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Memoirs of the Rev. Samuel

Munson, and the Rev. Henry

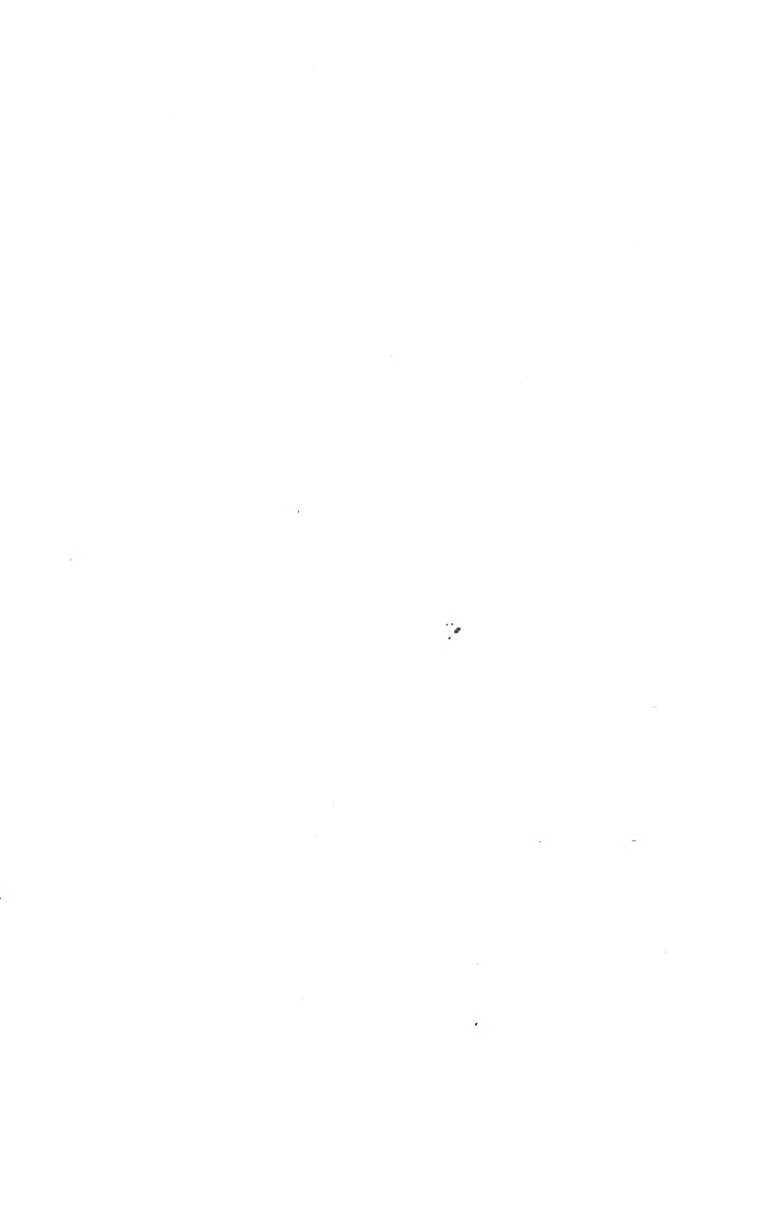
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MEMOIRS

OF THE

REV. MESSRS. MUNSON AND LYMAN.



M E M O I R S
OF THE
REV. SAMUEL MUNSON,
AND THE
REV. HENRY LYMAN,
LATE MISSIONARIES
TO THE
INDIAN ARCHIPELAGO,
WITH THE JOURNAL OF THEIR EXPLORING TOUR.
BY REV. WM. THOMPSON.

“We are more than conquerors.”

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P R E F A C E .

THE eyes of Christian nations are turned with keen interest towards South-eastern Asia.

Having established a mission in Siam, the A. B. C. F. M. directed their attention to the neighbouring islands. Reports from that quarter appeared to warrant an effort to ascertain whether

the Gospel might not be speedily preached throughout the Indian Archipelago.

With this design Messrs. Munson and Lyman were sent forth on a tour of observation and inquiry.

Some time after their tragical death it was concluded by a number of intelligent and judicious friends of the cause in which they fell, that a memorial of the deceased ought to be prepared for the public.

In accordance with their judgment and wishes, the present volume has been drawn up. Had the times been auspicious it would have appeared at a much earlier period.

Up to the time of their embarkation at Boston, the memoirs of Messrs.

Munson and Lyman are kept distinct. After that time they are blended, except that extracts are distinguished by the initials M. and L.

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MEMOIRS.

MEMOIR.

CHAPTER I.

Early life of Samuel Munson—His conversion—His character in college.

SAMUEL, son of SAMUEL and ELIZABETH MUNSON, was born in New Sharon, Maine, March 23, 1804. Near that time, his parents became subjects of grace, and attended faithfully to the religious instruction of their household. During childhood, young Samuel was, several times, the subject of distressing apprehensions on account of sin. His conscience, which appears to have been habitually tender, was often quickened, at that period, by divine truth.

At ten years of age he was left an orphan, by an epidemic which proved fatal to both his parents. A friend of his father now received him to his house, which, from that time, he considered his home. His fidelity and sweetness of temper soon endeared him to each member of the domestic circle, and he was uniformly treated as a son and brother.

His boyhood was distinguished by the frank acknowledgment of his faults, kindness of disposition, a winning deportment, and that meek decision which was a leading characteristic of his riper years. His teachers esteemed him for his integrity and application to his task, and his mates always welcomed him as a favourite companion on the play-ground. So strongly was young Munson attached to his studies, that he frequently retired, during the hours of relaxation at school, to gratify in solitude his strong thirst for knowledge.

At nineteen years of age, the subject of this memoir hopefully experienced "the washing of regeneration and the renewing of the Holy Ghost." As no particular account of his religious exercises at that period has been preserved, the following narrative of the Rev. Josiah Peet, of Norridgewock, drawn from personal knowledge and recollection, will be gratifying to the pious reader.

"Labouring occasionally in the work of the ministry in New Sharon, I became acquainted with Samuel Munson, some time in the year 1818, he being at that time about 15 years of age. I regarded him with interest, both from his personal appearance, and also from the fact that he was an orphan. As my acquaintance increased, I perceived he was an unusually sedate, modest, reflecting, sensible youth. Were he to become pious, I thought, he would be a suitable young man to

study for the ministry. His religious impressions commenced in the early part of the year 1823. His convictions were deep and scriptural. He saw himself to be a depraved, guilty, and lost sinner; and that nothing short of renewing grace, and an interest in the merits of an Almighty Saviour, could save him from impending, merited destruction. At length he was enabled, as he hoped, to cast himself upon the arms of the Saviour, and experienced peace in believing. Though the hope he cherished was a trembling one, he gave satisfactory evidence of a change of heart. He saw in himself such unlikeness to God, and so much that was wrong, that he was slow to believe there could be any thing truly good.

“In the course of the summer, others, who obtained hope at the same time with himself, offered themselves to the church, but he kept back, feeling himself to be too unworthy and unfit to take this important step. At a subsequent visit, however, I found that he had concluded it to be his duty to own Christ before men. Accordingly he offered himself for examination, and on the 28th of September, 1823, was admitted to the church in full communion.”

Soon after his admission to the church his mind was much occupied with the question, whether he ought not to seek a preparation for work of the ministry. At length, after repeated interviews with

Mr. Peet, he resolved to enter upon a course of preparatory studies, and during several of the following months he received gratuitous instruction from his clerical friend. He then joined the Academy at Farmington, where he pursued his studies through the summer and fall. The next winter he taught school in his native town; and though his pupils were formerly his school-fellows, they readily yielded the respect due to his superior attainments and Christian decision. That season, for the first time, prayer was offered in the school morning and evening. At the close of his engagement at New Sharon he returned to Farmington, where he remained till the fall of 1825, when he entered Bowdoin College.

The following account, which he drew up near the close of life, shows what difficulties opposed his first endeavours to prepare himself for the ministry.

“In 1824 I was received under the patronage of the Maine Branch of the American Education Society. About a year previous I indulged a hope in a precious revival in the town of New Sharon. Though I was then labouring on a farm, it was my prayer to God for many months, that he would direct me in the right way. I was desirous of doing good; but how I could accomplish the most good did not then appear.

“I wanted, but I dared not mention it to my most intimate friends,—I wanted to prepare myself to

preach the gospel to the heathens. But my parents were both dead—I was destitute of property, nor had I friends who were able to assist me. During this state of suspense, a beloved friend in the ministry inquired of me what course I intended to take. I could not answer. The next time we met he suggested a preparation for the ministry. I told him, without reserve, all my difficulties and wants. He then mentioned the Education Society. I did not long deliberate. The next week found me toiling with my Latin Grammar. I studied a few weeks, and was examined by the Directors, who admitted me to their patronage.

“But new perplexities beset me. The funds of the society were low; and I resolved to do with as little assistance as possible. My wants, as stated to them, were always underrated. Indeed I did not wish to urge my claims upon them, while the wants of others better deserving their patronage, might be greater than mine. The consequence was, that, during my preparation for college, I received from them less than fifty dollars.

“But my studies could not be prosecuted without books. To run in debt for them would be imprudent. To borrow them was impossible. After every effort to procure them had failed, I sat down with the apprehension that this might be an obstacle thrown in my way by Providence, to prevent my progress towards the ministry. I felt perplexed and

distressed. My feelings often found vent in tears. To abandon the enterprise seemed like giving up the hope of existence. At length a distant friend offered to lend me all the books I wanted. This dispensation of mercy dissipated my distressing doubts, and enabled me to go forward.

“Though all the time that could be spared from my studies was employed in teaching school, yet pecuniary embarrassment was my constant companion. When my studies at the academy were nearly finished, I was compelled to leave my class, and return once more to the pursuits of the farm. The remuneration which I received for a few weeks’ labour enabled me to defray the expenses of a journey to college, and meet incipient expenses there. I did not complain, though compelled to make a thanksgiving dinner on bread and milk. The object I had in view made me willing to submit to any measure of privation which would ensure ultimate success.”

What object is here meant has been already brought to view. “Secret and inviolable springs” early set his heart towards missionary labour. This purpose, sacredly cherished in the deep places of his soul, continued steadfast through his academic and professional studies, constantly animating and guiding his intellectual pursuits. The difficulty of meeting unavoidable expenses, during his first year in college, occasioned so much anxiety, that he often

found it impossible to apply his mind to study as he wished.

“What adds to my perplexity,” he remarks, “is, that one of my intimate friends, in similar circumstances, has sunk under his increasing burden. We frequently associated and took sweet counsel together. We frequently encouraged each other, and mingled our prayers and tears before the throne of grace. Nothing now lies before me but a dreary, dubious struggle. Were it not that I am persuaded the hand of God has brought me thus far, and still points onward, I should seek a refuge in the bosom of my friends. When I look forward I see nothing in this world but one continued scene of labour and trial. When will this distressing anxiety, this body of sin, and these dreary prospects be exchanged for the calmness, purity, and never-ending felicities of the upper world!”

While in college Mr. Munson united a uniform diligence in the several branches of his study with the prayerful cultivation of spiritual religion. His Christian graces, we have reason to believe, escaped that sad eclipse which so many pious students suffer on entering our public institutions. The following sketch of his intellectual and religious character, while a resident at Brunswick, is furnished chiefly by a gentleman connected with Bowdoin College, who was more intimately acquainted with Mr. Munson than any other member of the faculty.

“His intellectual character in college did not exhibit a decided superiority. He was a person of marked accuracy of judgment, more distinguished for this trait than for originality or imagination. To some extent, there was a want of quick discernment and comprehensive views of subjects. But although not rapid in the acquisition of knowledge, he compensated for this by his great perseverance, and a judicious application of his powers. He was a patient student, and was unwilling to leave a subject without understanding it. He might be distinguished by that invaluable quality, common sense, and insight into the proprieties of time and place, which rendered his efforts available more than they would otherwise have been.

“There was much of decision in his character, and that decision which was ever ready for action. Not that he was rash, or headstrong, or adventure-some. On the contrary, he was a cautious man, not hasty in forming his determinations, but when he saw the way in which duty called him to go forward, he was ready to obey the summons.

“He was of a contemplative cast of mind, prone to think long and intensely on the wretchedness of his fellow men, and highly susceptible of emotions of pity and compassion. When he looked on the degradation and wretchedness of those who dwell in lands of darkness and cruelty, his eye affected his heart, and there arose within him strong desires

and resolute purposes to go to their relief. Few, perhaps, have in stronger exercise, that faith in God, and those desires for usefulness, which adopt at once the language, 'Here am I, send me.'

"His religious character was well developed when in college. Every one saw in him one living under the influence of the Gospel. His deportment was serious, his feelings kind and equable, his discharge of duty conscientious, his spirit prayerful with a deep and abiding sense of obligation to his God and Saviour. There was not one of his associates who, in looking back on college life, must not be ready to acknowledge, that if any one of their number had the traits of the devoted missionary, Munson was that individual. His conscientiousness was very apparent, and was evinced by his close attention to *all* the studies of the college course, *because* they were required, when, had he followed his own inclination on the subject, as did some of his pious associates at that time, he would have attended more fully to some to the neglect of others. He always appeared to me as a fine specimen of one making the best use of his powers, and improving to the utmost, his time and opportunities to acquire useful knowledge. He was modest and unassuming in his manners, with a slight tinge of melancholy in his appearance, which was perhaps constitutional."

To do good and to communicate was Mr. Mun-

son's practice and pleasure. Without infringing on the stated duties of college, he gathered a Sabbath School two and a half miles distant. Its growing prosperity evinced his faithfulness and skill. The sick and wretched were not unfrequently cheered by his visits.

After listening to a missionary sermon, preached to the students by Rev. Mr. Stewart, of the Sandwich Island mission, he longed "to fly as a herald of the Cross, to those benighted ones." But recollecting his situation, he says, "While I thank the Lord for the past, and pray for future success, may I inquire, 'Lord what wilt thou have me to do?'"

While his associates could not fail to observe his growing excellence as a scholar and a Christian, the consciousness of painful deficiencies in both respects, induced him to "fear that his future usefulness would be very limited." "My soul," he says, "is still disordered and sick. My spiritual joys are withered! O Lord, revive thy work in my heart!"

The train of college studies, from which Mr. M. had gained solid and extensive benefit, closed in the year 1829.

CHAPTER II.

His professional studies at Andover—Attendance on Medical Lectures in Boston and Brunswick—Connection with the Missionary Society of Barnstable County—Marriage.

ON entering the Seminary at Andover, hundreds have experienced a sacred and unutterable pleasure, springing partly from intercourse with congenial spirits, and partly from such engagements as promote a thorough knowledge of divine truth and the growth of spiritual religion.

An additional source of happiness and improvement is opened before one who aspires to the function of a Christian missionary. He enters the rooms where Mills and Hall, with their associates, wept and prayed together. He reads the weighty and solemn arguments by which those servants of God enforced the claims of the heathen. He is assured by many witnesses, that those sons of Andover who embarked in the first missions from America, aim to be “examples in word, in conversation, in charity, in spirit, in faith, in purity.” He also holds daily interviews with those few, who, like himself, intend to ‘preach Christ’ in some distant field of pollution and wretchedness. Thus the fire which was perhaps almost

quenched in college, is fanned to a flame, and the whole character displays, in a short time, a happy and decisive improvement.

No part of the prescribed course of studies, and no opportunities for making useful acquisitions were neglected by the subject of this sketch. Few of his class-mates knew at the time, with what diligence he explored the field of biblical knowledge, and preserved in writing the results of his inquiries. Several small volumes of MSS. written at this period, evince that he purposed to be "a scribe, well instructed into the kingdom of heaven." The following remarks of one in all respects well qualified to judge, will doubtless be pronounced strictly just by those who knew Mr. Munson at Andover.

Of our lamented brother I entertained a very high opinion from the time of our first acquaintance; and the more intimate I became with him the higher this opinion rose. Though possessed of very strong feelings, his natural temperament was phlegmatic, rather than sanguine. He had a sound judgment, an unusual share of prudence, a good knowledge of human nature, and a well disciplined and an uncommonly well balanced mind. As a student he was diligent and thorough. His talents were highly respectable,—solid rather than showy.

"The moral excellencies of brother Munson were many. His piety was ardent and deep toned, exerting upon his whole character a controlling influ-

ence. He had a good degree of zeal, and it was well tempered and well directed by knowledge. To sum up all, in a single expression, his character was beautifully symmetrical."

The habit of being punctual and systematic, which he carefully maintained, enabled him to cultivate several branches of study which, by not a few, are entirely dropped on leaving college. In whatever quarter his researches were directed, the commanding motive was the same,—the highest possible usefulness as an ambassador of Christ to the heathen. Whether exploring the difficulties of the sacred text, or the field of physical science, "The love of Christ constrained him." It was his firm belief, that the minister and the missionary should be the last men to grow remiss in stated efforts to invigorate and enrich their minds. That his practice to the close of life coincided with this conviction is certain.

We have already noticed some of the early indications that the Lord of the harvest designed Mr. Munson should devote himself to the foreign service. At Andover the subject of his prayers and hopes for several years called for a new and solemn consideration. The following extracts from a letter to one whom he could address "without restraint," present one of those trains of thought which brought him to a final determination.

"I find in myself a mixture of feelings which it

is difficult to analyze. There is a novelty connected with the missionary life,—a voyage across the ocean,—a tour perhaps among the ruins of ancient Greece, or a visit to the land which was the theatre of our Saviour's mission and the city over which he wept,—or perhaps an abode in some remote yet beautiful island in the Pacific, where nature has lent all her charms to give elegance and enchantment to her luxuries; such prospects connected with the success that has attended the missionary effort, and the urgent call for more labourers, have at times so wrought upon my feelings, that I have thought I could stay here no longer. Yet such a spirit is as different from the true missionary spirit, as light from darkness. It would wither before toils and sufferings, like the blighted blossom in the noon-day sun. It is the ardour of youth, instead of the spirit of Christ. It is a creature of *self*, instead of that which seeketh not her own. Such feelings then must be banished.

“It is sometimes supposed, that if an individual has a willingness or desire to devote himself to the missionary work, it is of course his duty. If he could be satisfied that the desire originated from the special Providence of God, he might safely yield to it. If an inclination to become a missionary is, of itself, sufficient evidence of duty, then the want of such an inclination will, with equal certainty, excuse one.

“But it is often said to theological students, ‘You dare not examine the subject, lest you should be convinced that it is your duty to go to the heathen.’ There can be no doubt there are ministers settled in New England who, had they impartially examined the subject, would now have been in heathen lands. And perhaps others among the heathen had they done the same, would now have been in New England. Not that a warm attachment to missions is to be disregarded; but it is not of itself a satisfactory evidence of duty.

“I have been fully convinced of late, that in order to find any truth, we must first get into the path that leads directly to it, and then divest ourselves of those partialities and prejudices which would divert us from that path. This is a task of no ordinary magnitude; but it must be done. The first point that presents itself for our consideration, is the comparative claims of our own country and the heathen. The population of New England is 1,800,000. In this population there are, of all denominations, about 1800 ministers; or one to every thousand inhabitants. In the United States there are perhaps four millions, out of the twelve millions, destitute of the means of grace. But among those four millions are employed about four hundred missionaries, or one missionary to every ten thousand souls. But the whole number of missionaries sent from this country to the five hundred millions

of perishing heathen does not exceed seventy; and the number of missionaries from all Christendom now employed among the heathen does not exceed five hundred, or, one missionary to a million of souls. The most destitute parts of the United States, compared with the heathen have, at this moment, a supply of ten to one. From four hundred and twenty-two students that graduated from this seminary previous to the year 1827, thirty-three have become foreign missionaries: i. e. less than one twelfth of the whole number; or, while eleven have been retained to supply the waste places in our own country, one has been sent to the heathen! And yet this institution, by way of eminence, has been called the Foreign Mission Seminary; because it has sent out more missionaries than any other institution in the land. These facts show that theological students, in general, have not imitated the first missionary to the Gentiles, who strove 'to preach the Gospel where Christ had not been named, lest he should build upon another man's foundation.'

"It is often said that our own country ought first to be cultivated, and then there will be time enough to send missionaries abroad. Such objections I have carefully considered. Facts contradict them. When has the church ever done so much to spread the gospel at home, as since the establishment of Foreign Missions? A common enquiry, to be

be sure, but one that cannot be too often repeated."

Having made his election among the various spheres of Christian benevolence, before Him who is the witness and the judge of all things, Mr. Munson was not to be diverted from his course. The question was settled. From that time no one suspected that he was a victim of the wretchedness and imbecility that always cleave to "a double-minded man."

The very imperfect journal which Mr. Munson kept at this period, supplies a few notices in respect to his religious experience, which, in the judgment of most persons, it were wrong to omit in this sketch.

"Jan. 16, 1831.—Detained from the house of God to-day by ill health; had my customary seasons of special prayer for the promotion of Christ's kingdom among the heathen; remembered with special interest the Chinese mission; was enabled to pray with unusual earnestness for our dear brethren labouring there: while I looked over the dark empire, my soul went out after God, resting on his unfailing promises for the salvation of those bewildered millions.

"30th.—Have spent the day far from God—cold, lifeless; one favourable symptom; I think my soul does begin to mourn. Blessed Saviour, feed my soul with the bread of life.

"March 1st.—Spent the day in secret fasting and

prayer ; read with deep interest the 11th of Matthew.

“March 2d.—Fell into a foolish dispute respecting the propriety of excluding a man from the church who would not abstain from ardent spirits ; I gained my point, but suffered an abatement of good feeling ; have enjoyed some comfortable views of Christ as a Saviour, for which I owe him everlasting gratitude.

“March 3d.—Had a sweet season of prayer this morning ; could scarcely utter any language but that of praise.

“April 1st.—Have been trying to recollect some of my ‘easily besetting sins ;’ something must be radically wrong : surely this stupidity, this utter indifference, which so often takes possession of my heart, cannot be without a cause. Excessive levity is one fault against which I need particularly to guard ; with that I am resolved to proclaim hostilities ; the Lord help a worm to gain thee victory.

