with a corresponding degree of support and consolation. No one experiences more intensely, in all its refreshing influence, the luxury of doing good. Every new token of success which his Divine Master is pleased to impart, every new proof which he receives that his labours are owned by the Spirit of God, affords to him an indescribable satisfaction. His very afflictions are made the blessed instruments of carrying forward the work of grace in his soul. “We offer you,” said the Rev. Melville Horne, when encouraging ministers to become missionaries abroad, “the first honours of the Church,—your Master’s cup, his baptism, the fellowship of his sufferings, a conformity to His life who had not where to lay his head, and a conformity to His death who expired on a cross. What more can you covet, than to fight conspicuous on the sharpest edge of war, under the immediate eye of the Captain of our salvation, and sheltered under

his arm until you die at his feet, and, it may be, have your pale brows graced with a martyr's crown? Is not this the consummation of all Christian ambition? enough to satiate the infinite thirst of glory, which Christ excites in the soldiers of the Cross. In comparison of this, how poor is it to fall like Nelson, in the arms of victory, crowned with stars, and laurels, and honourable wounds, and to be embalmed with a nation's tears!"

And if the missionary's reward in this life be glorious and exalted, what language shall describe the reward which awaits him at the resurrection of the just, when he shall have finished his earthly course, accomplished the work committed to him, and gone to give an account of his labours to the great Judge of all. Who can conceive the blessedness of that hour to the faithful and devoted missionary of the Cross! Many a sigh did he heave while on earth over his weakness and unprofitableness, but now shall he stand surrounded with those whom he had the happiness of recognising as his children in the faith, and ready along with them to celebrate the praises of Him that sitteth on the throne, and of the Lamb for ever and ever. Both the missionary and his converts will then acknowledge their obligation to the free unmerited grace of God, and casting their crowns before the throne, will exclaim, Worthy the Lamb that was slain, for He was slain for us. But the honoured minister and missionary whose life has been spent in seeking to win souls to the Redeemer, who has been in labours abundant, in trials manifold, and by whose unceasing exertions many brands have been plucked from the burning, many weary souls refreshed, many disconsolate souls comforted, and many nourished with that

bread which endureth unto everlasting life, he and he alone shall experience in all its inexhaustible fulness the truth of the divine declaration, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

THE END.