“Dec. 7th, 1831.—To me this has been a day of solemn interest ; it has been set apart by my classmates as a day of fasting and prayer ; it is the day appointed by the faculty to give us license to preach ; a season most fit to throw my thoughts back on the past ; I will tell the story of my trials and deliverances to Jesus, and mingle it with my praises.

“It is almost nine years since I indulged a hope in Christ, and more than eight since I quit the farm, bade adieu to my friends, and commenced a course

of preparation for the ministry. The record of my life is kept above, but the mercies of God are too deeply graven on my memory to be forgotten. All along has he sustained me. Through my preparatory studies—through college—in trial—in suffering—in temptation and in toil has he been a present helper.

“ At length he has brought me so near the attainment of my object; blessed be his holy name. Praise the Lord, O my soul, and all that is within me, praise the Lord.

“ Without solicitude for the future, again I cast myself, blessed Saviour, upon thy protection, and in my future life may I not claim that precious promise ‘ Lo, I am with you always ? ’ ”

Mr. Munson's first sermon in the chapel of the seminary, from John viii : 34, produced an impression, it is believed, uncommonly deep and salutary.

The Society of Inquiry, and the Committee on Foreign Missions in particular, always found him at his post,—an associate on whose sound judgment and abiding zeal it was safe to rely. His remarks and addresses, especially on taking leave of the society, as their president, were characterized by a power and unction which bespoke the lofty aim and the fervent love of a true missionary. Both in his public exercises, and in those solemn interviews which were designed to call the attention of particular persons to the wants of the heathen, it was

evident that he spake "out of the abundance of the heart."

The greater part of the year after he left Andover, Mr. Munson devoted to the study of medicine in Boston and Brunswick; the prudential committee of the Board deeming some knowledge of the healing art highly important to a missionary in the East. At Brunswick, those who had known him while a member of college, noticed the striking progress, intellectual and spiritual, which he had made at Andover.

Congregations in the vicinity, among which he spent his Sabbaths, will not soon forget his persuasive appeals in behalf of the heathen. His discourses on this subject commenced with the discussion of some evangelical doctrine, which was then shown to authorize and imperatively demand, systematic, unremitting efforts for the salvation of men. As his own experience had taught him the dependence of a ruined sinner on the sovereign mercy of God, he strove to cherish in the minds of Christians, the belief that without "the spirit that quickeneth," the wisest plans and the most abundant labours must utterly fail to bring a single pagan to the knowledge of the truth.

Just before his embarkation, Mr. Munson preached a sermon from Acts viii: 4, which was published by the Board as one of their "Missionary Papers." This eloquent tribute to the "spirit of primitive

Christianity," shows that its author delighted to commune with primitive saints, of whom it has been said, "To suffer and to love was their taste."

Like them he expected soon to encounter sharp trials, and to stand in need of the same strength that was made perfect in their weakness.

The friends of missions in Barnstable County, Mass., where Mr. Munson had spent several weeks in the service of the Board, and where he was ordained, proposed to become responsible for his support while engaged in missionary labours. An arrangement for this purpose was accordingly made with the parent society by the auxiliary of that county. This proof of Christian confidence produced a happy effect on Mr. Munson's mind, and the correspondence which he maintained with that society, confirmed their interest in him, and the cause to which they were pledged.

Shortly after his marriage with Miss Abby Johnson, of Brunswick, Maine, Mr. Munson was summoned to Boston, to be in readiness for his embarkation.

CHAPTER III.

Early life of Henry Lyman—His character on entering college—
Conversion—Consequent improvement in scholarship—Inter-
est in Missions.

HENRY LYMAN was born at Northampton, Massachusetts, November 23d, 1809. He was the oldest son, and the third child, of Theodore and Susan W. Lyman, both natives of that town, where they resided till 1827, when they removed to Amherst, a few miles distant. Shortly after his birth, Henry was taken so ill that his life was almost despaired of. While in that dangerous condition, as he was lying in his cradle, his father, in an act of solemn devotion, dedicated him to the Lord, and resolved, if he should be spared, to educate him for the Holy Ministry. The infant's life, which hung in doubt a short season, was mercifully preserved, and the tender vows of his parent were kept in faithful remembrance. Mr. and Mrs. Lyman deemed it their first care to impress divine truth on the minds of all their children at a very early stage, and with strict regularity maintained the several branches of domestic religion.

The subject of this sketch, when a child, was distinguished among his brothers by a prompt and cheerful obedience to his parents, and a disposition to anticipate their wants.

He also displayed, at an early period, a remarkable love of neatness and order. Having completed the Elementary studies, customarily taught in the common schools of New-England, he commenced preparation for college, purely in compliance with the wishes of his father; for the plan was not at all to his taste. His lively and enterprising spirit would have been well pleased with the pursuits of commerce or agriculture; almost any thing, indeed, rather than the grievous drudging which he fancied to be inseparable from the life of a scholar. Till his hopes and aims received a new and nobler direction, he marvelled at his father's choice, and gave only a reluctant and moderate attention to his books.

Reviewing his early life, Mr. Lyman confessed, that he was a great source of trouble to his teachers. "Not unfrequently," he remarks, "did I smart under the rod, and, except in one case, always deservedly. One teacher remarked before the school, that he hoped he should not be obliged, in future, to punish any boys so much as he had me.

"My first oath is written on my memory as with a pen of iron. The time, the place, the circumstances, are before my mind as if it were yesterday. When

at the age of ten or twelve, I had returned from school with two or three of my companions, and was standing near my father's house, I muttered out the oath, for I feared to speak it boldly. 'What would your father say if he heard that!' exclaimed my companion: 'Henry Lyman, what would your father say if he heard that!' was the response of conscience. I felt as if I had taken a great stride in the broad road. It was truly a fearful step. I felt my moral nature tremble under the shock. Every thing around, as if taking cognizance of the fact to bear testimony at the judgment day, impressed itself on my mind, and at this day, though twelve years have passed, I see the appearance of the buildings, the earth, the sky, and the countenances of my companions. I hear even now that oath ringing in my ears, and the voice that uttered the reproof.

"Another gross sin was the violation of the eighth commandment. This never extended further than trespases upon father's change drawer. Once I was detected by my father and punished with the rod. For this I had no care only while I felt the smart. Detecting me again, he took me aside and prayed with me, and left me to an half hour's interview between my conscience and God. This was too much for me. The eye of God! The pains of hell! I shrunk back and resolved to reform. For months I kept my promise."

This temporary reformation was followed by ad-

ditional offences, and open violations of duty, in several particulars, became so frequent, that Mr. Lyman, at a subsequent period, looked back with horror upon the destructive course which he then pursued.

Having completed his preparatory studies at Northampton and Hadley, he joined the freshmen class, in Amherst College, at the commencement of 1826.

A youth, on entering college, even if he is fortified by religious principle and a wholesome discipline, comes within the sphere of moral dangers proverbially great. To acquit himself with credit as a scholar, and to maintain stated communion with God as a Christian, the pious student needs a large "supply of the spirit of Christ." He will "give thanks to God always," upon the recollection of the snares which he was enabled to shun during that critical period.

But when these dangers surround the young scholar who "makes a mock at sin," and seeks a front rank among those who "set their mouth against the heavens," it is well nigh "hoping against hope" to expect that he will not sink in the depths of wickedness.

With no better prospects, according to his own confession, and the testimony of his associates, young Lyman went to Amherst in the fall of 1826.

"My recollections of him," says a class-mate,

“from the time of his entering college, are quite distinct. His traits of character were such as almost necessarily to attract attention. He was peculiarly ardent, active, and gay. During the first year and a half he was the acknowledged leader of the “wild part” of his class, and no great exploit could be performed without his aid. Sociable, frank, and good-natured, he was a favourite companion. From my first acquaintance with him I felt a deep interest in his welfare, and earnestly desired that his prominent talents, and active mind, should be consecrated to the service of God.”

“It was apparent,” observes the revered President of Amherst College, “that he had within him the elements of energy and enterprise; but whether for good or for ill, was exceedingly problematical, as he was at that time far from being religiously inclined. At times, we felt a good deal of uneasiness about him, as there were some perilous influences around him in college, and as he seemed too much inclined to yield himself to their sway.”

The “bad eminence” to which he speedily rose may be inferred from the following passage in the “Corner Stone,” by Rev. Jacob Abbot, at that time a member of the faculty. The leader referred to was Lyman.

“The officers were much encouraged, (in view of favourable religious appearances) but our hopes were all dispelled by the success of a manœuvre

which is so characteristic of college life and manners, that I will describe it. The plan adopted by the enemies of religion was, to come up boldly, and face the awakening interest, and, as it were, brave it down. The first indication of this design which I perceived was this. I had been invited by the serious portion of the students, to address them one Saturday evening in a recitation room. The door opened, and in walked, one after another, six or eight of the most bold, hardened, notorious enemies of religion which the institution contained. They walked in, took their seats in a row, directly before me, and looked me in the face,—saying by their countenances most distinctly, ‘Sir, we defy you and all your religion:’—and yet it was with that peculiar address with which a wild college student can execute his plans, so that there was not the slightest breach of any rule of external propriety, or any tangible evidence of intentional disrespect. I can see the leader now, as distinctly as if he was before me:—his tall form, manly countenance, and energetic look. He maintained his ground as the enemy of God and religion, for a year after this time.”

Of the numerous revivals which have occurred in Amherst College, that of 1827 was distinguished for its power and the genuineness of its fruits. Those who witnessed the wonderful works of God at that memorable season, do not hesitate to mention among the most striking cases of sudden, radical

change, the name of Henry Lyman. Some account of this transformation is here given in his own language.

“Lest I should forget the particular way in which I was led by the Spirit, I will here record it for the sake of a frequent perusal. But lest I should forget also ‘the hole of the pit whence I was digged,’ and thus be made to think lightly of the grace that saved me, I will briefly notice my previous character.

“The next spring after I entered college, there was a partial awakening among Christians, and I believe one or two hopeful conversions. At times I was quite anxious. And again quite loud in ridiculing ‘the pious.’ I was unwilling to be known as seeking the Lord. While, therefore, I was foremost among my companions at the card table, in profane carousals, and mock prayer meetings, I would, as soon as by myself, call on God to redeem my soul. About this time, too, a revival commenced in my native place. A beloved sister was one of the first subjects of the work. Being but eight miles distant, I was often at home. I saw many of my friends, and those quite intimate, coming out and acknowledging themselves on the Lord’s side. The thought of being left alone in the world made me at times unhappy ; still I disregarded all warnings and entreaties. My sister was particularly earnest and persevering, but I met her

with scoffs and ridicule. Some friends were injudicious in their conversation; of this I made a handle. One talked for half an hour in this strain: That I was 'going to hell straight as I could go, and if I did not repent at that moment I should be damned.' He might as well have talked to the wind. He did not seem to care for my soul. Another used underhanded means to get me to his house, and then resorted to unfair means to keep me while he was holding a lecture, the substance of which was, 'I might as well repent, for if I went to hell I should have to fight my way there. It was utterly impossible to get there without great exertions, through so many prayers as were offered for me.' He also judged so illy as to tell me that he talked with me at my sister's request, and gave me a letter from her on the subject of my soul's concerns. As soon as possible I left this man, pitying him for his weakness, and so vexed at his artifice, and his cold impertinence, that I tore the letter into a thousand pieces, and scattered the fragments to the four winds. In the fall vacation I determined to be out of the infected atmosphere, and absented myself on a journey. My understanding was convinced of the necessity of regeneration, but my heart did not feel it. At the close of the vacation I returned to college more hardened than ever.

"As I would not hearken to entreaties, promises, and threatenings, a merciful God sent his judg-

ment. I was brought by a fever to the borders of the grave, and for more than a week my friends and physicians thought the contest doubtful. Contrary to their expectations, however, I recovered.

“Before my health was fully established I returned to college, and put off the great concern from time to time till the winter vacation. This vacation was a continual round of wickedness in the extreme; and how a righteous God could bear with me so long, excites gratitude and wonder. So great had been my dissipation that, through fear of undermining my constitution, I determined at the commencement of the spring term, 1827, to reform. I now lived a very different life, though still opposed to the laws of God.

“After the revival began, I frequently endeavoured to draw my religious class-mates into a dispute upon the doctrines of the Bible, for the sake of wounding their feelings, and to let them know how hardened and wicked I was. I continued opposing the work of God till Tuesday, April 17. On the morning of that day I rose with such feelings as I never had before. I had no longer a desire to keep company with my old associates, or to engage in frivolous conversation.

“This seriousness increased till Wednesday morning, when, walking out before breakfast, I was more than ever sensible of my need of religion; but how to obtain it I knew not. I made a solemn

vow in the presence of God, that I would neither eat nor sleep till I had obtained it. At 8 o'clock attended a prayer meeting of my class and wept very much; more, I believe, because I knew not how to obtain religion, than on account of my sins. After meeting, by the advice of one of my classmates, I called on the President and told him the state of my feelings, and what resolution I had formed. He advised me to read the fifteenth, sixteenth, eighteenth and nineteenth chapters of St. Luke—eighth, ninth and tenth chapters of Romans; and the fifty-third, fifty-fourth and fifty-fifth of Isaiah. After praying with me, I left him, and retired to a grove, where I read the chapters pointed out, and spent the time in prayer till nearly 12 o'clock, and not being able any longer to withstand my appetite, and as I had made the vow, came to the conclusion that it was impossible to get religion. My conscience reproved me for coming to such a conclusion, but I endeavoured to quiet it by saying, I had probably committed the unpardonable sin. The reason why I said this was because I had slighted so many warnings, and such means as I had always enjoyed.

“After this I felt quite calm, and after eating dinner, returned to college, and began to laugh with my old companions. I never served the wicked one so much in any year of my life before, as I did in the following twenty-four hours. Scoffing at

the Bible, profaning the name of God, laughing, ridiculing the prayers of his people, to such lengths as made others tremble. Well do I remember the countenance of one of my classmates as we met in the hall that afternoon. He stopped and looked at me with a countenance expressive of astonishment and pity; that look pierced my soul. It made an impression which time can never efface. It made me tremble; and the only way in which I could find relief, was by launching forth in the greatest extremes of wickedness, and opposing the revival and every thing of a serious nature; but conscience, that faithful monitor, was all the time reproving loudly and calling upon me to turn.

“The next day (Friday) was a day of fasting and prayer in college. After the afternoon service, our president sent for me to his study, and conversed with me very affectionately, telling me that although I had broken my vow there still was hope; the sin was in making, not breaking it. I left him with the determination to begin again, and not make any more vows.

“An alarm for myself began again, and from this time increased till the next Wednesday, and during that time I was reading religious books, attending meetings, or in prayer almost continually. Wednesday morning one of my class-mates offered me his room, that I might be alone. There I spent the time in meditation and prayer till about three o'clock,

P. M., when a class-mate came and informed me that my room-mate expressed a hope of pardoned sins, and that he feared I should be left to grieve away the Holy Spirit. This alarmed me to such a degree I hardly knew what to do. As soon as he left me, I prayed for some time that God would direct me in the right path, and lead me by his Holy Spirit, in such a manner that I might submit myself to him, for I saw myself to be in the wrong way, and entirely unable to direct myself aright: I knew not how to seek. About fifteen minutes before the bell rang for evening prayers, I was in very great distress, and cried unto the Lord that he would hear and have mercy upon me. My mind seemed to be torn in pieces. I thought I had submitted myself entirely to my Maker, but I found no relief. Something was wrong, but what I could not tell. It seemed to be sin to pray, and sin to withhold prayer, and yet I could not assist myself in the least. It appeared as though all the time I had been under conviction, I had been sinning to the highest degree, for I had been trusting to my prayers, and endeavouring to derive aid from Christians rather than Christ, and trying to climb up some other way, and be saved any way rather than by the righteousness of Christ. I just began to perceive I had not been acting from the heart, I had not been "striving," and my mouth had given the lie to my heart. I had not before perceived that it was this wicked

thing which stood in the way, that this was yet in open rebellion against so much mercy.

“What to do in this situation I knew not. I knew what was required in the Bible. I had been told over and over again by my friends what I must do, and thought I had done all that was required; yet my heart told me I had not, and that something more was wanting. In distress, I thought I would go to my room-mate and find out what he had done, in hopes I might find what I should do. When asked, he smiled, and said he could not tell me what to do. O, how I loathed that smile! if he had aimed a dagger at my heart, he would not so much have stirred up my feelings. I burst into tears, and walked the room, for the first and only time in my life, in distress. It was like tearing in sunder soul and body.”

Without giving the narrative entire from this period, it may suffice to state, that it was only a short time before these painful exercises of alarm and conviction, gave place to an unutterable delight in the Lord Jesus Christ.

Mr. Lyman was thoroughly persuaded that this change resulted from the special influence of the Holy Spirit. Before it took place, it appears from the foregoing account, that he resorted, in vain, to the very expedients which are prescribed as infallible by the advocates of regeneration by self-love. His meditations, his solemn vows, his earnest endea-

vours,—what was their effect? Precisely the same as is experienced in every case of genuine conviction,—a deep sense of helplessness, joined with the belief that salvation depends on the sovereign mercy of God. These characteristics, it is well known, belonged, in a high degree, to the experience of David Brainard; nor is it easy to see how the reverse agrees with scripture, which represents men as “dead in trespasses and sins.”

“I recollect,” writes a pious class-mate, “a short interview I had with Lyman about fifteen minutes before he obtained relief. The day had been a fine one for the season of the year; all nature seemed hushed in silence. An almost perfect stillness reigned throughout the college hall, interrupted only by the voice of agonizing prayer or grateful praise. The Holy Ghost came down that day with unwonted power. Before the sun disappeared behind the western hills, seven of my beloved fellow students had been brought out of the bondage of sin and Satan into the glorious liberty of the children of God. It was late in the afternoon that I repaired to L.’s room for the purpose of conversing with him and his room-mate, upon the great subject which then absorbed all our minds. L. was absent in a neighbouring grove where he had been spending most of the day alone with his Maker in deep anguish of spirit. After a few minutes, and just as the bell was ringing for prayers, L. entered with a

Bible in his hand, and with a countenance the very image of despair. No sooner was the door closed, than he exclaimed with the deepest emotion, 'Brother B. *what shall I do? what shall I do?*' at the same time bursting into tears, and crying like a little child. When urged to give up the controversy, and yield his heart to the Saviour, he replied, that this he had been trying to do all day but without avail; and again he sobbed and groaned aloud, still exclaiming, '*what shall I do?*' Fearing that he was trusting to his own efforts and the prayers of Christians, I remarked that he might well despair of any thing he could do, (short of coming to Christ,) or that his Christian friends could do for him; at the same time assuring him that there was an infiniteness in the Redeemer, and that to doubt his willingness to save every returning prodigal, was exceedingly ungrateful and wicked, inasmuch as he had declared that he would in no wise cast out any that come to him. I had time to make only two or three other suggestions of this kind before the tolling bell hastened us into the chapel. During that evening I saw him again, and he seemed truly an altered and happy man.

"The change was very marked and striking. All his ardour and energy were devoted to the service of Christ. His piety was almost uniformly glowing. Frequently, in time of religious declension, he would come to my room, and after uniting in prayer,

would sit down and propose measures for promoting the spiritual interests of college.

“No person of my acquaintance ever manifested a deeper interest in social prayer meetings. At such times he would pour forth the desires of his heart with great fervency. No one who ever heard him pray will forget his peculiarly earnest manner.”

After stating some particulars of Mr. Lyman's conversion, Dr. Humphrey adds: “From that time his course was very decided and consistent. He was not a man to go by the halves in any thing. He turned right about. Every body saw the great change in his whole deportment; and no one, I believe, doubted his sincerity in the profession which he made at the close of the year. Thenceforward he applied himself diligently to his studies, and he held a respectable standing in his class when he graduated. After that I saw him but seldom. But it was evident to me as I met him from time to time, that he was growing in grace, and would, if life should be spared, more than fulfil the highest expectations which his friends had indulged while he was a member of college. How much he would have done had he lived, we know not; but certainly, take him all in all, he was a young man of great promise in the ‘sacramental host of God's elect.’”

Soon after the happy change described above, a vacation occurred in college, during which Mr. Lyman suffered much on account of his “confused

notions of religious duty," and the remembrance of those practices to which he had formerly been addicted. This last source of trial often supplied him, during the remainder of his life, with motives to watchfulness and self-mortification.

The solemn dedication of himself to God, which he made about this time, appears to have been instrumental of much spiritual benefit during his connexion with college, for he conscientiously recurred to it at particular seasons, and found it the occasion of deep searchings of heart, and of sweet meditations on the Redeemer's faithfulness and love.

A few extracts from the journal which he kept during his junior year, will best show the variations and general progress of his religious experience.

"Dec. 12th.—This evening I think I feel, in an unusual degree, my entire dependence on the Holy Spirit to draw my affections towards God.

"Feb. 7.—In prayer with my room-mate; this evening; caught myself several times attending to the form of the words more than the spirit; fear all my prayers are offered with a view to make myself happy and acceptable in the eyes of God, instead of being offered in Jesus' name, and that he might be glorified.

"8.—Awoke this morning with the love of God in my heart; this evening feel constrained to search my heart; corruption and wickedness still abound.

"14.—The past has been a short week; have felt more like devoting myself and all I have to Christ;

more indifferent to the opinions of the world, and more willing to do the whole will of God than for some time past—yet how many sad reflections at my misimprovement of time, and the proud, selfish, envious affections of my heart !

“27.—Read this noon the account of President Edwards’ conversion ; am I not deceiving myself as he was for some time after he supposed his heart was changed ? There have been seasons when I thought I enjoyed God’s presence ; but “Satan transforms himself into an angel of light.”

“28.—Give way to temptation easier than I breathe ; is it possible that I can ever gain heaven ? if so, the patience and mercy of God are infinite.

“March 1.—Retired last night rejoicing in my God, and awoke with much the same feeling this morning ; O, that I might walk in the fear of the Lord all the day. Though I begin the day with God, yet I neglect to watch and pray ; I complain because I have trials ; David had trials, too, and shall I complain ? in his own pious strain he says, ‘Be of good courage and he shall strengthen your hearts, all ye that hope in the Lord.’

“Aug. 9.—This evening a brother came before the church with a written confession of aggravated departures from the path of duty ; felt that I should like to join him in making acknowledgments and in requesting the prayers of the church.”

Near the beginning of his senior year, Mr. Lyman

seems to have reflected much on the danger of trusting in his own heart. At that period he made the humiliating discovery that in his religious engagements he had not been free from "a desire to become renowned in the church for piety," and often lamented bitterly the prevalence of "selfish thoughts."

"Nov. 23.—O, that I might remember this text through the year: 'Walk in the spirit, and ye shall not fulfil the lusts of the flesh.'"

In the midst of painful conflicts with bosom-sins, he was sometimes cheered with such meditations as the following:

"Had peculiar joy in contemplating the condition of him who overcomes, who hath washed his robes and made them white in the blood of the Lamb. He joins the 'thousands of thousands' around the throne, saying, 'Thou art worthy, O Lord, to receive glory, and honour, and power;' 'Salvation to our God which sitteth upon the throne and unto the Lamb.'"

A desire to make Christ known to the heathen appears to have sprung up in Mr. Lyman's heart, almost as soon as his religious life began. That it formed an important element in his Christian experience at college is beyond doubt. In his stated seasons of devotion, he poured out his heart in strong cries and tears for the pagan world.

After reading the last chapter of Matthew one evening, he found his "heart enlarged in prayer for

the heathen. Why is it that God gives me pleasure in praying for them? Why these desires? Why so much meditation upon them? Why are all my thoughts and feelings inclined that way if the Lord of the harvest does not intend that I shall go and preach to the nations?"

Under another date he speaks of "hearing a discourse from Mr. Dwight, appointed on a mission to Greece, which led him to seek Divine aid, that he might thoroughly practice that self-denial which he deemed an essential qualification in a missionary to the heathen."

Subsequently, when on his way to church, "the evangelization of the world burst upon his mind in all its beauty and greatness. I longed for a ten-fold portion of the Spirit; I longed to have my body, soul and spirit, prepared for arduous labours in the vineyard."

Writing to a relative in Montreal, he says, "I know not yet in what field God designed I should labour. My prayer is for the guidance of the Holy Spirit. The claims of six hundred millions come with irresistible power. How can the heathen hear without a preacher? Who will preach? Who will go? My heart is drawn out in love to the souls of the heathen. My duty, my happiness, my all depend upon my laying down my life among untutored savages; I mean with my present views and feelings, if God does not close the door which now

seems to stand open. Yet the responsibility makes me tremble. One false step may destroy my usefulness forever."

It was not till near the close of his collegiate studies that he made known to his nearest relatives how his soul panted for the work of missions. The matter was first confided to that sister whose tender solicitude and prayers were closely linked with his spiritual renovation. She was then on a visit to Canada, and had written to her brother an affecting account of the moral desolation which exists in that region. Mr. Lyman replied :

"But, dear sister, is there no portion of the world destitute but Canada? It makes my soul bleed to hear the Macedonian cry from Europe, Asia, and Africa. Millions bow to Juggernaut, millions to Mohammed, millions to the Pope, and millions to the sun, moon and stars. Every thirty years seven hundred millions sink to perdition from this earth. Every day carries some there. Now what shall be done?"

"By divine leave and assistance I will go. The pleasure of leading poor heathens to Jesus shall not be sacrificed for home, country, or friends."

That true benevolence urged the subject of this memorial to seek the salvation of the heathen, appears in part from the great and uniform concern which he showed for the salvation of his impenitent relatives and fellow-students. While at Am-

herst he often wrote to the former in a strain of tender and earnest expostulation, beseeching them to forsake their sins, and striving to portray the excellence of that Saviour in whom his soul delighted. Of four brothers who were then "without God and without hope in the world," three have since professed their faith in Christ.

His endeavours to reclaim the irreligious members of college, were abundant, and were accompanied by such evident seriousness and good-will as to secure attention from the most thoughtless. The slightest appearance of unusual solemnity in college he was accustomed to welcome with heartfelt gratitude, and made it the occasion of solemn fasting and prayer. Indeed, he uniformly abounded in these spiritual employments, and dealt severely with himself whenever they failed to deepen his abhorrence of sin and his love to Christ.

To the several branches of study prescribed in college, Mr. Lyman applied himself with zeal and success ever after he felt the new motives which religion supplies. Till then he seems to have been a stranger to those mental exercises and habits which are indispensable to thorough scholarship. The injury resulting from remissness in the early part of his course, it was not the province even of sincere piety to repair. "When he came to himself," he found with deep regret that he had scarcely begun to establish those intellectual habits which are pre-

supposed in the more severe studies that occupy the latter half of the college course.

“To every thing there is a season, and a time to every purpose under the heavens.”

Like thousands of other scholars, Mr. Lyman found it so respecting the particular under consideration. In the midst of engagements demanding the steady application of a well-trained mind, he confessed it necessary for him to begin at the beginning. Still he struggled against these disadvantages with encouraging success, and, as Dr. Humphrey has remarked, “he held a respectable standing in his class when it graduated,” in 1829. His theme at commencement was “The moral courage of John Knox,” upon which he dwelt with a spirit and force which showed the workings of a soul congenial with that of the intrepid reformer.

CHAPTER IV.

His Professional Studies at Andover—Attendance on Medical Lectures in Boston and Brunswick—Marriage—Receives the Instructions of the Board.

WITH a keen thirst for useful knowledge and true holiness, Mr. Lyman commenced the study of theology at Andover in the fall of 1829. This important turn in life was accompanied with several seasons of protracted meditation and prayer. His journal is replete with evidence that he "sorrowed after a godly sort," in view of his intellectual and spiritual defects. The deliberate purposes, now formed, in reliance on divine aid, were highly conducive to the auspicious change which his associates soon noticed in some striking points of his character.

When reminded of some failing, as occasional levity, he thankfully received the admonition, and forthwith endeavoured to correct the fault. Though his profiting appeared to all who had known him in college, yet to himself he seemed habitually inconsistent and vile. Scarcely a day passed without his recording some expression of self-abhorrence. The smallest portions of life were statedly brought

under review, always furnishing fresh motives to humility, and often yielding delightful evidence that the Holy Spirit did leave him to contend alone with in-dwelling sin. In the midst of engrossing professional studies, like Paul in his abundant labours, Mr. Lyman could say, "One thing I do." He could not permit, "no, not for an hour," the enchantments of sated or of social intercourse, to interfere with the claims of personal religion.

No hours were so precious as those allotted to prayer. In this duty, it may be truly said, that Mr. Lyman abounded. The fervour, variety and earnestness, which appeared in his public devotional exercises, his brethren, with good reason, ascribed to the frequency of his interviews with "Him that seeth in secret." To neglect the closet in a single instance was sure to wound his spirit. A train of uneasy emotions quickly followed, admonishing him of the wants of his spiritual life.

Those desires for the salvation of men, which characterized the subject of this memorial while in college, gained additional strength during his connexion with the seminary. This is evident from the touching appeals found in his correspondence with impenitent friends, the assiduity of his labours and prayers in behalf of the Sabbath school in which he was a teacher, and his ardent intercession for the heathen.

At an early stage in his theological course, Mr

Lyman announced to his parents, his determination to spend his life in missionary service. A few sentences only will here be quoted from his letter.

“Theol. Seminary, Andover, Feb. 10, 1830.

“Dear Parents,—I have employed my leisure time, the past week, in considering the great question to which I have alluded in former communications. I have considered, ‘He that loveth father or mother more than me, is not worthy of me;’ ‘and he that taketh not up his cross and followeth after me, is not worthy of me.’ ‘He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.’ ‘How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?’

“I have also examined, 1, The moral condition of my own country. 2, The condition and prospects of the heathen. 3, The success of missions—and, 4, My own character, talents, and feelings; and I can find nothing in the way of my going to the heathen, and there spending my days in building up Christ’s kingdom.*****

“If ever I have had any pleasure in contemplating the future, or enlargement in prayer, it has been concerning the heathen.***** Indee^l, my future happiness is dependent upon going to them with the news of salvation.*****

“Perhaps I may meet an early grave; and what if I should? I shall sooner be free from sin, and serve God without weariness and without end. I hope my parents will not only be willing, but rejoice to have me go, if Providence should so order it—for I have not only now made myself willing, but ready, to go, if the Lord should call me. These are the feelings of your affectionate son,

“HENRY LYMAN.”

A large share of his meditations and reading had special reference to the character and wants of unevangelized nations. Respecting the “Condition and character of females in pagan and Mohammedan countries,” after much research, he prepared a dissertation, the substance of which has gone through several editions in the form of a tract. It is a heart-rending statement of facts corroborated by numerous witnesses of entirely opposite characters and professions. Long may it plead the cause of the female sex, dishonoured and maddened as they are, by oppression and nameless wrongs, wherever the gospel is not enjoyed!

It is not claimed for Mr. Lyman, that he distinguished himself by theological attainments at Andover, nor that he applied himself with uncommon diligence to the appropriate occupations of the Seminary. The unhappy influences of early irregularities disqualified him, in a measure, for patient

investigation and rigid analysis. Whatever subject came before him, his mental operations were energetic and rapid: had they been under the control of a purer taste and a sounder judgment, their results would have been far more valuable in themselves, and more properly arranged. It is not known, however, that he neglected any branch of the prescribed course, while to some subjects of an exegetical and doctrinal nature, he devoted an unusual amount of labour.

Expecting that the employment which he had chosen would require him to "endure hardness as a good soldier of Jesus Christ," Mr. Lyman accustomed himself to abstinence and fatigue. As a pedestrian he was probably without an equal among the sons of Andover. Endowed with almost Herculean strength, and dauntless courage, united with glowing benevolence, he longed to enter the region of toil, of danger, and wretchedness.

Having been accepted by the A. B. C. F. M., Messrs. Munson and Lyman, in due time, were appointed to a field of missionary service, precisely such as their own choice would have selected. Mr. Lyman, in particular, often expressed a desire to go where no missionary had been sent.

Having received ordination at Northampton, Oct. 15th, he pursued the study of medicine at Boston and Brunswick, with his accustomed ardour. In the mean time, by conversation, letters and preaching,

he constantly endeavoured to animate the friends of missions, and gain additional patrons to the cause.

On the 16th of May, he was married to Miss Eliza Pond, of Boston, and after a short visit among his friends, returned to receive the Instructions of the Board, and set his face towards the Islands of the East.

Mr. Munson and Mr. Lyman were charged, by the Prudential Committee, to spend a short time in Batavia, thence to proceed, on a tour of observation and inquiry, to Pulo Nias, an island west of Sumatra. They were next, if possible, to explore the northern part of Sumatra, occupied by the Battas, a populous nation, so far made known to the civilized world, by the narrative of Sir Thomas Raffles, as to claim special attention from Christian philanthropy. Amboyna, Timor and Borneo, were then to be investigated by the missionaries, for the purpose of ascertaining whether the way was open for Christian teachers, and where would be the most eligible locations.

Near the close of their Instructions, the Committee say:

“You ‘go bound in the spirit’ to uncongenial climes, and distant nations but partially civilized, and opposed to the religion of Christ; ‘Not knowing the things that shall befall’ you. ‘Afflictions,’ in different forms, it is most likely, ‘abide you.’

Your labours may be soon terminated by death. But you have given yourselves to Jesus Christ without reserve, for the work of missions among the perishing heathen. That work, you know, he regards with peculiar favour; for none is so near like his own and that of his beloved apostles. He has pledged to you, everywhere, and in all circumstances, his special presence, assistance and comfort. 'Lo, I am with you always.' 'My grace is sufficient for thee.' 'As thy days so shall thy strength be.' 'When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee: for I, Jehovah, am thy God, and the Holy One of Israel thy Saviour.' 'Touch not mine anointed, and do my prophets no harm.' 'For ye shall go out with joy, and be led forth with peace; the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands.' 'Be ye faithful unto death, and I will give you a crown of life.' What need you fear in such a work, with such a Saviour, and such promises. May you have hearts filled with love to him and his cause, and faith to realize continually, his presence and preciousness and power, and to trust the wisdom and plenitude and unchangeableness of his love."

CHAPTER V.

Voyage—Residence in Batavia—Employments—Obtain leave of Government to pursue their exploring tour.

ON the 10th of June, 1833, Messrs. Munson and Lyman, with their wives, embarked at Boston, on board the *Duncan*, for Batavia. They were accompanied by two other missionaries, destined to labour among the Siamese. After uniting in a devotional exercise with the Christian friends who attended them to the ship, they calmly bade them adieu, and quickly found themselves moving out of the harbour.

At the trying juncture, which had long been anticipated with dread, they experienced such divine support that peace and joy prevailed in the parting embrace with their dearest friends. With many of their near relatives they confidently expected to meet where sorrow and separation shall be no more.

In a letter to his parents, after noticing the calmness of his mind, Mr. Lyman says: "There were several causes of regret that we were so unexpectedly called to embark, especially as I was thus prevented from expressing to you, my father and mother, the obligations under which I feel myself laid

for your ten thousand kindnesses in all my past life. Under God I owe to you my education, my character, my salvation. I wished also to ask your forgiveness for all the trouble and trials I have wilfully cost you. I wished to ask you to help me praise God for his unbounded grace towards me. You are not aware how great a sinner your son has been, in carousing and profanity, and—but I will not enter into particulars.

“During the whole of my wanderings in forbidden paths, the voice of parental caution and parental prayers was not entirely lost. I often complained, in early life, of your strictness in my education; now I thank you for it. All the return I can make, is to pray for you. The Lord reward you a thousand fold.”

The *Duncan* was a new, fast-sailing ship, with ample accommodations, and an obliging captain. The passengers, and all concerned, had occasion to rejoice that she was fitted out on the principle of entire abstinence from intoxicating liquors. By the aid of this regulation, another, forbidding the use of profane language, was easily enforced, to the great gratification of the missionaries.

In twenty-three days they reached the 10th degree of north latitude; at that point exchanging favourable winds and fine weather for a dead calm and a scorching heat. “The burning rays of a tropical sun,” says Mr. Munson, “the glossy surface

of the ocean, smooth as polished marble, and the long, heavy swells that follow each other in slow and melancholy procession, are some of the most striking characteristics of this region, which stretches like a broad belt, entirely over the Atlantic. Along this ill-fated region, the 'lucre-bitten slaver' and pirate prowl with more than savage ferocity. A small vessel of peculiar construction, lined with arms and ammunition, manacles and instruments of torture—thirty or forty monsters of all colours, languages and nations, as though such a mass of pollution could not be gathered from the sweepings of one kingdom—these constitute what seamen call a 'slaver,' or 'pirate.' At one time we supposed ourselves in great danger of an attack. A small sail was discovered ahead, which was soon recognized as a slaver. They appeared to be making directly towards us. To flee was impossible. All hands were called,—our carronades, muskets and pistols were charged. After an half-hour's anxious suspense, we saw them cross our bows and bear away, as we supposed, to the West Indies. I shall never forget the appearance of their vessel,—black hull, black spars, and black masts—fit emblem of their moral character."

Under date of July 12th, Mr. Munson describes himself as greatly reduced by sickness, and meditating, with unutterable delight, "on that better country where the homeless exile is received into his

Father's house." "I have not much expectation that my trials on earth are soon to terminate; yet it is consoling to look forward to the time when through the mercy of God, I shall sing the praise of redeeming love." M.

From conversation with the Captain, Mr. Lyman understood that no obstacles would be thrown in the way of any efforts which the brethren might be disposed to make for the spiritual good of the sailors. Stated religious services were accordingly held during the voyage, and the crew were often urged individually, to set their "affections on things above." When the "sea shall give up the dead that are in it," these labours may be found to have been instrumental of saving at least one "sinner from the error of his ways."

July 17th, Mr. Munson wrote to his sister; "The Lord willing, my dear sister, we shall cross the Equator to-morrow morning. The north star has already disappeared. I looked for it to-night, but it was buried beneath the mists that encircled the horizon, and I shall see it no more. So one thing after another that reminds me of my country and friends, drops off. I sometimes almost wish I could have that pensive, melancholy state of feeling, which such events are calculated to produce; but it is not so. To tell you the truth, my heart beats with all those cheerful and warm emotions which I should feel were I returning home after a long ab-

sence. Home! I am going to the home my heart has most ardently desired to see for many years. Could the statesman say, 'Where liberty dwells, there is my country?' With equal ardour can I say, where the field of usefulness is, there is my country, my home; I desire no other." M.

Mr. Munson's journal contains a striking notice of a brilliant exhibition in the torrid zone, originating from myriads of small animals.

"Two or three things seem to be prerequisite to a good display of their remarkable qualities. The night must be dark; there must be wind enough to blow the surface of the ocean into a foam, and other circumstances not well understood. The appearances that sometimes present themselves, I am utterly unable to describe. Every wave that breaks seems to be a wave of fire; and the light is so vivid as to enable one to read a printed book. The course of the fish that move many feet, and perhaps many fathoms, beneath the surface, can be distinctly traced by the luminous wake they leave behind. Several nights, in succession, we were greatly amused by the porpoises that played around our ship. In their rapid evolutions, each one left a serpentine trail of light, which I could compare to nothing but an immense fiery serpent.

"The most curious and splendid illumination of this kind, which we witnessed, was reserved till near the close of the voyage. At four o'clock in

the morning the officer on watch observed that the water assumed a milky appearance. He supposed we were passing over a coral reef. The Captain was called, and the lead was thrown, but we found no soundings. Any one who has seen a pond covered with ice and snow has had an exact representation of the appearance of the ocean, as far as the eye could reach. On examining the water, I found it to be full of illuminated lines or strings, so minute as not to be distinguished when brought to the light; but by the help of the microscope, in the dark, each line was found to consist of illuminated *points*, united by a transparent jelly. A more thorough examination showed that each line was a chain consisting of animals linked together. When a very large one was minutely divided, each division continued to pulsate till life was extinct." M.

After leaving the torrid zone, the Duncan passed rapidly round the Cape, to the 40th degree of south latitude, thence directing her course towards the Indian Ocean. With the exception of Mr. Lyman and Mr. Robinson, the passengers suffered severely from sea-sickness, so that Mr. Munson found himself disqualified, during almost the entire voyage, for those intellectual efforts which he designed to make on the passage.

Addressing his sister, from the 17th degree of south latitude, Mr. Munson says: "You will see by our position, that we are near our destined port. I need

not tell you that expectation is wide awake. In two days more we hope to see land." Under the next date, they were so near land that they could distinctly see the palm trees that lined the shore. The first group of heathens that came in sight, touched their hearts, and gave fresh energy to those pious affections which at first led them to seek the missionary service.

"It was the answer of my prayers for the last ten years," says Mr. M.; "I trust some of our number have already lifted their hearts to God for the salvation of these poor Islanders. It was peculiarly pleasant to remember them in our social prayers." M.

After being one hundred days at sea, they were brought within sight of "Java Head;" and three or four days from that time, landed at Batavia.

On the arrival of the missionaries, Rev. Mr. Medhurst, of the London Missionary Society, extended to them a cordial welcome, accompanied with an invitation to take rooms in his house, and sit at his table. Until a house could be procured, they availed themselves of this kindness, and subsequently experienced repeated proofs of the sincerity with which it was offered. The hired house, into which they soon removed, was about four miles from the city, on the corner of the "King's Plain," a beautiful level, half a mile square. "Ours, with nearly all the houses in Batavia, is of one story. It stands on the

street that encircles the plain, with bamboo, cotton, coffee, cocoa-nut and cinnamon trees growing around it. Some beautiful coffee plants are just under our window. We cannot do as we would in our native land. All our work must be done by servants. Europeans cannot endure labour in this climate. If we wish to go a mile in the middle of the day we must ride, and indeed to travel a few miles on foot at any time would probably bring on a fever that might prove fatal. We can sit and study, and do such work as requires no physical effort. At present it is quite healthy in the city. We are happy and contented in our work. It is our daily prayer that we may be spared to labour long among the heathen.

“As yet we have seen but few exhibitions of pagan worship. A few days since the Chinese had a festival in honor of some Saint. The image was placed on an elevated table; before it were burning some very large red candles. Fifteen or twenty individuals were on their knees, and a priest was reading prayers. I laboured, while a member of the seminary, to form a just idea of pagan worship; but after all, I must say, *idolatry is idolatry*, and to form any idea of it, we must see its rites and ceremonies, the exceeding stupidity and degradation of the human mind, and the insult offered to the God of glory. I do not wonder that the primitive Christians, in the heat of their zeal, pulled down heathen

temples, and demolished their idols, and that, too, at the expense of their lives.

“ A door of usefulness for us is every day opening wider and wider. A few years since a Chinese or a Malay, would not receive a tract,—now they eagerly stretch out their hands for them. I have been out with Mr. Medhurst several mornings to converse and distribute tracts. We have uniformly met with good treatment, and not unfrequently have returned without a single tract left.

“ Our opportunities for doing good are very great, and there is no want of encouragement to labour. We hardly find time to think of home. I have friends in N. S. that I tenderly love ; but I should be very miserable to be with them and know that these poor creatures were perishing without the least ray of divine light. The labour to which we are called is hard, the weather is hot, and we are subjected to a thousand inconveniences ; yet we are happy.” M.

Not long after their arrival serious fears were entertained that Mrs. Lyman would speedily sink under an affection of the lungs.

“ The hurried journey, the voyage, the sea-sickness which lasted, more or less, the whole way, were too much for her. At present she spits more or less blood from her lungs, and I should not be surprised if she were not to continue many months. The will of the Lord be done !” L.

The alarming symptoms, however, by the divine blessing, yielded to medical skill, and mourning was turned into gladness. But Mr. L. was soon taught to "rejoice with trembling." Almost the first letters from America informed him of the death of his father. It had not entered his heart that on commencing his labours among the heathen, he would be admonished by such an affecting providence to be diligent and finish the work given him to do. Pierced with sorrow, and trembling under the divine frown, he was constrained to "pray without ceasing." Prayer had yielded the richest happiness he had known when free from outward affliction, and now in time of need it led him to a "refuge and strength, a very present help."

In the first letter addressed to his mother after he was apprised of the desolating blow, having first of all reminded her of "the grace of our Lord Jesus Christ, and the love of God," he says,—“Is it possible that I must now pray for the widow and fatherless? There it is on paper; I cannot be mistaken; it is even so. But, beloved mother, I weep not that one of our family has gone home to rest. If it were not wicked to wish otherwise than God has ordained, I should wish we were all with him, we so much loved uniting in that unending anthem. I weep, however, and weep bitterly, as I think of those who are left behind. For once I wished myself at home. I felt distressed that I could not have been there at

the time. I then found how good was prayer. E. and I knelt at the throne of grace, and commended you to the care of Him who has promised to be the widow's God and the father of the fatherless. We remembered the promises ; they were sweet.

“In his last moments, how did father look upon all the self-denials he had made to prepare me for the work upon which the Lord has permitted me to enter? They were many and great. I bless God, yea, I would magnify his name forever and ever, that I have been permitted to pray for so long a time that he might be prepared for his final change.” L.

Agreeably to their instructions, the missionaries began immediately to acquire the Malay language. After a short time Mr. Munson commenced the study of Chinese.

“Besides the study of the languages, we have, with the help of Mr. Medhurst, set up a dispensary in town, to which all who choose to accept our services gratis, come and receive medicines. We visit this three times a week. I went down on Saturday morning and found a most wretched set of mortals; some with ulcers, some with asthma, others with dropsy, &c.; to all of them Mr. Medhurst and I attended as well as we could. We gave them medicines for the body and also medicines for the soul. We always go with tracts and portions of scripture, which many of them receive with gratitude. Be-

sides these, we have patients come to our house almost every day. It is, however, a great perplexity ; it keeps us almost constantly consulting medical books.” M.

“ Nov. 28.—Last week I visited a native market, twenty miles from Batavia. We took each a bundle of books, Chinese and Maly, and went into the crowd.

“ The native markets are composed of rows of small shops, with only a foot-path between them. The crowd, the heat, and the odour are very annoying. Mr. Medhurst preached, or rather talked all the way as we went ; whenever he stopped a crowd would collect, and while he talked to them, I gave books to such as could read. We carried up two hundred tracts, and in two hours every leaf was gone.

“ In the course of our walk we halted at a Chinese temple. These are exceedingly common in Batavia. The largest is connected with the Chinese burying-ground. It contains three immense idols, and a host of smaller ones. The burying-ground of the Chinese is a great curiosity. Just in the passage that leads to it is the great temple. Some graves occupy scarcely less than a quarter of an acre. They are immense mounds, forty or fifty feet high, appearing like large family tombs in America. It is not the ties of relationship that prompt these expensive burials ; but the hope of gain ! The tomb of a deceased relative is the “ hong

chung" of the survivor ; i. e. literally, it is his "wind and water," or in plain English, it is his *luck*. In proportion as the son expends money on the tomb of his father, he expects to acquire wealth." M.

Their communications to friends and patrons in this country, show that Messrs. Munson and Lyman gave themselves wholly to their work in Batavia, at no time forgetful of the great and sacred trust committed to their hands. The following extract is from a letter to the A. M. S. of Barnstable county :

"It is a blessed work, and I wish to bind myself to it by every cord that can entwine itself around a moral being. Every day that I look at the great enterprise before me, it appears greater and more glorious, and my prayer is that it may go on increasing in magnitude and splendour, till it shall fill the whole horizon of my moral vision ; so that I shall see and feel, and be warmed and fired by nothing else. Time will not permit me to state particulars, but be assured I never felt more confident of the final and speedy success of the gospel. The obstacles which the church will have to encounter in preaching the gospel here are many ; the enemies that oppose are numerous and formidable ; yet in the name of the Lord we shall conquer. 'They that are for us are more than they that be against us.' But, dear brethren, what we do let us do quickly. 'Behold I come quickly,' says the Lord

of the harvest, 'and my reward is with me.' Even so, come, Lord Jesus, come quickly." M.

Addressing Rev. Mr. Stearns, of Bedford, Mass., Mr. Munson says:

"I am aware that much has been written respecting this island—enough, it would seem, entirely to exhaust the subject. Yet the Christian community are quite as ignorant of the moral condition of these Islanders, as they were a century ago. The reason of this is obvious. Those who have written have not directed their inquiries towards this, of all others, the most important point. Some have been intent on *gain*. Such inquire only into the resources of the island. Others, still, have burned with the desire of conquest, of rule and oppression. Such number the population, inquire into the strength and resources of the native Princes, and cast around the anxious look for means to carry their unholy schemes into execution. For two hundred years the natives have indiscriminately been made the sport of avarice and ambition;—the objects of oppression, and the instruments of gain to foreign conquerors.—Conquerors too, who have denominated themselves Christians!

"But who among the long catalogue of Christians, who have successively visited these islands, has cared for the *souls* of the natives? *Who* has wept in secret over their miseries, and cast around

him the anxious and sympathizing inquiries of the Christian philanthropist? *Who* has spread out their wants before the Christian world, and implored help in delivering from their degradation, their moral bondage, and in elevating them to the exalted privileges of the sons of God? I might almost answer—*not one*.

“It is true, that one ostensible object of these Christian conquerors has been, to propagate the gospel. But let us see their zeal for the Lord—let the result of their labours bear witness.

“The moral aspect of this island, so far as I have the means of judging, is far more favourable than we might expect. The Malays, who embraced the religion of the false prophet earlier than any other people this side of Bengal, and who have ever been considered the bulwark of Mohammedanism in this quarter, are neither so bigoted, nor so prejudiced against Christianity as most accounts would lead us to expect. Even the prejudices that may remain are fast dwindling away. I have never seen a Malay refuse a tract, even though he knew it to contain the outlines of Christianity. I have assisted in the distribution of hundreds of books among them:—many were received with apparent gratitude, and I doubt not were perused with becoming seriousness and attention. Indeed, Mr. Medhurst assures me, that he has known them spend the whole night with their priests in the

discussion of questions originating from the reading of Christian books. This is an interesting trait in their character, and may yet turn out greatly to the furtherance of the gospel. I am fully convinced, that were some Samson to lay hold of the main pillars of Mohammedanism, and in the spirit of the gospel, uncover its appalling deformities and inconsistencies; such a work, with the blessing of God, would go far to dissipate the spell that now holds men in iron bondage. Such an experiment is about to be made. The tract is now in press. Our prayer is, that it may be mighty through God, in pulling down this strong-hold of Satan."

The following, from a communication to John Tappan, Esq., Boston, shows that the mortality among Europeans in the East Indies, should not be altogether ascribed to the climate :

"My heart is sick with seeing the glass filled and emptied before breakfast, with breakfast, at eleven o'clock, before dinner, with dinner, and continually after till bed-time. Wherever I have been in India, wine is placed on the table in the morning; when the table is cleared away, the decanter-stand of strong drink makes its appearance; with dinner, wine and beer are like water, in abundance, and after dinner the strong drink again. I believe the quantity consumed is diminishing, but still it is terrible. Formerly it was so pernicious in its effects, at Padang, that it obtained the Malay name of Pa-

koe, (nail,) because, the people said, 'It drove one more nail into a man's coffin.' You might hear them call to their servants, 'Bring me the red nail;' or, 'Bring me the white nail.' Mr. Vangrale, of Beucooleu, told me, that when he came to India, twenty years since, the young men, when warm with wine, would go out, fasten weights to the legs of the table and the chairs, and sink them in the canal; then sit in the water till day-light, drinking.

“The influence of the American Temperance Society has been felt here. A spark has been kindled that ought to be fanned into a flame. I dined and spent some time with the Governor General, (Bonde,) and almost all the time I could spare from my Missionary business, was employed by him in making inquiries concerning the temperance movements in the United States. In every place where I have not introduced the subject, the people have. Our temperance ships, and temperance captains, and supercargoes, have done wonders.” L.

Besides preaching, when opportunities occurred, on board the ships in the roads, the brethren occasionally relieved Mr. Medhurst in the stated services of his chapel. Conformably to their instructions, they devoted themselves chiefly to those languages in which it was their hearts' desire and prayer to God that they might proclaim the gospel to millions among whom Christ had not been named. In these pursuits, from which few striking incidents

could be expected to arise, they spent the fall and winter.

On the twenty-seventh of February, Mr. Munson found himself, for the first time, exercised with parental affection, by the birth of a son. In a letter to the parents of Mrs. M., after informing them, in a tender strain, of the joyful event, he proceeds:

“We hope and pray that the Spirit of God will prepare his heart for the work of a missionary. We desire for him no more honourable employment, nor any greater emolument than will accrue to him from labouring faithfully for the salvation of the heathen.” He adds; “Our employments are the same as when we last wrote. We are daily trying to acquire a knowledge of these strange tongues. Our progress is slow, but we hope, ere long, to be able to say something to the heathen in their own language, about Jesus Christ and the great salvation.

“Our sphere of action as physicians, might be enlarged to any extent. Indeed it is already extended too far. I feel my time seriously encroached upon. But what can we do? They come to us loaded with disease, or perhaps they come to intercede with us in behalf of their sick and dying friends; and we cannot close our ears. I hope the Lord is in this way enabling us to speak effectually to them by our actions, before we can do it by our words.

“We are preparing for our departure to Neas and Sumatra. The Lord willing, we shall embark in about one week.” M.

Such are the regulations of the Dutch Government in the Netherlands, in regard to India, that the missionaries could not prosecute their undertaking without permission from the Governor and Council. In a joint communication to Rev. R. Anderson, Secretary of the A. B. C. F. M., they describe the measures taken to effect this object.

“Batavia, April 5th, 1834.

“Dear Sir,—*****We have as yet communicated nothing in respect to our intercourse with Government, that we might give the whole at one time.

“About the middle of December, Mr. Munson’s health being such that a little recreation seemed necessary, the opportunity was improved to make a journey to Buitenzorg, the Governor’s residence, about forty miles interior. His Excellency the Commissary General, Van der Bosch, and his Excellency the Governor General, *ad interim*, Bonde, both expressed themselves favourably disposed towards the establishment of a mission in Puloe, Nias, and in the same breath advised to the establishment of a mission in the Batta country of Sumatra. As, however, we could not be permitted to reside in Batavia, or travel in other islands without

liberty, granted by the Governor General in council assembled, the following petition was prepared and forwarded to his Excellency, near the close of December last."

The petition, after exhibiting the object and leading operations of the A. B. C. F. M., proceeds :

"The smiles of Providence upon their exertions in other parts of the world, and the command of our Saviour, 'Go ye into all the world and preach my gospel to every creature,' make them desirous of benefitting their degraded fellow-men among these islands, as well as the neighbouring continental countries. A glance at their history, [referring to the Board of Missions,] will show that as they have hitherto not interfered with politics or the operations of other benevolent societies; upon this principle they wish still to proceed. They have accordingly sent your petitioners hither for the purpose of exploring those places not pre-occupied by other benevolent societies. Their instructions are, that we proceed first to Nias, then to the Battas of Sumatra, then to the interior of Borneo, to fix upon the most eligible locations for other missionaries, whom they intend immediately to send hither to occupy those fields of labour.

"The importance of rescuing the souls of these heathen from the consequences of idolatry and vice, to which they are addicted, and putting into their hands the word of God, which points out

the way of salvation, will of course commend our object to the favourable regard of his Excellency in council assembled."

"The long delay of an answer to this petition caused us," say they, "many an anxious thought, and many an earnest prayer, although we could conceive of no possible motive that could influence his Excellency to negative the request. In an interview with the Governor General, about four weeks since, he informed us that the petition received immediate attention, and was forthwith handed over to the Committee on Ecclesiastical Affairs, of which Rev. Mr. Lenting was President. On inquiry, Mr. Lenting regretted that it was so, but he had unfortunately mislaid the petition, and begged for another copy. As soon as more stamped paper could be procured, and a person to translate the petition, a duplicate was placed in his hands. Three weeks more passed. The time of our departure drew near. Another journey to Buitenzorg was deemed necessary. Although, on our arrival, the petition was found to be at Batavia, yet the journey was not regretted, inasmuch as it afforded an opportunity for a free, social interview with his Excellency."

After stating several particulars in which the Governor expressed himself kindly, in regard to the work of missions, they add :

"From this it must be apparent, that the present

governor, *ad interim*, is favourable to the cause of benevolence; and while he is in office the opportunity ought to be secured of sending out men and laying a broad foundation for further operations.

“In short, the smiles of Almighty God on our operations thus far, and the encouraging prospects for the future, demand our thanksgiving and praise, and renewed diligence on our part, to improve the talent and discharge the responsibilities committed to us. While we call to mind the promise, ‘As thy days so shall thy strength be,’ we would not forget the diligence in business and fervency of spirit that become us; and that we may have them in a still greater degree, we request that you will remember us at the throne of grace. Your missionaries,

“HENRY LYMAN,

“SAMUEL MUNSON.”

Having at length secured the requisite papers from government, the brethren soon completed their preparations for leaving Batavia.

During their residence in that city, they enjoyed the invaluable counsels and aid of Rev. Mr. Medhurst; and besides the study of Malay and Chinese, they accustomed themselves, as we have seen, to a variety of labours, specially suitable for those who would “Endure hardness as good soldiers.”

On the Sabbath previous to their taking leave of

their families, they were permitted to renew their strength, and "receive an unction from the Holy One," at the table of their Lord.

The whole number of communicants on that affecting occasion, was fifteen. Mr. Medhurst and the two missionaries, who were "ready to depart on the morrow," united in conducting the solemnity. To Mr. and Mrs. Munson the day was rendered memorable by the baptism of their infant son, the only American child ever born on the island of Java. As they retired from the chapel, Mr. Munson signified to his wife that he had but a faint expectation of meeting her again at the table of Christ. It was strongly impressed on his mind that in a few hours he should bid her and the little one a final adieu. But "none of these things moved" him. "He steadfastly set his face to go" towards the field of new toil and danger, because the voice of duty summoned him away.

CHAPTER VI.

Journal of Messrs. Munson and Lyman, on their tour of observation and inquiry among the islands lying west of Sumatra.

FROM the separate journals of the missionaries after leaving Batavia, such portions have been selected for the present chapter as comprise a continuous narrative of observations and facts, with the leading suggestions to which they gave rise.

It is the design of the present chapter to furnish, by means of extracts from their journal, a continuous narrative of the missionaries' travels and observations, from the time of their leaving Batavia till their arrival at Tappanooly, on the Island of Sumatra.

“April 7.—Embarked on board the *Diedericka*, Capt. Townsend, for Padang. In looking forward to this time, I have had many anxious forebodings; but the Lord happily brought me to a full and entire acquiescence in his will. I thought I could say with all my heart, if I must return and find my wife in the grave, ‘thy will be done;’ or, if I must be sacrificed to the passions of untamed men, or the more unyielding ferocity of untamed beasts, ‘Even so, Father, for so it seemeth good in thy sight,’

shall be my language. Still hope has not deserted me. I had not rode a mile towards the ship, before I began to say to myself, 'Well, only six months more and I hope again to see those I love.'

"To separate from one's family in the midst of a heathen country, and to plunge still further into the depths of heathenism, is quite another thing from leaving home to enter upon a foreign mission. Still the same great God can and will protect.

"Our barque, which carries only 250 tons, though having much deck room, presents quite a Babelic scene. There are American, Indian, and Dutch passengers, besides soldiers, European, native, Bengalees and Malays.

"The languages spoken by these ninety souls, are twelve in number; viz: English, French, Dutch, Spanish, Portuguese, Danish, Bengalee, Moor, Javanese, Malay, Chinese, and Nyas; while there is scarcely an individual on board who does not understand more or less of Malay." L.

"April 8.—To-day we have been gently, though rapidly pursuing our passage through the straits of Sunda. Recognized many islands and points of land, which we saw when passing the straits months ago. The coast of Java is much changed; then it was parched and burned by a four months' drought; now it is clothed in the richest verdure.

"April 9.—This morning the last vestiges of the coast of Java were fast disappearing. On our left

was the immeasurable expanse, and on our right the coast of Sumatra. With the exception of a few hills, the coast seemed low and marshy. It is inhabited by the Lampongs, Mohammedans by profession ; but miserable disciples of the false prophet.

“About noon we had the rare satisfaction of witnessing the original of one of Stewart’s most beautiful pictures ; I mean a ‘dying dolphin.’ The dolphin is surely the most gaudy fish that inhabits the ocean. His natural colour is exquisitely beautiful ; but to describe all the tints and shades he puts on in the agonies of death, would exhaust the resources of the most scientific and accomplished painter. The mode of taking them is very curious and simple. A body is made of wax ; to this wings made of feathers are attached, so as exactly to resemble the flying fish. This is fastened to a hook and thrown into the water, when it is immediately seized by the dolphin as his favorite morsel. But, alas, the hook ! By that he is deceived and taken.” M.

“April 11.—To-day and yesterday have been reading Lander’s Expedition to Africa. I could not but reflect if these men were willing to undergo so much for the sake of benefiting science and obtaining their wages, shall I shrink back when my object is to benefit the soul for time and eternity ? No, no. Blessed be God, if I may be counted worthy to suffer for his name. If I am never permitted to return and reap the reward of my labours here, by seeing

the kingdom of God established among these people to whom I am sent, while in this world, yet I know in whom I have trusted, and in eternity all will be made right.

“ Our passengers consist of a lieutenant in the Dutch service, a French Catholic infidel, and a young man in the employment of government.

“ We had this evening quite an interesting discussion. The lieutenant had read Voltaire ten times, but not once the Bible ; because he was not allowed to by the priests. With him it was ‘ all a lie,’ ‘ on the same level with the Koran,’ &c. He is very much of a gentleman, and stated his objections with a great deal of apparent honesty. I endeavoured to answer them at some length, although I regretted that my limited knowledge of Malay, in which language only we can converse, prevented my presenting the arguments as clearly as I could wish.

“ But the most convincing argument in favour of the Holy Scriptures, being what they profess to be, and those which I have often found most successful with sceptics in New England, was the incomparable excellence of its doctrines and precepts ; its tendency to make society better ; the lives of those who adhere most closely to its precepts, particularly as manifested in their benevolence.” L.

“ April 13.—Last night the clouds cleared away and gave us a fair view of the Sumatran coast. This morning the mountains, trees, and fields are all

in sight. Last night the captain told us of a narrow escape from assassination. (See Singapore Chronicle, for January, 1831.) It is not a matter of surprise that so many officers are murdered by their men. The crews of these country ships are literally collected from the four winds of heaven. The officers are Europeans, but the sailors, which are three times as numerous as those of American ships, are gathered from every nation and tribe in the East. A crew of thirty men usually speak not less than a dozen languages.

“They are indolent in the extreme. No dependence can be placed on them when their help is most needed. The consequence is, the officers beat them without mercy, and some of them, especially the Manilla men, take revenge by murder. Many times in a year this mournful tragedy is acted over in one or more of the country ships.

“Not a day has passed since our embarkation, in which I have not witnessed repeated instances of these unmerciful peltings. One morning I heard the boatswain, whose station is always in the fore-castle, chastising a Bengalee sailor. The delinquent retired abaft out of his reach. The captain, observing this, stepped down from the poop, and struck him several times on the head and back, then kicked him flat upon the deck. This brought him again within the jurisdiction of the boatswain, who gave him a warm reception with the butt end

of a bamboo. He drove the poor wretch forward, and concluded by giving him the rope's end! Yet I was assured by a fellow-passenger, who is well acquainted with the treatment which these sailors receive, that the crew of this ship are comparatively treated with great humanity and forbearance! I could not but ask, if this is humanity, what is cruelty?

“April 19.—I shall not soon forget my first introduction to Sumatra. We anchored in Pulo Bay at two o'clock. The captain resolved to land and go in search of an Englishman, who resided at the head of the bay. The captain, a Dutch officer, a civil servant of the company, and myself, formed the party. We were three miles from the shore. It came on to blow fresh after we started, and the spray beat over us at every stroke of the oar. We soon found it impossible to advance or return. Our only alternative was to let the boat run before the wind, and land on the lee shore, where the surf looked truly formidable. The boat struck some distance from the shore. The oar-men leaped out, up to their necks in water, and finally succeeded in drawing us into a small creek, where, after being thoroughly wet, I first set my foot on Sumatra. We went in search of the Englishman, but found to our mortification, that he had removed to Bencoolen.

“We found a family of Malays in his house, who, at our solicitation, prepared supper, for it was not practicable to return to the ship. They served up

currie and rice for us; knives, forks, and spoons were out of the question. We were therefore compelled to resort to the Malay method of eating, with our fingers.

“The rest of the company having been longer in the country, succeeded well; but I could not acquire the necessary sleight of hand. Fortunately, I had been amusing myself with conchology, by collecting a few shells on the beach. So, taking the half a bivalve, I finished my supper without further difficulty.” M.

“Ill health prevented my visiting the shore in company with Brother Munson, the captain, and others.

“Had conversation with one of the Portuguese helmsmen, who is from Goa, and speaks a little broken English. He appeared a very wicked, hardened man. When I spoke of the way of salvation, hereplied with a contemptuously emphatic, and hard-hearted sneer, ‘God Almighty make man; make torment; put him in always! I poor man; I troubled in all the world, and when make dead, I go to hell!’ And he shook his head and turned away, expressing by his actions, ‘It is a hard saying, who can bear it?’ When I urged the subject still further, and endeavored to explain the government of God, he turned and walked away with such an expression of cold, settled hatred to the gospel, that it seemed like throwing pearls before swine.

“Went on shore to see if any missionary labour could be done.

“April 20.—The Buffalo-carts, in use among the people here, are of a peculiar construction; the wheels solid, about three feet in diameter, and the cart raised upon a frame upon the axletree about twelve inches above the tops of the wheels. Their tops covered with mats, with a roof like a house, except that the ridge-pole bends in from the ends, the front peak being higher by a few inches than that behind. There was no other way of egress and ingress than by a small door in front. I should judge them to be three feet wide, by five long, designed for one buffalo.

“I have before heard of velvet lawns, and meadows of velvet softness; but never saw one before to-day. The grass was not far from three inches in height, and without exaggeration, more than twice as fine, and four times as thick as I ever saw in the most cultivated and richly-dressed door-yard in New England. The most elastic Turkey carpet I ever walked upon, did not appear more soft and agreeable.”

L.

“April 21.—At six o'clock landed at a small village of fishermen. At ten o'clock, a horse and buggy having been sent from Bencoolen, we set off for that place.

“April 22.—Went this morning to examine a small plantation of spices. The nut-meg, (hux

myristica,) tree very much resembles the apple tree, though the branches are nearly horizontal, and the top more acuminate. The male tree seldom bears any thing but flowers; on the female tree may be seen the blossom, the green and ripe fruit at the same time. The fruit is much like the peach in shape, size, and appearance. When ripe the fruit bursts and exposes the nut-meg partially covered with the red mace. The produce of an acre differs not much from two pikuls ($266\frac{2}{3}$ lbs.) per annum.

“The clove tree (*Caryophyllus aromaticus*) is one of the most elegant productions of nature. In size and shape it is not much unlike the common cherry tree. The germ of the blossom is, when gathered and cured, the clove of commerce; if permitted to blossom, it becomes the ‘mother clove.’ The flower is of all others the most exquisite in scent. It is a perfect combination of all that is spicy, fragrant, and pleasing to the senses.

“The produce of the clove is about 328 lbs. per acre. The clove and nut-meg were introduced into Bencoolen from the Moluccas in 1798, by Broff. Since that period the cultivation has been gradually extending. The natives are now eagerly inquiring after the plant, and carrying it into the interior. This valuable article of commerce promises to be widely cultivated, even in Sumatra.

“Called on the ‘assistant resident,’ and obtained permission to distribute a few tracts among the

Chinese, of whom there were about 500 in Bencoolen. Went out with a small supply which I brought from the ship, and before I had proceeded half through the village, I had not a tract left. Tried to say something to them about Jesus Christ, of whom they are always ready to hear. Met with one Chinaman who could speak English. I returned to my lodgings and procured for him an English Testament, for which he seemed very grateful. I left him with the promise that he would read it every day. The Lord grant that it may prove a light to his feet, to guide him in the way of salvation.

“The Malay population of Bencoolen is not far from 5000. There are, also, fifteen or twenty Europeans. Went in and examined ‘Fort Marlborough.’ It is a noble monument of English skill and industry. Perhaps it is the best fort now in possession of the Dutch in the East.

“Bencoolen holds out many encouragements to missionary effort ; at least were an active missionary occasionally to visit the place for the purpose of circulating books among the Malays and Chinese, his labours might be attended with the happiest effects.”

M.

“The town is built on a point of land on the upper side of the outer entrance to Pulo Bay. Although the north part of it is high land, yet a sand bank and coral reef extends far out from the shore.

Ships of large burden, having cargoes for the place, generally anchor at Pulo Tikoes, (Rat Island,) seven miles distant.

“After breakfast, we paid our respects to his honour the Assistant Resident. He laboured under some embarrassment from a want of a perfect fluency in his English. Nevertheless, he was very polite, seemed interested in our announcement of the intentions of the Board, in reference to these islands, and expressed a willingness that we should distribute books in this place. We accordingly set ourselves to work; I taking the Malay part of the population. At first the people seemed backward at receiving them, till I met a priest with whom I entered into conversation, and in the presence of many gave him a testament and two tracts, after reading which, aloud, for a few minutes, he walked on with them in his hand, through the Bazaar. Whether his example exerted an influence on the people, I know not, but soon I was necessitated to return to my lodgings for more, and it was not till the books were all gone, that I refused the request of many for books.

“April 23.—This morning, at 6 o'clock, we weighed anchor, and with a pleasant four-knot breeze, stood off from the coast.” L.

“April 24.—To-day we have been running so near the coast of Sumatra, that we can see distinctly the dense forests; the high mountains and deep vales.

“April 26.—This morning we were in sight of the small islands scattered along the coast south of Padang. They are low, and most of them uninhabited. Many cocoa-nut trees line the shores. These islands are beautifully secluded spots. I almost envied the lot of one solitary man I saw coursing along the beach.

“As we approached Padang, the islands became mere bluffs, rising abruptly from the water, and covered to their very summits with the richest foliage. The scenery, altogether, was more picturesque and beautiful than any thing I had before witnessed. At 6 P. M. arrived in the Roads, and cast anchor under Pulo Pisang.” M.

“The anchorage is between Pulo Pisang bissar and Pulo Pisang kathil. The row from these to the town was romantic in the extreme. Padang Head is a bold, rocky promontory, thickly wooded, hiding entirely the river and town. Except for the magazine on the top of the hill, a little in from the Head, and the signal staff, together with a few native houses, a stranger would suppose himself on an uninhabited part of the coast.

“On rounding the Head, the river’s mouth presents itself, and also a few European houses on the beach. On proceeding up a little, the river craft, custom-house, and town itself, open to view.

“April 29.—Spent most of the day in company with Mr. N. M. Ward, formerly of the English

Baptist Society. He came out as a printer; first lived at Bencoolen, and laboured there successfully for about five years; having established schools in all the vicinity, and brought them under good regulations. Soon after the place was made over to the Dutch, he removed to this place, and laboured about two years. Mr. Evans, who was originally established here, and laboured five years, left about the time Mr. Ward came, on account of ill health. He is now living in England. Mr. Burton laboured two years in Tappanooly and vicinity, among the Battas. He gathered two small schools, but did not accomplish much ere ill health compelled him to abandon the station. From thence he proceeded to Bengal, where both he and his wife died. A manuscript collection of words which he made in the Batta language, and some other manuscripts, are in the college at Serampore; they, or copies, may be obtained, and would perhaps be of some use to future missionaries.

“ Mr. Ward, in company with Mr. Burton, made a short incursion into the interior of the Batta country, from Tappanooly, but did not reach the most thickly inhabited part, which is on the borders of the great lake Tobah. Their journey up was five days, down, three, and six there. It was a fine level plain, covered with rice and houses as far as the eye could see; perhaps thirty or forty miles. It

is called Salindong District. Mr. B.'s ill health compelled their return. They went up at the invitation of the people, who came to Tappanooly for trade, and soon after starting, fell in with a chief, who begged to accompany them, and at whose house they lived during the six days, making from there, daily, short excursions. Every where the people received them with joy, and entertained them well; they being the first white men who had visited the country.

“The whole population came out to see them, and feel them, to ascertain whether or not they were flesh and blood. Sometimes they came in such crowds as to fairly block up the way. The missionaries carried the British flag always flying. This the people revered; not on account of its being a national signal, but thinking it a charm.

“They called a public meeting of all the chiefs in the vicinity, at which the object of the missionaries was explained, and the ten commandments read to them. They then entered into a long discussion whether or not they should adopt the moral law. They also had dances; one to the English flag, which was hoisted over the house, another to the missionaries themselves. The assembly was held from nine o'clock, A. M., to three o'clock, P. M.”

M.

They found many remnants of Hindooism; bullocks and skulls upon the houses, dress of the wo-

men, language, (for God they used the Hindoo word.) They believe that evil spirits reside in the water.

“The lake of Tobah is about thirty miles in length, and has a regular rise and fall of tide; this the natives attribute to the influence of evil spirits.”

L.

“April 30.--I have now been long enough in Padang to form some estimate of the place and people. The town is an inconsiderable place, situated on the Padang river, a small stream, one hundred yards wide, and extending twenty-five miles into the interior. To the south and east, the town is hedged in by high mountains. It enjoys a fine sea-breeze every day; is, on the whole, a very healthy place. The river is so shallow that there is not more than two fathoms of water at its mouth. The shipping finds a safe anchorage under Pulo Pisang. The numerous monuments scattered here and there, built over the remains of Europeans, show that many, from one cause or another, have fallen. Exclusive of soldiers, of whom there are 2000 Europeans and Javanese, there are six hundred free Nyas men; Europeans, 200; Chinese, 700; and Malays, on the whole plain, 40,000; slaves, 2000; Cling men, 200. The Nyas men are poor and wretched, but more civilized than in their native country. The Chinese are many of them from Pulo Pisang; some speak a little English. They are next in rank to European merchants.

They do not, as in Batavia, deal in small articles; this is all left to the Malays. Most of them are wholesale merchants, very intelligent, nearly all able to read, and apparently men of wealth.

“The goldsmiths manifest an ingenuity, that one would not expect to find in such society. With a handful of tools of the rudest construction, they draw gold and silver wire, and make ornaments that would do credit to any European shop. Indeed, the clasps and chains of gold used by the first families, are of native manufacture. They are able to distinguish gold and silver from all counterfeits, of which there are here many, almost by intuition. They are so expert at this, that their word is law, even with Europeans.

“The Cling men are butlers, washermen, and petty merchants. They are all Mohammedans.

“The Malays have mosques, and the Chinese have a temple, all of which are frequented; but the Europeans have a church, which is deserted.

“They have a regular, organized church; but for want of a minister, it is fast going to decay.

“Their little meeting-house, in which the Rev. Mr. Evans used to officiate, has been so much injured by an earthquake, that it must be taken down.”

M.

“April 30.—This evening visited old Mr. Intfeld; one of the old Dutch settlers; a truly venerable patriarch; with silver buckles in his shoes, a

broad skirted coat, large, portly frame, and long, silver-grey hair flowing upon his shoulders. He appeared, indeed, like one of the old school. A half century he has lived in India; and yet he appears vigorous and possessed of enlarged views, and well informed in modern improvements, for one of so advanced an age. Formerly he was accustomed to translate sermons into Malay, and read of an evening in the church, to a congregation, in that language.

“May 1.—A rainy morning prevented my going out to distribute books. A little after noon went through Passar Borong, one and a half miles in length; and found but about one in ten that could read; gave away forty books, but without meeting with any incident of importance. I left fifty more with old Mr. Intfeld, who wished to call in his Malay acquaintances, and explain the books to them as he gave them away.

“Captain Boyle was once at Tappanoola, when an intelligent chief came to invite him and the postholder to a feast upon a boy seven years of age. This boy's father, thirteen years previous, murdered the Rajah's brother; the boy returned to the campong, and on being questioned as to his parentage, very innocently acknowledged it; whereupon he was immediately seized and eaten for the sins of his father, six years before he had the misfortune to come into the world. Captain B. expostulated; ‘O,’

the chief replied, 'I know how bad it is as well as yourself, but it is the law of my country, and I must abide by it.'” L.

“May 3.—Went out this morning to distribute tracts among the Chinese; everywhere well received; nearly all could read; found one old man who seemed much pleased with the tracts, but seeing an idol in the room, I took occasion to ask him if he worshipped that for his God, he seemed alike confused; but finally said he worshipped God through the idol.” M.

“To-day we closed the bargain with Rajah Maden, a Malay, for the use of his boat for two months. It is of eight tons burden, one mast, and manned by six Malays, besides the Nàkho-da, (commander.) He is to pay all expenses and be at all risk of the boat, furnish us with water and fine wood, and be at our disposal for two months.” L.

“May 4.—Preached to a respectable congregation in a school-house, consisting of the officers of government, the soldiers and citizens. It seemed good to speak the truth once more to so large a congregation. Hearers respectable and attentive; hope some good was done in the name of Jesus.” M.

“May 5.—Formerly there were but three sovereignties in this part of the Island, Indrapore, Menangkabow, and Acheen. The two former scarcely exist now, except on paper, and in the legendary tale. Menangkabow is almost entirely extinct as to

power, and the royal family of Indrapore live only on the royalty of their ancestors. The sovereignty formerly extended along this coast from Ager Bangy down as far as Europeans had any knowledge of the island, including, of course, Padang. The sultan now receives a salute of nine guns when he comes here, and is not amenable to the native courts, being acknowledged by the Dutch government as superior to any native chiefs of the districts. Still he scarcely possesses any authority out of his own village, and in that, only as a head man or datoek; receives no pay from his people, and from government but one hundred and fifty dollars per annum. The native ruler of Moco-Moco has recently died, and it is said he is to have that district added to his real authority. It is well, however, to notice him, as the former power of the family gives great weight to his character, as the people retain a kind of superstitious reverence for those who were formerly over them; but he has in himself worthy traits of character. He was two years in Mr. Evans' school at this place, reads and writes English, is very much interested in the cause of education, and the improvement of those over whom he can exert an influence; delights in intercourse, and especially correspondence with Europeans.

“May 6.—Was busy this morning packing up goods which we have purchased as presents, and making other arrangements for leaving. Saw the

captain of a Dutch brig just come from Nyas, who is post-holder at Pulo Batu. He says he should not dare to land at any place on the island except Gunong Stolis or Si Toelis, which is a Mohammedan village, and here we must depend on Mohammedan influence for protection, which is like trusting to the false prophet for support while we invade his dominions. Pulo Batu contains about 5000 inhabitants; 4000 Nyas, and 1000 Bugis, Malays, and Chinese. Met to-day with a Chinaman born at Bencoolen, who speaks English very well, and also reads it. Malay he reads a little, and Chinese not at all. He seemed to understand the way of salvation by Christ as the only way, and the worship of Josh as foolish and wicked. At my invitation, he called this evening at the house, where we endeavour further to impress on his mind the necessity of making Christ his friend, prayed with him, gave him some tracts, and promised to obtain for him if possible an English testament, before he leaves for Bencoolen, which is to-morrow. O, that he might be taught by the spirit of God, and become the spiritual guide of thousands of his deluded countrymen; so did we pray, and so would we ever pray.

“May 7.—Employed most of the day in copying charts for our tour; received a note from the Chinaman, alluded to yesterday, requesting the Bible. Having been unable to obtain one here, I send him the gift of my mother when I entered college;

my guide to Jesus Christ, and subsequent conductor in the way of salvation. It was a hard struggle to me to part with it; but how could I resist? The Lord send his Spirit, and make the book to him what it has been to me, and I shall never regret having parted with it.

“The Resident has appended to the resolutions of Government, in reference to us, a circular to the local authorities of Natal, Tappanooly, and Pulo Batu; also a letter to the Malay chiefs, and another to Nyas chiefs on Nyas.

“He has also in his report recently made to government on the residency, recommended that missionaries be sent into the Batta country, also into Borneo. He does not, however, recommend Dutch missionaries; if the American Board occupy the ground, he says it is all the same. He recommends that the missionaries should reside a while at Padang, Natal, Tappanooly, or Pulo Batu, and make occasional visits there while acquiring the language.

“May 9.—We are clear from the custom house, and in the morning at seven o'clock, the Lord prospering us, we hope to be under way.

“As to missionary life, every thing seems to have been but preparation until now. I resolved to go, but it was distant. I left my father's house and country, but it was in company with my wife, to reside in a city of enlightened, Christian society. I bid my wife adieu, but it was to sail with pleasant

society in a fine ship, to remain a few days among a Christian people, to make inquiries and prepare for the work. Now the work of preparation is at an end ; all completed. We have spent the evening in a pleasant circle of friends, (Captain Townsend's,) and have bid them farewell. We stand *now* on the verge of civilization, just poising for a leap among the untamed savages, and the perils of exploring a new country. I have at times almost been left to say, 'Why was not I left over a snug parish in New England? and why did not the Lord send by some other?' But no ; the consolations of the gospel, the strength of the Lord, the fulfilment of that promise, 'Lo I am with you always,' has subdued every other feeling. In our evening devotions the twenty-seventh psalm was read ; my soul seemed to enter into every word of it ; prayer was sweet ; it was pleasant to thank the Lord that he counted us worthy for the work, and to resign all into his hands for life or death ; it was pleasant, too, to return thanks for all his dealings, in bringing us to this time, and to pray for all those friends whom, in his infinite mercy, he has raised up to assist us. It was sweet, also, in breaking away from this last point of the civilized world, and plunging for months into the depths of darkness and moral desolation, to raise one more anxious prayer in behalf of Christendom, that the Church may be watered, and her

watchmen not cease to lift up their voice while a sinner remains.

“ May 11.—This morning we found ourselves still in the river, there having been no wind during the night. Not wishing to sail on the Sabbath, we took breakfast at our old home, Captain Townsend’s. Most of our conversation this evening has been in reference to the temperance cause. All over India, the brandy, gin, and wine come upon the table of every European, as regularly every day as his food, and no less regular is his segar ; but it will be best, perhaps, to give a view of a day’s living as I have observed it. A cup of coffee is the first thing when out of bed ; then bathing, dressing, exercise, &c., till breakfast, at eight or nine o’clock, which is served up with coffee, tea, or wine, or all. At eleven o’clock comes strong drink, at twelve or one o’clock luncheon, with wine ; half-past five, dinner, at which wine is drunk without reference to quantity, accompanied usually with strong beer ; after the cloth is removed the ladies retire to the drawing room to take their coffee or tea, and the gentlemen, furnished with fresh supplies of wine, together with a stand of brandy, gin, &c., &c. Every gentleman, almost, has a servant following him with a lighted rope, as if not a breath could be drawn separately from tobacco smoke. Such is the general character of the East India Europeans in reference to living, though there are many exceptions. Where the

English customs prevail, the people are much more temperate, and approach nearer the New-England style of living, as at Padang. Still here are the strong drink and segars. Under such circumstances, with the apparatus before us, the discussion was highly interesting." L.

"May 12.—We set sail this morning at five. Our boat, which carries but eight tons, is small, and our accommodations narrow and uncomfortable. Besides, it is an old boat, and the smell is intolerable. All the crew are Malays; thus far they appear kind and accommodating; it is trying to patience to sail with them. At four o'clock, P. M., because the wind headed them, they let down anchor rather than stir a sheet.

"May 13.—Found ourselves this morning abreast of Priaman, just under Pulo Priaman; dressed, took breakfast early, and went on shore. Priaman is the port to which Menangkabow people bring down their coffee. It is taken from thence to Padang in small boats. Had Priaman a good harbor, the Dutch would make it the capital of the west coast of Sumatra.

"We found a captain and two companies of soldiers engaged in erecting barracks. The Captain is a pleasant man, has been seventeen years in the country, fourteen of which he spent at Borneo.

"He gave us many interesting accounts respecting that island; says the interior is inhabited

by Paris people, who are more civilized than the Dyaks; have forts, and those who have attempted to enter their country have been driven back, or murdered. He says that the Dyaks are a peaceable people, and we can travel among them without danger.

“Priaman, like most of the towns on the west coast, is a nook among the mountains. It is a large and beautiful plain, surrounded by high mountains. It wears the aspect of health and plenty. Its ready communication with one of the most powerful and wealthy tribes of the interior, would point it out as the central and principal port of Sumatra, were it not for the defect of its harbour; a defect which no labour can remedy.” M.

“I called immediately upon the Tóeangkoe, or Rajah. In front of his house, which was not unusually large, and built as a portico to it, was the bally-bally, or bechaza (consultation) house, forty feet square, larger than the main body of the house.

“He is an inveterate opium smoker, as his eyes, his nose, &c., gave lamentable proofs. He is not, however, alone in this, for from this solitary camping of 2500 persons, the income of government is 2040 guilders per month for opium.

“I began soon to make inquiries about his people, but he ‘could answer no inquiries’ until he had asked of the men who accompanied me, whether I belonged to government; I saw from whence the

trouble arose, and explained fully who and what I was, and showed him Medhurst's school-book, in which he was interested, and was very desirous of retaining it to teach his own children.

"He would be glad to have schools established, and the children taught. There are here but twenty persons who can read. The priests instruct at their houses.

"There are twenty priests, two Hádjies, and one Mesjid, (mosque,) a miserable, dirty, little place, in which a priest resides.

"I discoursed awhile with his excellency upon the way of salvation, and bade him a Salamat tingal, (good bye,) with apparently much good-will on both sides.

"About one o'clock, we weighed anchor, and soon left Priaman far astern." L.

"May 15.—Yesterday we were tossing all day without wind.

"Mount Ophir, one of the most regular and beautiful, as well as highest mountains on Sumatra, was all day in sight. The want of wind compelled us to anchor outside, in sight of Pulo Panjang, to which we were next bound. The boat rolled incessantly.

"After a little troubled sleep, I rose and went on deck. The air was cool and refreshing; the night was calm; the stillness of death reigned, except the distant roar of the waves beating on the shore. At

such a time my thoughts naturally turned towards the land and the friends I had left. I thought of the scenes of my boyhood; the causes which had conspired to place me in my present circumstances; and of the objects of my present pursuit. As I thought on the nature of the work that had been assigned me, the extent of the field, and the amount of labour to be performed, I felt it impressed upon me that this is to be the theatre of the remainder of my earthly existence. I felt as if bidding adieu to my friends forever; as if saying to them, Farewell; we shall meet no more in this world. The days of our intercourse have been many and sweet, but they are past. I shall return to you no more. The seasons will go and return; days, months, and years will roll on; but I shall see you no more. Neither shall I see as I am seen, or know as I am known, till the heavens be no more; till the slumbers of the grave are finished, and the voice of the archangel and the trump of God call all nations before the throne of retribution! It was a solemn parting, and though only in thought, I have no wish that it should not be real." M.

"Our prahu having come to anchor, and all things being in readiness, we left, at one o'clock, for Ayer Bāñgy, distant eight or ten miles. Ayer Bāñgy is the first town on the west coast, in the Batta country, though no Battas of consequence are found until a day's journey.

“The Malays, or Malay Battas, usually inhabiting the coast are not considered within the precincts of that country.

“We saw to-day the son of the Rajah of the Rau, or Rawd country. He had as heavy a beard, long, bushy mustachios and whiskers, and handsome, curly hair, as is seen upon the finest European head.

“This is the Batta district which has been subdued by the Pádrees, and the people become mostly Mohammedans.

“The Dutch were recently driven out of the district, after being shut up in a fort nine days, and reduced almost to starvation; so much so as to devour their dogs and horses. They made their egress in the night, in silence, and escaped to the Mandheeling district, where they have two forts to defend that people, at their own request, from the incursions of the Mohammedans. To the inquiry whether it would be now safe to travel there? He replied, ‘Perfectly, if a man behaves himself well.’ So all say, and so we have hitherto found it; treat the natives well, and they will treat us well.

“May 16.—The wind continuing a-head, we did not weigh anchor till day-light this morning; and soon after, the wind coming a-head again, we cast anchor five or ten miles in advance of this morning, near Pulo Poegago. This island is mostly low, and covered with cocoa-nut trees. Half a dozen

families reside here, and have a few buffaloes, fowls, and goats. Here we found a small prahu from Natal, and its owner quite an intelligent man. He had been twenty days in the Batta country, (Mandheeling district.) He advised an entrance at the Toba district, by way of Tappanooly. Says if we declare ourselves Englishmen or Americans, the Battas, Bugis or Achinese, will receive us at once as friends. If the latter suppose us to be Dutchmen, nothing would induce them to spare our lives.

“Our conversation, on collecting the islanders, and some from the main, who had come here, two or three miles, to obtain cocoa-nuts, turned on the plan of salvation, which was brought forward and discussed, with no other apparent effect than to lead them to suspect that I was a Padree.” L.

“May 17.—This morning, while passing a point of land, had a fine specimen of the animation that prevails in the solitude of the wilderness. Three or four species of monkeys set up their shrill cry, calling to and answering each other, with such a multitude of voices, as to leave the impression that every tree and shrub might be the habitation of at least one of these loquacious babblers.” M.

“The Sumatran shore, from Ayer Báñgy to Pulo Tamong, where we left it for Pulo Pingie, is wild, mountainous, and deeply indented with bays. Passed this morning Docsoen Telloe Láláng, which four or five years since was destroyed by the Pa-

drees. At the time, it contained two hundred inhabitants.

“Had a conversation to-day with the Nakkoda upon some of the Mohammedan superstitions, as embraced by the Malays. He did not, nor did any of the Malays, to his knowledge, abstain from the use of wine and strong drink because the Koran prohibited it, but because it was of no use, but rather tended to make men worse. Nor did he abstain from the use of pork because the Koran prohibited it, but because if a Malay ate it, it would cause his skin to crack, and his hair to fall off.

“The Nyas people are said to be treacherous, and under pretence of examining a man’s fire-arms, use them against him, or under the pretence of leading him to a fine hunt of wild hogs, lead him into an ambuscade. This spirit, if it exists, has been produced by the nefarious traffic in slaves, which has been so long carried on there. More than two hundred per annum are now actually carried off by the Dutch government and private individuals, under the gentle appellation of debtors.

“The encouragement of the trade, leads every village to be continually in arms with a neighbouring village, and every man with his neighbours. Even the child who is sent to the spring for a little water, may never find his way to his home again. The Rajahs seize their subjects; their subjects seize one another; and foreigners, Dutch, French, Achi-

nese, Malays, &c., seize whoever they can lay their hands upon.

“May 18.—It was some time, in making out our outfit, before I could bring my feelings to put down in the list, fire-arms and ammunition; they appeared so inconsistent with our object. But Mr. Ward joined all others in saying, that while it would be a temptation of Providence to go where wild beasts were so abundant, without arms, they would be a kind of scarecrow to all the natives, and save us (not by their use, but sight,) from much trouble and insult, and insure us, on the contrary, safety and respect. This, together with the fact, that all natives go armed, and we being on a tour of investigation, finally overcame my scruples. But I must confess, I would almost as soon allow my own life to be taken, as to take that of a fellow-man, though a savage. However, God will lead us into no trial but he will find a way of escape. In him we trust.”

L.

“May 18.—When I think of the tribes of the Lord going up to worship, I feel forsaken and alone. Oh, for one New England Sabbath. This morning, in opening my Bible, I found that well known passage in which Christ reproves his disciples for disputing who should be the greatest. I have, of late, often opened to this portion and I felt reproved. Perhaps it is the voice of my Master, cautioning me to beware, lest a spirit of pride

should influence me, and I begin to say within myself, who shall be the most accurate observer? Who shall collect the most valuable information, and make out the best report? I know too well the deceitfulness of the heart, to feel that I am in no danger of being influenced by such motives. I know too well, also, the sad effects which such a spirit has wrought among missionaries, to think that I can indulge such a disposition without guilt, and without much injury to the cause of God. My prayer is, that I may be delivered from it. God forbid that I seek for honour, or a name in this world; but rather for glory and immortality in the world to come. I am willing that my name should stand in the lowest place on the catalogue of those who have devoted their lives to the cause of God, among the heathen. O, Lord, give me the right spirit.

“Passed this morning a coral bank. The sight was novel and interesting. Sometimes I imagined the bottom covered with a fleecy cloud; at others, I could discover nothing but white, interspersed with dark spots. Here were snow drifts, trees, and shrubbery; and there, pillars, globes, and vases. It was to me a new and splendid exhibition of the rich and varied furniture of the deep.

“May 19.—The wind was fair all night; but the Malays would not stir the anchor, nor hoist the sail, till after breakfast! Just when the wind had all died away they were ready to go. They are

now, nine o'clock, P. M., rowing to get the boat into the harbour of Pulo Bátu.

“ May 20.—This morning went on shore and called on the Post-holder. Learned some miscellaneous facts in reference to the islands and their inhabitants.

“ Went to call at a campong, Bává Tobará. Some of the men met us, and informed us that ten individuals were sick with the small-pox, and that they were making medicine, and sacrificing to the gods; therefore we could not be permitted to enter their campong before eight o'clock, P. M. These rites they told us would continue seven days. The disease has made great ravages among them in past times. Eight years ago, it spread over these islands and swept off nearly one half of the population. At first sight I am constrained to call them a fine race of people. They are more slender and better formed than the Malays. Exceedingly athletic; altogether an interesting race of idolators. I saw one of them exercise to-day with his shield, &c. He assumed the most horribly savage attitudes I ever saw.

“ The men had the right ear perforated, and many were filled with ornaments; some had bracelets on the arm.” M.

“ It is truly astonishing what perfect salamanders the natives are. With nothing on but a pair of drawers, or a bit of cloth wound about the loins,

and a handkerchief on the head, they will sit in a noon-day tropical sun, and laugh, and talk, and eat, with as much *nonchalance* as a New-Englander will sit over the fire in the winter. The sun's rays would scorch our bodies in a few minutes, but it makes no impression on them.

“Everywhere young boys, in a perfect state of nudity, may be seen playing in the sun all day ; and I have seen young infants, apparently but a few weeks old, carried in their mothers' arms, or on her back, with naught to shield them from the sun's rays, the reflection of which from the ground, when my body was shaded, I could scarcely endure.

“Off Sumatra's west coast is a group of islands, one hundred and twenty-two in number, called, as a whole, Pulo Batu, (Rock Island,) from a romantic rock. The largest is called Tánáh Massa.

“The whole number of people in the group are about 8000, living on nineteen different islands ; of whom 7357 are Nyas, 350 are Malays, 100 are Chinese, three are descendants of Dutch, making in all 7810.

“Having spent most of the A. M. with the Postholder, pro. tem., we visited the nearest Nyas village, Bâwá Tobárá, nearly or quite a mile up the coast. They appeared more open-hearted, manly, intelligent, independent, and friendly, than the Malays, Javanese, or central Sumatrans. They

seem to be much interested in our object in visiting these parts, and expressed a willingness to have schools. I then explained to them how their language could be written, and their king could give his orders, and be understood, without leaving his house, and they could correspond with one another: at this they were highly delighted, and could scarcely find words to express themselves. We left them much gratified with our introduction to the people for whom we had so long prayed, and whose salvation has taken such deep hold of our hearts." L.

"May 22.—Last night arrangements were made to leave in the boat, at half-past five o'clock, for Segátá, an island about twelve miles distant, by far the most populous of the whole group.

"The priests, says one man, of whom there are ten, on Segátá, receive no compensation for their services; but make likenesses of bad spirits, and sell them to the people. The god in the centre of the village is the great Satan, to whom sacrifice is made when there is an epidemic in the village. When there is sickness in a house, the small Satans are sacrificed to; and the priest holds a bechara, for which he receives a rupee: or perhaps more.

"We passed Hyo and Bintuang, two beautiful islands; their shores covered with white sand, and skirted with cocoa-nut trees, with here and there a

solitary banian, giving shade and protection to the boats of a fishing village.

“ At half-past ten we arrived at a campong ; but the head man was attending a dance at the village. The women came out to see us ; but as we advanced they receded. After making some arrangements for breakfast, we pushed on to the next campong.

“ Our way lay along the beach, and the burning rays of the sun were beyond endurance. When arrived at a short distance from the village, we sent our interpreter to inform the datock, head man, of our arrival, and that we wished to speak with him. He soon came out and welcomed us to the feast. We entered a walled enclosure, one hundred yards square, by a narrow gate, which seemed the only way of access to the village. At the entrance were about twenty hogs lying dead ; many were building fires upon them, and scorching them, as a sort of apology for dressing. Immediately after, they were cut up and put, with the intestines, into boiling pots, of which there were thirty in the square, and cooked. Boiled pork, with boiled rice, of which we saw a great abundance, constituted the feast. The pork not used on the occasion was divided by one of the principal head men, among the different villagers who had brought hogs to be killed at the feast.

“ The work of division was accomplished with

the utmost order and good feeling. Not a murmuring word was heard.

“ At the entrance of the square a blue flag was flying ; near the centre was a red and yellow one, and before the Penghooloo’s (chief’s) house, a white flag, besides two or three others. We were led rapidly through the yard to the house of the penghooloo, and ascended by a flight of steps to the principal hall. A mat was spread for us on the same platform with the master of the feast, and next to him we took our seats. A crowd followed us up the steps, and as soon as we had taken our seats, they all with one accord began to make the most deafening shout, as a token of joy at our arrival. At the beck of the penghooloo this was repeated several times. Directly the crowd retired, and we had full opportunity to look about and observe the dress and ceremonies. On the same platform with ourselves, at our right, were seated fifteen or twenty females in their full dancing dresses. A description of their dress will give an idea of the whole. Their hair was neatly put up, and around it a beautiful head-dress of gold, with a bronze plume in front. Around their neck many of them had gold collars of peculiar workmanship. From each shoulder projected a piece of carved wood, to each of which, behind, were attached fifteen or twenty strings of yellow beads ; to the pendant end, brass bells and a small species of

shell. In front the strings passed from one shoulder to the other. Beneath this was a red bájoe, (short gown,) and about the waist a scarlet or yellow sárong, some of woollen, and others of silk, beautifully bound round, over which twenty or thirty yards of brass wire chain completed the dress of the body. Most of them had jewels in the ears, and clasps about the waist. The women of the penghooloo were distinguished by two ivory clasps of not less than a pound weight. The dress of the males was less gaudy and expensive. Many, especially the head men, were dressed in red or yellow bájoes (long jackets), and a sort of turban or cap upon the head: besides a profusion of ornaments on the fingers and right arms; and an immense ring in the right ear. Each man had his kris and short cutlass. A few had on long red robes; but many had no other dress than a few strips of cloth.

“ In the square, the women on one side, and the men on the other, formed a circle, and moved by a slow but regular step from left to right. The music, if it could be so called, was vocal. All were able to join in the dance: even children are taught to take the step with perfect regularity. One I saw not more than four years of age, who kept the time perfectly well. The circle sometimes consisted of a hundred, though it was constantly varying. Some were leaving and others joining it. The bride and bridegroom were not to be distinguished by their dress.

“ They joined in the dance, separated at a distance from each other. The females were led on by aged matrons, while little girls brought up the rear. They offered us food, which we declined; but at length it was brought in, and we could not refuse. It consisted of pork, cut up in square pieces, and boiled rice, both warm and cold.

“ We ate sparingly, and then asked permission to pass through the houses. We went from one end of the village to the other, passing from house to house through small doors. I could easily perceive that though their houses were similar, the skill of the ladies in putting things in order was very different.

“ While some houses were sadly filled with filth and confusion, others might lay some claim to neatness.

“ When we had finished our observations, and distributed what few presents we brought, we took leave, not, however, till we had witnessed their skill in warlike manœuvres. An old man distributed many presents, saying, ‘ this and this I give to you, friend,’ and all the crowd shouted applause. The master of the feast wore false mustachios made of gold-leaf. From each corner of his mouth, horns of it projected like tusks.”

M.

“ Visited the opium shop. The islands are farmed out for four hundred and thirty guilders per month. I asked the Chinaman how many of the little

messes he was weighing out would make a man a fool? He answered three; I then remonstrated with him for making his fellow men fools at ten cents each.”

L.

“May 23.—Found one man who had formerly been connected with the mission school at Bencoolen. He inquired if I knew Mr. Ward, at Padang. It is gratifying to see with what pleasure these men were remembered by all who were once connected with their schools. I love to trace the consequences of such efforts. The cause, it is true, has ceased, but the effects, the blessed effects, will be felt through eternity.

“Mission schools are the engines with which God designs to break down the strongest bulwarks of superstition and idolatry. The disinterested spirit manifested by such men, imperceptibly makes an impression, on the mind even of a heathen youth, which neither time nor circumstances can ever efface.”

M.

“Wherever we have gone among the Nyas, the cry has been for tombak, (tobacco.) This appears to be the sine qua non with them. A national frenzy seems to exist to obtain it. A few doit's worth of it will purchase what a rupee would not.

“In their colour they are fairer than the Javanese or Malays. They are open and frank, far removed from that sneaking, villainous duplicity of the Malays, which, the more one becomes

acquainted with them, the more he is led to abhor.” L.

“May 24.—Set out this morning early for Bono. We reached the south-east side after rowing several miles over a coral reef, so shallow, that at low water a man can pass from Bono to Sebranun, distant four miles. There are on Bono one hundred and twenty souls; one campong, and a few scattered houses. We entered the campong, and inquired for the house of the penghooloo. We found his excellency seated on a pillow making baskets. We entered into conversation and made many inquiries respecting the laws and customs of the Nyas people. He conversed with freedom; answered all our inquiries. He stated that there was no priest on Bono; but when the people were sick, and it was necessary to make sacrifice, a priest came from Speaker, a neighbouring island and killed the hog. The crania of the swine thus killed are hung beneath the little stand on which the groups of gods are placed. The killing of hogs is not resorted to unless the priest's or doctor's prescriptions, (for they are both the same,) fail. Adultery, murder and theft are capital crimes. If a man lie he is fined; if he divorces his wife, he pays a sum to the penghooloo; this, however, is seldom done. There are two gods, one above and the other below. The one above is the less powerful, and receives little or no worship; though he is considered as a good being. The god below is the most

powerful of all beings; he presides over the affairs of men. He commissions diseases, and they seize upon a solitary individual, or on a whole campong. He rebukes them, and they are stayed. To him the family or village make supplication, when visited by the desolating angel.

“The God below, whose name is Ladoe Radano, is looked upon as an evil spirit, and the father or original of all the evils which men suffer. The God above is a good being, and to him the soul returns when released from the body.

“May 25.—This morning a man called to inform us that the penghooloo of Bambavo Jenooovoo or Segátá, whose campong we had visited in his absence, was now at home, and would be happy to see us. This man is certainly one of much intelligence, and in two interviews which we have had with him, has expressed himself in the most frank and open manner respecting the objects of our mission. He wishes that white men might come and reside among the Nyas people, and instruct the children. His name is Ahovavooloo. I regret that time compels us to decline the invitation to visit his village.

“May 26.—This morning we set off in the rain to pay our respects to Bajah Boekit, the head man of all the Batu islands. His ancestors formerly seized on Pulo Simoe, and held it as a sort of sovereignty. Simoe is now under his jurisdiction. His

residence is on the north side of Pulo Massa, the largest of the Batu group. His village is in the true Nyas style; is built on a hill about seventy-five feet high. The access to it is by a flight of unhewn stone steps. We soon found the house of his excellency, and entered without ceremony. We took our seat in the place of honour; about thirty attendants seated themselves on the floor. We commenced our conversation without delay, and went through the whole range of questions usually proposed. His excellency, who is a sharp-sighted old man, loquacious, and rather conceited, answered all our inquiries without hesitation, and with much apparent frankness." M.

"He appeared quite interested in our plans; would be rejoiced himself, and thought the people generally, to receive missionaries, and endeavour to avail themselves of their instructions.

"We saw here the first Nyas blacksmith's shop that we have seen. The forge consisted of a few small stones laid around in a small circle on the ground. The bellows were two perpendicular wooden cylinders, with a cotton stuffed swab in each, which a boy, standing on an elevation equal to the top, worked alternately up and down, on the principle of an air pump or syringe, and thus forced the air through a small bamboo at the bottom of each, which directed from both a continual stream upon the coals." L.

“ May 27.—At four o'clock weighed anchor, and spread our sails for Nyas. I confess, when turning away from this interesting field, I felt a degree of regret ; it seems already ripe for the harvest.

“The physical character of these islands is too strongly marked to be passed unnoticed. The whole Batu group, as far as my observations extended, rest on a bed of lime-stone. In some places it forms the basis of the shore, against which the sea beats with inconceivable violence. The continual dashing of the waves has cut out numerous irregular channels ; yet the incorporation of recent shells and fragments of vegetable matter, with the solid rock, is certain proof that the immoveable foundations are making rapid conquests upon the dominions of the deep.

“From the deep basins among the islands, coral beds are rising ; and every year narrowing the bounds of navigation, by forming new reefs and islands, or uniting those before separated. So uniform is this work, that at low water, a man can now walk from the west side of Bono to Sebranun, a distance of four miles. Some islands that were formerly distinct, are now united and form one. The soil is a light sand, intermixed with a black mould, evidently originating from the decomposition of vegetable matter. Under proper cultivation, it might soon be made to produce all the necessaries

and luxuries of a tropical climate. Among the fruits, the plantain, the pine-apple, the shaddock, the rose-apple, the lime, and orange, flourish well, and are as cheap and abundant as in Java. Potatoes and sago are also extensively cultivated; the latter is the principal article of food among the Nyas and Malays. The rice used is brought from the island of Nyas. Hogs and fowls are found in great numbers, in all the inhabited islands. Wild hogs are abundant; and in the large islands monkeys literally swarm.

“The shores of this island, most exposed to the incessant beating of the heavy waves rolling in from the Indian Ocean, are lined with cocoa-nut trees, with a few solitary banians. The latter mark the place of the village, as they afford an excellent shelter to their boats and sampans. Some of the smaller islands are covered entirely with cocoa-nut trees and shrubbery; while the hills and vales of the larger are loaded with dense forests of timber trees, adapted to all purposes of building and navigation.

“On the shores of the islands, which are protected from the violence of the waves, the mangrove takes the place of the palm, the sandy beach disappears, and those hardy sons of the vegetable kingdom, by thrusting their innumerable roots into the deep sand, seem to echo to the mighty waters, the sentiment of inspiration; ‘Thus far shalt thou

come and no farther, and here shall thy proud waves be stayed.'

"The principal employment of the inhabitants is fishing and making cocoa-nut oil. The food of the Nyas is sago and fish. Of the latter they take an abundance on the shores, besides immense numbers of shell-fish, which abound on the reefs of limestone. They plant large groves of the sago on the marshy parts of the island, which form a shade so perfect as to be actually dark at noon. The air issuing from these groves resembles that coming from a damp and confined cellar. The sago, mingled with cocoa-nut milk, and cooked, constitutes the principal food of the Malays and Nyas men. Large numbers of the sea-slug, so much admired by the Chinese, are taken on the coast, and sold at an exorbitant price.

"The manufacture of cocoa-nut oil may be called the business of the inhabitants. Twelve or fourteen good cocoa-nuts will make a quart of oil, which sells to the Chinese at the rate of twenty cents per gallon. Even at this low price, so abundant are the materials, that some of the Nyas have not only a competence, but may be esteemed wealthy.

"The climate is said to be unhealthy. The truth of this will not be questioned if we look a moment at the condition of the soil. Most of the islands are low and swampy; the soil covered with vegetation, which is constantly springing up and

decaying. With the exception of here and there an acre occupied by a Nyas village, the whole is a wilderness. The effluvia arising from such a mass of decaying matter, especially from the plantations of sago, must contaminate the atmosphere, and load it with pestilence. However, I am fully persuaded, that were some elevated position chosen, (and nothing is necessary but to go and take possession,) and the forest cleared away, it would be found as healthy as any station in a tropical climate. The most destructive pestilence, that has ever visited these islands, is the small pox.

“A Nyas village is altogether *sui generis*. A suitable place is selected at a short distance from the sea-shore. An oblong square, (perhaps one hundred yards by seventy-five,) is enclosed by a substantial stone wall, seven or eight feet high, and as many in thickness. Next to the shore is a narrow gate-way, strongly defended. The two ends, and the back side of the square, are occupied by houses. On the right or left, near the gate-way, is a large well, fifty or sixty feet in circumference, and ten deep. Every one who draws water, descends into it by a flight of steps; fills his bamboo, and re-ascends by the same means. Near the well is an enclosure, designed as a bathing-house for females. The well, &c., are the property of the village. The head-man’s house usually occupies the middle of the row of houses that front the gate. The houses are

all united, and connected with each other by small doors. They are raised on posts, eight or ten feet from the ground. They are all of one story. Besides the back room, which is occupied mostly by the females, there is but one room to each house. This is a large hall, with the entrance at one side. On the front is an elevation extending across it, and above that another, which answers for a seat. Near this is a sort of lattice-work across the front of the house, which answers for a window. The whole is surmounted by a roof altogether disproportionate, being as high as all the rest of the building. Near the house of the head-man is a stone, elevated two or three feet, as a stand, before which the village meetings are held. In the centre of the yard is the village god, placed in a little enclosure, beneath an attap roof. The remainder of the enclosure is a common, kept very neat and free from rubbish, for purposes of walking and athletic exercise.

“On the whole, for neatness of design, for skill in workmanship, and cleanliness, a Nyas village far surpasses any thing I have ever seen among the Malays, or had ever expected from a people who are still ranked among barbarians.

“The customs of the Nyas men are no less diverse from those of all other nations, than their habitations. Every extraordinary event among them is attended by a feast. Indeed, I doubt whether there are any occurrences among them that are

considered proper occasions of mourning. A birth, or death; a marriage, or the visitation of a pestilence, are all attended by feasting. Scenes of festivity are accompanied with music and dancing. Each village owns a number of hogs in common; and when a great feast is made, several villages unite; each furnishing several hogs. After enough are killed for the occasion, each village receives of the remainder according to the number sent. The division is always made without dissatisfaction or disturbance.

“ Their mode of burying is peculiar. The body is kept two days after death, when it is deposited in a neat coffin, made much after the European manner, and carried to the place of deposit.

“ Their grave-yards, if so they can be called, are always selected in some lonely, unfrequented spot. In the Batu islands, the back side of the island, where there is a high surf, where no boats can land, where no village is near; in a word, where solitude is undisturbed by the voice of man; there the body is carried and laid on an elevated platform amidst the thickest shades of the forest. As I was strolling one day on the back side of Seboohassee, where nothing was heard but the dashing of the waves, and the singing of birds, beneath the shade of a large tree, I was startled to see seven or eight coffins arranged in regular order. I gazed a moment and hurried by, but had proceeded only a

few steps before I saw as many more, and a little farther was a still larger number. At the latter place one man had recently been deposited. His coffin was decorated with two small strips of red cloth in the form of flags, waving over it. Indeed for some distance, along the back of this island, the land is literally a Golgotha. A sepulchre with shattered coffins, and bones mingled with bones in horrid fraternity.

“The Nyas have a bad practice of cutting off the front teeth level with the gums, under a mistaken notion that it adds to their beauty. The god of fashion reigns here, as well as in more civilized society.

“This is done at twelve or fifteen years of age. It is a very painful operation, and is followed by several days’ illness. The practice injures their voices much.

“They marry young; the female sometimes at ten, and the male at fifteen. This is done by asking the consent of the parents, sometimes of the head man. A feast, and the work is finished. They are husband and wife.

“The priests are numerous; their principal employment, as priests, seems to be to make likenesses of the evil spirits, and hold becharas with the devil, in cases of sickness. For this they are well paid. Yet their income from this source by no means

meets their wants. They labour daily, as other citizens.

“Their language is peculiar to themselves. Their words are uttered with great rapidity, and they are really the most noisy people I have ever seen.

“No man is without a wooden shield, four or five feet in length, and fifteen inches in the middle, but tapering to a point at each end. Besides this they have the spear, kris, and sword. The arms of a Nyas man—and they seldom appear abroad without at least the kris and sword—are nearly a load for one man. Their war like exercise consists in a dexterous leap, so as to conceal the body behind the shield; then a plunge or two with the spear; when it is dropped, and the sword is drawn, and brandished twice or three times, which closes up the whole. The horrid aspect which the countenance assumes during this exercise is altogether indescribable.”

M.

“No person can marry more than one wife at a time. Upon the decease of a man’s wife he can marry again if he chooses, in two or three days. When a woman’s husband dies she must wait as many months before she again marries. No man can put away his wife as long as she retains a good character.

“In case he designs to do it, he must apply to the Ametjoer, whose decision is final. If he ob-

jects, they cannot be divorced. If he gives his consent, the man must pay the woman twenty dollars.

“When a young person is detected in a lie by his parents, he receives a chastising. When arrived at years of discretion he is brought before the Ametjoer, and if he will not confess his fault, and exhibit penitence, he is fined twenty dollars.

“When one is detected in theft, if he will not confess to the Ametjoer his fault, ask pardon of the one he has offended, and restore the property, his hands and feet are bound together, and he is cast into the sea.

“Adultery and murder are punished with instant death by decapitation. These crimes occur so infrequently that some of the Ametjoers have almost lost the run of the laws. Some of the oldest inhabitants, in some villages, cannot recollect when either of the above crimes has occurred.

“One Ametjoer, of Oro Hili, informed me that a Nyas man's becoming a Mohammedan, would subject him to expulsion from the Bunwa (village.) When asked how they would regard a man's throwing away his idols and becoming a Christian, he replied, no such case had yet occurred, and he knew not how far it would interfere with their customs. It would be time to decide when one had become a Christian. Others, however, informed us that there was no notice whatever taken

of a man's becoming a Mohammedan. He would be obliged, however, on his own part to be very careful not to become defiled where there were so many swine.

“Rajah Bockit says, that but one has turned to the ways of the false prophet, and he resides still in his Bunwa. Others say there are twenty in Pulo Batu.

“We have witnessed nothing among them that forbids the introduction of the gospel. They have great dread and reverence for white men, and great love for the English. They would rejoice to have their children taught to read and write, if it can be possible to write the Nyas language. A missionary among them would be well received. They are sufficiently far removed from the eye of the Dutch to receive no trouble from them, while sufficiently near to receive aid in times of trouble. He must, however, be careful that he always pursues such a course as to convince the people that he has no connection whatever with government, while at the same time, according to gospel principles, he must render tribute to whom tribute is due, and custom to whom custom, and be cautious that he never does or says aught that will prejudice the minds of the people against the government.

“There is no question but now is the time to look after these 8000 souls. Every facility possible presents itself for present labour. The situation

of the people in a village for church and school is unparalleled in the history of missions. It is as easy calling them together, and the people would have no further to go than the students of a New England College. Then their superiority of mind and elevation of character; their present exemption from vice; the looseness of their heathenism; their respect for foreigners; their love for the English; everything seems to say the field is white, already white for the harvest. Then its relation to Nyas. It is like a portico to a house. If a man does not find labour sufficient, one day's sail will carry him to 200,000 speaking the same language, and possessing the same customs. Or in connection with this might be established a school or two at Padang, where are one thousand free, and two thousand slave Nyas." L.

"May 28.—Though I am now on my way to Nyas, my feelings have not yet left the Batu group. I am still in thought reviewing the field I have so hastily surveyed. I can still see its dense forests, its scattered villages, and hear the mighty waves dashing against the shores of its hundred islands. But that race of people on whom no light has shined; my heart feels for them. I would devise some means for their relief and salvation. It cannot be denied that they are superstitious, and in many respects degraded, yet they are not in a hopeless state. All their sacrifices are to propitiate the

evil spirit, and to avert the calamities he has power to inflict. Rude likenesses of this god are ten-fold more numerous than even the population. To secure his favour is the beginning and end of their religion. The awe usually felt at the idea of a superior power; and especially the high and holy sentiments of love and gratitude towards an all-wise and benevolent Father, which the Bible reveals, not only do not exist, but as yet they are probably without a name. But with all their imperfections they possess many redeeming qualities. They are not so low in the scale of morals as most heathen who have lived without the restraints of the gospel.

“This morning we found ourselves in sight of the long-desired Nyas. I have read of it, thought of it, and prayed over it, but now I see it. The coast rises in gentle elevations, covered with grass and low shrubbery. Surely this beautiful spot could not have been designed for the residence of a being so degraded as man in his fallen state, but this desecration is permitted for a while, till a brighter day shall come. And a brighter day shall come. Along these shores the story of redeeming mercy shall be told, and believed. Here immortal hopes shall spring up, and ripen.

“The sound of the ‘church-going bell’ shall echo along these valleys, and roll over these hills,

filling thousands of hearts with gladness and joy unutterable.

“I love to dwell on such thoughts when treading on heathen shores. It makes me feel strong. I feel at home in my Master’s own enclosure. Though Satan has usurped it for a little season, he is shortly to be driven out of it with shame and everlasting disgrace.

“At night anchored at Simambáwa. Found an Arab slaver and a Company’s gun-boat in the roads. Heard rumours of a meditated attack of the Achinese on Gunong Holis.”

M.

“May 29.—Spent part of the morning in conversation with the Arab. He says around this bay are five thousand people, but under different chiefs. The villages are upon the summits of the hills, and almost entirely concealed by the heavy foliage. He is commissioned here by government ;—a Christian government for the purchase of slaves.

“The Dutch gravely talk of debtors. Of sending to Nyas for debtors. But here things go by their right names. It is selling slaves. They are brought down to the beach corded, and while the trade is going on, are bound to a post. And when the bargain is concluded, handed over like dumb beasts to the purchaser, and naked, except a bit of bark about the loins, led by the cords to the boat, and on board are fettered, and carried to a foreign land. ‘And why do you fether them?’ I asked the

Arab, 'Because they would throw themselves overboard, or in some other way destroy themselves; and perhaps they will do it now, as many do, before they arrive, or as soon as they arrive and are freed. I never fetter those who go willingly.' All the men on board were fettered. I saw on the guard boat that accompanied him, a very interesting boy and girl, of about four and five or six years of age. Their father and mother having died, their uncle, by having the temptation laid before him, had sold them. The government purchased them for a number of years; at the expiration of which they are free. In the mean time they make coolies of them, and give them their clothes, food, \$1.20 cents per month; or they sell their services to others. I have never yet, in all my inquiries, met with any one who has seen these people return to their native land, or has known them to be liberated. It may be said the slaves are better off than in Nyas. But who created them free? And who is to be responsible for turning the hand of every man against his neighbour, and filling a nation of two hundred thousand of most interesting people, with the worst of crimes, stealing and trafficking in human flesh, and to obtain it, wading through their neighbour's blood?

"May 29.—The chiefs came down with a train of armed vassals, bringing one slave. I saw the poor wretch dragged about with a cord passed over

his arms. He looked up with a melancholy smile upon the monsters who were selling and buying him, and then marched away to the floating prison.” M.

“About eleven o’clock two Rajahs, one over three hundred, the other over two hundred and fifty people, came down to the audience-house. The greatest Rajah was quite an intelligent man, a man of apparently great decision and firmness of purpose, but a notorious beggar.

“When he learned we were Americans, he would take us up to his village, if we would give him some grog, as he said Americans always carried it. He would scarcely believe that we belong to the temperance society. Next, we might go if we would give him some tobacco, &c., &c. He informed us, however, that we could go to no other village with safety. We declined his offer on the same grounds.” L.

“May 31.—To-day we have accomplished little. The other vessels have been taking in wood and water; we have done nothing. By a boat that came up last night learned that the report of war has been very much exaggerated. The quarrel seems to be between the Achinese and Malays. Have resolved to go on. After getting so near the land of which we have thought so much, we cannot leave it without good reason.

“We trust the Lord has some work for us to do

in Nyas, which we cannot turn away from without incurring guilt.” M.

“ June 3.—This morning we anchored before Mene. ° Before us was the breaking surf, the white beach, an interval of a quarter of a mile, checked with patches of trees, underwood, cultivated fields, and scattered huts, backed by a long range of hills of an undulating surface, divided between the wildness of nature and the improvements of the husbandman, with their tops covered with cocoa-nut groves, and villages of the Nyas. But what gives a beauty to the scene unknown in the more temperate climate of New England, is the tall, gracefully-waving palm.” L.

“ June 4.—In the evening had a long conversation with Mr. Messam, respecting the Nyas, their customs, &c. He stated many miscellaneous facts respecting the island and people.

“ He says there is only one good harbour about the island, which is at the north end, (the Mame.) At Nako ships can anchor with tolerable safety under the lee of the island. Except that place, there is no other on the west side of the island.

“ At Gelludallan, on the south coast, there are roads, as also Simábáwá, Máná, Gunong, Stolis, &c.

“ He states that the rice raised is nearly or quite all of the Ladang or upland kind. The land is cleared of the shrubbery and grass, and then the

rice is planted ten or twelve inches asunder. A sharp stick is thrust into the ground, and from four to six corns in a hole. If the low land is planted the rice is transplanted from the upland to the low. Large quantities of it are sold every year for the Padang market, and especially for the northern parts of Sumatra.

“The Achinese consume great quantities of the Nyas rice. The seed time is May or June, and the harvest in four or five months. The produce of the best ground is one hundred and fifty fold, and the poorest is perhaps forty. One acre of land, well cultivated, will produce about one half loyang, (about one ton) or three hundred bamboos. The seed time and harvest of rice is the only time when the Nyas labour hard. The rest of the year is comparatively a season of idleness. Men, women, and children all go into the field and labour together. A sort of kris seems to be their principal implement of husbandry.

“The sugar-cane flourishes well. The Nyas make abundance of molasses, but no sugar. Sweet potatoes are raised plentifully. They plant them in hills seven or eight feet apart, and gather the crop as they may want them, a few bushels at a time.

“Sufficient coffee grows for the consumption of the island. Though it is not much used here, nor does it equal Padang coffee, probably from the imperfect manner in which it is cultivated. Pulse is

raised in sufficient quantities for internal consumption, besides considerable for exportation.

“The cotton tree, (*Gossypium*,) is found in all parts of the island; and on the south coast a coarse cloth is manufactured for the native use. It is not the small shrub of Java, but a most beautiful tree, with distinct sets of branches, wearing an aspect altogether unique in the forest.

“They receive in exchange for their rice, &c., tobacco, cloths of various descriptions, brass wire, (very large,) iron, steel, arrack, &c. The wire they make into rings for the arms, and of the iron and steel are made swords, kris and a sort of apology for a hatchet. Their armlets of shell are from the shell *Ihama*, obtained at Tappanooly. Their ornaments of gold are from Padang.

“Of fruit they have the cocoa-nut, which flourishes in all parts of the island. Palm wine is not uncommon, yet intemperance is not a frequent vice. The betle palm is common. The durian, the plantain, the pine apple, the shaddock, &c., are plentiful. Oranges are not found. I had, however, the pleasure to leave seeds, which, with proper cultivation, will spread over the whole island.

“The animals of the island are few. Snakes are not unfrequent; monkeys and wild hogs abound. Deer of several kinds inhabit the forests, or rather jungles. Buffaloes have been introduced by the Malays, but are not at all valued by the Nyas. Indeed

they would not permit a man to reside in their camping, who would keep a buffalo. Goats abound; domestic fowls; and the groves are well stocked with singing birds; the parrot and Java sparrow are here seen. Hogs seem to be the life of the Nyas. Without them they could not carry on the important operations of society. They could, without them, neither marry the living, heal the sick, or give burial to the dead. All these occasions require a feast, and a feast cannot be made without hogs.

“The climate is peculiar. The days are warm, but as soon as the sun sets, a heavy dew begins to fall, and the thermometer sinks to seventy-seven degrees, while during the day it is above ninety. A residence among the hills, where one would enjoy both the land and the sea breeze, might not only be comfortable and delightful to the European, but also very healthy. The face of the country is broken; rising into abrupt hills from the sea shore; and indeed, the whole island seems to be made up of a series of hills, thrown together without much order, varying in height from five hundred to one thousand, or perhaps fifteen hundred feet.

“The language of Nyas is radically the same, though there are six dialects, which are distinguished by the harder and softer manner in which the word is pronounced. In some instances the words are altered or contracted. Though these dialects, in fact, amount to nothing, yet they enable the Nyas

to distinguish the inhabitants of a different district from their own.

“The islands are divided into several districts, which are governed by distinct rajahs. Under these rajahs are head men, who preside over the affairs of a single village. The rank of these head men and rajahs is according to the number of men they are able to bring into the field in time of war. War is always indicated by a ‘certain sound’ of the gong. One kind of beat denotes marriage, another burial, and another war, &c. When the rajah dies his eldest son succeeds to his place. All the villages assemble; a great feast is made, and the new rajah is carried about on the shoulders of his subjects, standing on a platform. The order of succession is the same among the head men. I cannot learn that they receive any compensation for their services, except free-will offerings and bribes. Yet they are usually the wealthiest of the population. In all important questions the rajah and head men are assembled and hold consultation. These are sometimes continued several days. When the subject is thoroughly discussed in a full assembly, and the opinions all taken, (and there is generally a full agreement,) the decision is final. All cases of law are decided in this manner. Their laws are, with slight variations, the same throughout the island.

“For theft they have various punishments, according to the nature of the crime. Stealing plantains

is fined fifty dollars ; goats something more ; and rice and gold are punished with death. Murder, adultery, and fornication meet with the same fate. In the latter cases, both man and woman are put to death. If a man owes his neighbour, and is unable to pay, in one year the debt is doubled, and the second year, it is doubled again ; i. e. a debt of one hundred dollars in three years becomes eight hundred ; or if he pays a part the remainder is doubled. After three years, the creditor pays a small sum to the rajah, as a bribe, and asks him to deliver that family into his hands. This granted, he gives up the family to the first slave-dealer that comes along. They are sold and the debt is paid. If they and their property amount to any thing more, the relations share it. This is one of the fruitful sources of slavery.

“Bribery is very prevalent. If a man administers poison to another, and it can be proved, he and all his family are sold into salvery.

“Priests are numerous, though the compensation which they receive for their services is the same as at Pulo Batu. Priests are made by the people. The man who wishes to be one puts on the aspect of phrenzy. He performs some surprising feat, by which the people suppose that he has intercourse with the bad spirit, and immediately pronounce him a priest.

“June 5.—Having made previous arrangement,

we set out at an early hour, to visit some of the Nyas rajahs. The Malay rajah, rajah Messam, and three or four servants composed our company.

“ In the Erenoqeah district there are six head men and one chief rajah. The population is about two thousand men. The head rajah lives a mile from the shore. We ascended the side of the steep acclivity by a winding, narrow foot-path, through mud and long grass, which every where abounds. We crossed several rivulets of clear, cool water, issuing from the hills, and winding their way through the tall grass toward the shore. The house of the rajah is almost concealed behind the thick foliage of fruit trees, with which it is surrounded. It is a mean habitation for a rajah, though he is making preparations for a better. We entered by a ladder to the chief apartment, and took our seats. His excellency was not in. We waited some time, expecting to see something extra, and was not a little disappointed when a small, inferior, half naked native approached us, who was announced as the rajah. He shook hands, and then took his seat on the floor before us. Cocoa-nuts were brought, with which we quenched our thirst.” M.

“ The Datoek having received his instructions, intimated that he had affairs of a public nature to communicate. The rajah called one of his brothers, and they placed themselves exactly in front of the Datoek, a few feet distant on the floor, and

signified that they were ready to hear. The Datoek then made a long speech, in which he explained our object, the wishes of the good people of America to send men to reside among them, and instruct them, &c., &c. The rajah expressed a great deal of pleasure at the proposal, and furthermore said he was very desirous such men should come, and no doubt they would be joyfully received by all the people. I could not but notice the eloquence with which the speeches on both sides, but particularly by the rajah, were delivered.” L.

“In the principal room were his gods, his charms, his weapons, and indeed, nearly all the apparatus of his office. A little bell suspended over our heads, answered the same purpose as such an article among Europeans.

“The cooking-stove, as in all the houses in this part of the island, was at the back side of the great hall. Of course, there being no chimney, every article in the room was as black as years of smoke could make it. We made him a small present of cloth, but he did not appear to know how to make a return. Said if he killed hogs and made a feast, it could not be done that day ; and as for rice, it was not such food as we had been accustomed to. He seemed to be quite relieved, when we told him we did not wish for any return. The house in which he lives has been standing for a long time. It now contains fifty souls.

“As we descended by the ladder to the yard, we saw at the door a human skull suspended in a little wicker basket made for the purpose. On inquiry we found it to be the skull of the rajah of Genoho, who had been his enemy. The Nyas rajahs are very fond of obtaining skulls, especially of Malays, Chinese, and Europeans. The bones are ensigns of power when suspended at the door. From this habitation of royalty, we directed our course to another chief, who, though inferior in name, is not less in power.

“We descended the hill, and prepared ourselves for a long walk up another, far more steep and difficult. After a winding course of half an hour, we entered a field which was under preparations for paddy, and to our surprise we found the great chief and his wives busily engaged in preparing the ground for seed. He was very much confused and knew not what to say. To relieve him a little, we assured him that we were pleased to meet him in the field, for now we could see how he carried on the operations of husbandry. He showed us his utensils for clearing the ground and preparing the soil. Said if we would ascend the hill, he should be happy to meet us at his house. We commenced the arduous task, by passing across his field and winding our way up a gentle ascent, through the long grass, that gives life and beauty to the hills, but which is the greatest enemy of the farmer. We passed many

cultivated spots, some covered with potatoes and plantains, and others with paddy and sugar-cane. Our path was a deep gully, as if one generation had trod in the foot-steps of another for a long succession of ages." M.

"Our bechara, with this chief, was attended with the same formalities as the other. He not only expressed the same opinion as the other Rajah, but said he would send to school all his own children, amounting to six or seven.

"He said, also, that there would be no necessity of seeing the other five chiefs of this district, because he and his colleague were at the head of affairs. After leaving a similar present, we took our leave and commenced our descent.

"In Erenoqeah and Gunong Si Toolis districts, there is much parental and filial affection; but in the south-eastern districts scarcely any at all. A man there seizes his neighbour, binds him, and offers him for sale as a slave. If the unhappy man complains to the rajah, a few dollars from his captor makes all quiet, and he can obtain no redress. Sometimes, in this way, parents sell their own children, and children their own parents. When a man's wife dies, he makes nothing of selling a child or two she has borne him, to purchase a second wife. Messam himself once bought a child sold in this way. As to the number of slaves annually carried from here, there are conflicting opinions. One,

who has many years been engaged in the traffic, says, two hundred from the whole island. Another, who has resided here fifteen years, and was formerly engaged in it, says one thousand from Simámáwá alone. Perhaps they will average five hundred per annum.

“The Dutch Government have now a large prahu on the coast, engaged to obtain two hundred in six months. They likewise wish for one hundred more, in the same time. They allow about twenty dollars per head, and four dollars more as a premium.

“The Achinese also purchase them, and occasionally the French. About two years since, a French ship took four hundred as a cargo, and landed them on the Isle of France.

“When a rajah dies, his eldest son, or if he has no son, his nearest relation, if he has none, the man who will give the people the most money, is made rajah. Women are never allowed to assume this power. When a man is to be introduced into office, the people assemble and make a great feast, dance, carry upon their shoulders a platform upon which the new rajah exhibits himself in a dance.

“The Nyas’ have no temples, or, what may be strictly called, public priests. They have no holidays. They believe in two gods, Love Langi, the benevolent God above, and the least powerful, and Battoe Bedáni, Satan, who has power over all men

and evils in this world. To the latter they make all sacrifices, as being the most powerful, by the intervention, however, of the images in their houses. Besides these representations of Satan, they have in their houses images of all their family who have died, and when they make a feast, they give a portion to these; believing that when they cease paying their respects, evil will befall them. They have, also, attached to the handle of their crises, a charm, to prevent a blow upon the hand, and two or three little images, which are able to give rain when it is needed, and direct them in the right road at night.

“They bury their dead in the northern districts, generally beneath the ground, and in the southern, above, generally near the house, under a small shed, with a roof built up to a high peak, and terminating in some sort of device.

“If a missionary would wish to reside in the island, he would do well, as I have said before, to bring with him his household furniture, iron work for building, and stores, such as sugar, coffee, tea, &c., &c., and goods for purchasing the necessaries of life, and making some few presents. Goods should consist of tobacco, iron and steel, and coarse cloths particularly. When arrived here, he should pay his respects immediately to all the chiefs in the district; state distinctly that he is not a Dutchman, but an American. He should ask them for a piece of

land, or, rather, select a piece and tell them he wishes to build upon it. His timber he will purchase cheap. Labourers he will obtain, who will make his house after a fashion, if he can have patience to give them an exact plan, and show all parts. When he is ready to raise it, he must purchase a few hogs, and get ready a few cloths, and invite all the chiefs of the district. They will come, bringing some of their followers, partake of his feast, receive his presents, raise his house, confer upon him a Nyas name, and he will ever be considered an initiated citizen, able to go any where in the district, unattended, and be admitted to sit in the Becharas of the chiefs. This ground he can fence in, too, and cultivate, and it will ever after be considered his property.

“He would do well to raise his own vegetables, fruits, fowls, hogs, sheep; and keep a horse, with a saddle and bridle. Rice and potatoes he could always purchase cheap, with goods. He must, of course, first obtain leave of the Resident at Padang, before he establishes himself permanently.” L.

“June 7.—Early this morning we landed at Gunong Stolis, to deliver our letters of introduction to the Malay chiefs. We passed up the river a short distance; landed over the side of the prahu, and made our way to the house of Málím Kágá.

“At the passage which leads to the village, was stationed a large cannon! and near it an immense

cauldron, full of boiling rice. We went immediately to the rajah's house, which stands in the midst of the village. Entered by a ladder, and found an old man, who was introduced as the rajah. His name is Málim Kágá. His age is fifty; has an open, frank, expressive countenance; more so than Malays ordinarily possess. He was seated in state, at the corner of a large hall, beneath a canopy of scarlet and yellow. We produced our letter of introduction. He was unable to read, but handed it to another. It was read and understood; all was 'báiks,' (good). We took a few Malay books, which were most eagerly sought for. We had not enough to supply half the applicants. They greedily sought after them, as though they knew that the books told of Jesus. We had medicines which were much in request.

"We proceeded up one-third, or half a mile, and landed at the Malay campong. This is situated some little distance from the banks, amidst a grove of cocoa-nut and durian trees.

"The people seemed interested in our exposition of our object, and Hadji Pálembang, son-in-law of the dátoek, the most intelligent Malay here, speaks a little Arabic, Portuguese, Chinese, and English; and is one of the panghooloos, or members of council. Said he had no children, but if we would establish a school, he would give a building for it, and see that the Malay children were gathered in;

also, that we might obtain a suitable teacher here for about three dollars per month, payable in goods. About fifty people came in, and listened to the bechara ; to a few we administered medicines. But as for books it was impossible to supply their demand. We had application upon application all the time we remained, till, after making at least fifty promises to bring more, we became tired. It was with the greatest difficulty that I brought away Medhurst's school-book. It seemed as if every one could read. I think I never before met with more free, frank, open-hearted, intelligent Malays.

“ June 8.—After breakfast visited the Malay village with my medicine, fifty tracts, and a volume of the New Testament. The books went like the dew ; and I was obliged not only to use sharp language, but to pull them away by force from those who could not read, or but little, and who had taken them from the bundle before I was aware. In point of intelligence and vivacity I have never seen any Malays like them ; and to-day, as I went from house to house, I was surprised to find that the children were as fair as Nyas children of the same age, and, as bright and intelligent ; they approach so much nearer than the Malays of Java, to European, that I could hardly persuade myself that they were pure Malay, but the inhabitants assured me that they were.”

L.

“ On our return we visited a Malay school of

thirty fine looking boys, taught by an Arab. We had disposed of all our books, but promised more. There are here two other schools; all appeared flourishing. This accounts for the large number of Malays that can read, and, consequently the great demand for books. On my return to the prahu, I saw a large number of Nyas men walking up the beach towards the village. At first I supposed some bechara was to be held; but, on inquiry, found they had come to assist the Malays in the erection of a fort against the Achinese. There appears to be a most perfect understanding between the Malays and Nyas men. The former are considered, in all deliberations for public good, as entitled to a seat, and as having a right to give an opinion. The Malay and Nyas rajahs always sit in council together, and are on an equality. The Malays and Achinese, though brethren in religion, are sworn enemies in politics. They are especially jealous of each others power in Nyas. The Achinese have considerable settlements on the north end of the island.

“June 9.—Having made previous arrangements to visit the rajah of Gunong Stolis, we took an early breakfast, and went on shore to procure a guide and interpreter. Our road lay along the sea-beach, for eight or nine miles, in a south-east direction. The land, for one fourth of a mile from the sea, is a level plain. It then abruptly rises into hills, so steep as

scarcely to admit of cultivation. At little more than half the distance our path was intercepted by a river. A Malay village stood near it. Thither we directed our course to obtain a skiff. We crossed the stream and proceeded on our journey. Directly, our progress was arrested by a high ridge of land, which seemed to thrust itself into the very waves of the sea. We wound our way up its side without difficulty; but the descent, on the other side, was so steep and rugged, that I was compelled to let myself down, from rock to rock, till we found ourselves upon the beach, on the other side of the mountain. About a mile further we found another river, and near the sea-shore, on its left, a Malay campong. Here our course was directly inland. Having procured another guide, set off with haste, to reach, if possible, the rajah's, in season to return that night. Here we first learned that we had been deceived as to the distance; for it was said to be but three hours from Gunong Stolis, and it was now half-past one o'clock, and we had travelled not less than nine miles.

“Our way now became arduous and difficult, beyond any thing I had before attempted. At first we passed through a large paddy field, in which were many wretched houses, and where children are stationed to frighten the birds.

“Passing this field we began to ascend the hills. It had recently rained; and the little foot-path, just

wide enough for one man to pass through the thick jungle, was as slippery as ice. It was not length of legs, but strength of muscle, now, that could help a man forward. Meeting two Nyas men, cutting wood, we took them in our train, and pushed on. The guide, who had but one eye, took the lead. The Nyas men and Malay brought up the rear. For fear we should be separated too far, the men called to each other from the front and rear, keeping up a merry echo along the dense forest. I felt amused at our little guide trotting through the mud, half naked, fanning himself with a dry leaf, and expressing in his countenance the utmost anxiety for the gentlemen behind. He said we should not be able to arrive at the rajah's. Sometimes we climbed up hills, so steep we were compelled to lay hold of the bushes, and draw ourselves up; and then again we plunged into deep vales, thickly shaded with trees and vines. At length we came in sight of a village, on a high hill, where, we were told, was the rajah's house. I know not how we made our way to it. Brother Lyman threw himself upon a mat as if half dead. When I had breathed a little, observing a number of sick people, among the crowd who had collected to look at us, I called them to me one by one, and gave them a little medicine. Some had ulcers; one man reduced to the veriest skeleton with the asthma; and a little child which had fallen down and injured the

chest considerably. It was pleasant to administer to the temporal wants of these poor yet friendly people.

“The rajah is a man of forty-five, sedate and dignified in his appearance; yet he suffers from the most common of all diseases among the Nyas, the ‘white scurf,’ or perhaps a species of leprosy. He received us with kindness; but seemed not much disposed to converse on the subject of our mission. He evidently wished for more information before giving an opinion. He therefore promised to meet us the next day at Gunong Stolis. We gave him a few small articles, as a present. He seemed very much pleased with them; and offered us a fine capon in return, which we were compelled to refuse. We told him we wished to make friends with the Nyas; and, if he would come to Gunong Stolis, we would make him another present. He hinted to our interpreter, as he afterwards told us, that he would bring us down a slave!

“Having looked about his house, and rested ourselves thoroughly for the long walk, we prepared to take our leave. At first I supposed him not so superstitious as most of his countrymen; not seeing gods in the hall; but on looking around, I found twenty-eight images in one row, besides hogs’ jaws, deers’ horns, and charms innumerable. Among his paraphernalia were four or five small swivels, unmounted, in a back room. In going out, we saw a huge stone image, at the door. It was intended

to represent a man, rudely sculptured from a block of limestone. From its attitude I should suppose it might be intended to represent the guardian divinity of the village. The place was not large, yet the houses, most of them, were larger and better built than is common in this part of the island.

“This rajah is the prince of ten villages. The influence of the chiefs could not now be safely reckoned on in establishing a mission in this district, because of the Malay chiefs who are permitted to sit in council, and deliberate, and give an opinion in all public matters.

“We returned by a shorter way with much less fatigue than we went up. We stopped at the Malay village next to the rajah's, and took cocoa-nut water, and gave medicines to a number of sick people, who flocked into the headman's house; so as almost to make it a hospital. A woman in his house was nearly consumed with the leprosy. Soon after leaving this village, we were overtaken with rain. It wet the bushes in our path so as to drench us completely. When arrived at the river our interpreter forded it, and went to the village for the sampan. When we returned we sent by him, as the village was distant from the sea shore, a small present to the head-man for his trouble. He returned bringing two large cocoa-nuts, which were very refreshing. We reached the boat at seven,

tired and hungry, having eaten nothing for thirteen hours, and having travelled twenty-five miles.

“Gunong Stolis stands on a small river, of which there are several on the east coast of Nyas, two or three hours’ sail in length. It is a lone and unhealthy place, judging from its location. At any rate, if its marshes were as extensive as those of Batavia, it would be altogether intolerable to the European.

“The Malay village is the most filthy and uninviting of any I have ever seen. The people are more intelligent than I have generally found Malays elsewhere. Most of them can read. Arabs abound here. Consequently the religion of the false prophet flourishes. Here are high priests, and priests, praying chapels, and mosques, and all the paraphernalia of that accursed imposture. The Malay population is one thousand, all Mohammedans; yet their efforts to convert the Nyas have not been attended with any success. ‘Mákán Bábe,’ (eat pork,) is the touchstone of Mohammedanism, and the Nyas will eat it, religion, or no religion. It is their most delicious fare; they cannot have a festiçal without it. I have seen the poor creatures look upon us with secret delight, when told that we eat pork. Yet to refrain from its use is the most distinguishing trait in the character of these Mohammedans.” M.

“June 11.—About four o’clock, P. M., the anchor was hoisted, and we sailed at a rapid rate down the coast. Our helmsman wishing to go south before

he crosses over to Tappanooly, rather than directly across, on account of breakers occasioned by Drake's Reef. In the interior, and especially on the southern coast, it is unsafe travelling without a guard. We did not feel that there was an object of sufficient magnitude to be gained, to hire a guard of fifteen or twenty men to pass across the island. Nor did we feel authorized to expose our lives, contrary to the advice of those we believed were our friends. We travelled as far as we could with safety, made all the inquiries which our circumstances would admit, and, from all we can gather, are fully convinced that Pulo Nyas is not in a suitable state for the establishment of a Christian mission, just now. On the other hand, Pulo Batu holds out every possible encouragement we could desire. True, the population is not large; but, as they retain all the customs and feelings of the inhabitants of Nyas, it is large enough to make a fair experiment upon. If the experiment should prove successful, the Board will feel amply rewarded for their labour. Besides, it will reduce the language to writing, and open a ready communication with the main island. If, on the other hand, the experiment should be unsuccessful; or if it must fail altogether, it may as well fail among a population of five thousand, as of two hundred thousand. We say therefore, without hesitation, that the Nyas are a race of idolators that demand immediate attention.

“So far as we have been able to discover, they possess few of those prejudices with which missionaries among other nations have had to contend. In many respects their character resembles that of the Sandwich Islanders. If a mission is established, it is our opinion that Batu is the best place at present. The language may be acquired in Padang, and a station may be found in Batu. And, as soon as circumstances will admit, operations may be commenced on the main island. The Dutch may station soldiers on Nyas. Then there will be peace among the villages, and, consequently, safety. Or God will otherwise open the door, before the language can be acquired, and books prepared. We say then, without hesitation, no time should be lost in sending forth the labourers. Padang is the place to acquire the language, and Batu is the stepping-stone by which to ascend and take the citadel.

“The physical character of the island much resembles Batu. It is a bed of calcareous tufa, thrown up from the bed of the ocean by some tremendous convulsion of nature. It is rather hilly and mountainous. Steep and high hills rise abruptly from the sea-shore, some of which may be denominated mountains. Palms and shrubbery are abundant; but dense forests are unknown.” M.

“The island is divided into several small districts, containing a number of villages. Over each vil-

lage is a chief, and over the whole district is a head chief, or two head chiefs in colleague. The head chiefs of the districts, however, exercise no unlimited power, but act as moderators of their councils, &c. And in some of the southern districts, it is almost entirely each village for itself. In the middle and northern districts all causes are decided, and all justice consummated by a council of all the chiefs in the district in which they use the court, or high dialect, which is quite different from the vulgar. The great mass of the population reside in the southern part of the island, in walled villages, while that of the middle and northern is more scattered; and though residing on the summits of the hills, yet not generally in compact bodies, or in rows of connected houses. Their dwellings are detached and circular. The south is more given to trade than the north. It is principally in slaves and rice, which they exchange for tobacco, iron, steel, and cloths. The people in the interior trade with the rajah nearest the coast, and he with the boats and ships. The slave trade causes every man's hand to be against his neighbour, and the greatness of a man is known by the number of great heads he possesses. Foreign heads stand in high estimation. Those of the Chinese higher than the Malays, and white men higher than either.

“Their offensive armour is a spear and two knives, or kris, one perhaps eighteen inches, the

other two feet in length. The spears are of their own manufacture ; the head is of steel, sometimes straight, at others with an inverted prong, sharp on its outer edge. The handle is of a dark-coloured, hard wood ; sometimes ornamented with plaits of braided rattan, lead, steel, or brass, two inches asunder ; sometimes inlaid with a spiral plait of brass one-half or three-fourths of an inch in width ; and sometimes ornamented just below the head with a tuft of hair, according to the fancy of the owner. The knives are also native, with wooden sheaths ornamented like the spear handle, or plain, according to fancy. The smaller is the common knife, which they use for all the purposes for which we use a multitude of complicated tools, and is never laid aside at home or abroad. It is generally plain and made for hard use. The larger is a full dress weapon, and used for purposes of war. A large ball is formed by binding some light substance on the outside just below the hilt, as a guard for the hand ; on the outside of this are bound by narrow strips of different coloured cloths, little wooden images, whose province it is to give rain, direct the way in the night, &c., besides various other ornaments, according to the taste or wealth of the owner.

“ Their defensive armour consists of a light, oblong wooden shield, and in some cases, a wooden breast-plate, and a jacket reaching to the hips, made of the bark of trees, or cotton of native manufac-

ture, woven without seam, thick and hard, offering nearly as much resistance as a coat of mail; or they wear four, five, or six jackets of different kinds of cloth for the same purpose. The native jacket they value at about eight cents of a Spanish dollar, payable in goods, the shield at the same, and the spear and knives according to quality, varying from eighty cents to four dollars each.

“In the use of their weapons they are very expert, and for a little tobacco any one of them will go through with their evolutions. They consist in dexterously throwing the body from side to side, into the air, and again squatting, constantly defending it with the shield, and brandishing the spear until it leaves the hand, when the knife is drawn and a tremendous onset is made with that. Their aim is taken just over the upper left corner of the shield. Not only would it be difficult for one unaccustomed to their movements, to hit them with a spear, but they will allow a person to throw stones at them as fast as they can throw, one at a time.

“The southern portions are the most populous. One village there, Bábá Bábá’s town, contains two thousand men, the same as the whole district of Erenoqueah or Larago, (Gunong Stolis,) and another of one thousand five hundred men, Paleta’s town. The Nyas reckon more women than men, and from all we have seen and heard, should say the smallest calculation for children would be equal to both, and I should

think it might be even double the number of men and women. Taking, however, the equality, we make eight thousand people in one village, and six thousand in another.

“ They do not lose sight of education or religion ; but like most other Malays, they have only the form even of Mohammedan godliness. They have one miserably poor mosque and two praying places only. Their priests are eight, and Hádjies three. I saw some half-dozen or more copies of the koran in different houses ; the first I have ever seen among the Malays. Some few Arabs reside here, who of course are rigid followers of the false prophet ; but they can never influence the Malays where their own interest is concerned.

“ The population we had no means of ascertaining ; yet I should suppose it would be safe to put it at two hundred thousand.

“ The missionaries on Nyas will find that letters from government, &c., will not procure for them so much respect and attention as their American name, their own character, and their own purses. The Dutch name is everywhere feared by the Malays. By no people, perhaps, is it more hated, than by the Achinese ; whereas they hail as a friend, every Englishman, or American. Still, the favour of government must be obtained so far as residence, &c., is concerned. And nominally, government affords protection to all who have leave of residence,

by application to the nearest civil officer ; but it is such a heavy machine, and moves so slowly through its different grades of officers, and under-officers, that the best protection would always be the affections of the people among whom the missionary resides.

“ We observed among them no signs of a musical taste. We saw no instruments of native manufacture, except, perhaps, one or two rude drums, which must have been patterned after the Malays’. Their song, which accompanies the dance, is a rude kind of bawling.

“ All the attempts of a missionary nature that have been made among this people, were by two French Papists, about two years since. They obtained Nyas servants at Pinang, and learned a little of the language. One of the servants became a convert. They arrived at Padang ; spent a short time in visiting the military post on Sumatra ; and were well received by the Catholic officers and soldiers. They were, from all we learn, monkish, clownish enthusiasts. Their pay was but one hundred Spanish dollars, per annum, and they were miserably fitted out. They, however, refused all assistance for themselves, but willingly received old clothes from the officers, to give to the Nyas. One of them embarked at Padang, in a little open boat, which, after he had put in his own baggage, scarcely contained room for himself. He arrived at

Gunong Stolis, and was kindly received by Messam, who offered him his own house. But he chose rather to erect a little miserable open shed, on the hill, near the house of a petty chief. He visited among the people, and obtained a child of that chief as his pupil; but in a short time took a fever, and died. His servant, also, had the same fever, but returned soon after to Padang, and resided a while with Mr. Embrycht. This man was hardly dead, and his goods sealed up, ere the other came, having embarked at Natal, where he had been to visit the upper stations of the Dutch. But the fever was already upon him, and he only landed at Gunong Stolis, to linger out eight or ten days, and go to his final account.

“The Papists do not yet despair. They have held correspondence with Mr. Embrycht, on the subject of sending out other men, and expressed a determination of so doing. It would be a very easy matter for these followers of the Pope to substitute their pictures and idols, for the idols of the Nyas; and engraft their mummeries, and impose their dazzling, pompous ceremonies upon them. They would not, like the Mohammedans, meet an insuperable obstacle at the threshold; an unconquerable attachment to pork. But who does not see the hand of the Lord in all this? How long the people may be preserved in a waiting posture, for American

Christians to lead them to the fountain of life, who can tell?

“In the summer of the present year, six French Catholic priests came to Batavia, three of whom proceeded towards Cochin China and Siam, and three to Padang. The latter, on arriving at their destination, proceeded to study the Nyas language, and officiate, in the mean time, among the Catholic soldiers found there. One of them, however, finding their salary, one hundred dollars per annum, too small, returned to Batavia in the same vessel that took them from thence, to remonstrate with their superiors on the necessity of increasing their allowances; but, after a short conference with his friends here, proceeded immediately to Macao. The Præfectus Apostolicus Scholten, who presides over all the Catholics in Netherlands India, proceeded, this fall, in person, to Padang; doubtless with a view of arranging and consolidating their missions in Sumatra; from thence he goes to Rome, for which he has obtained leave of absence, for two years. From all this we may premise that the Catholics intend doing great things in that quarter.” L.

“June 12.—Still in the neighbourhood of Nyas. It is with feelings of deep interest that I look forward to the result of these hasty efforts to explore Nyas. In imagination I can leap over the few intervening years of darkness that remain, and dwell on a brighter morning. I can already see men filled

with the apostolic spirit, travelling along these shores, and climbing over these hills, telling to one and another, as they go, the story of Jesus, and him crucified. I can see the solemn assembly called, to hear the truth preached in its purity and power; sinners listening and turning to the Lord; saints singing and praying, and angels rejoicing. These are but the conquests that the Spirit of God is yet to work in the hearts of these now benighted idolators. The Lord hasten it in his own time.

“ We find, to our extreme mortification, that our men, instead of taking us the most direct way from Gunong Stolis, have brought us almost to Nátál, three times as far as to have taken the direct course. The consequence will be that, instead of two days’ passage, we shall be nearly a week. We can ascribe this to nothing but a fear of the Achinese.

“ June 16.—Landed at Pulo Ely to procure wood and water. These Malays never lay in more than three or four days’ store of either, at a time. The wind was fair, but in spite of all remonstrance, they would go. ‘How can we sail without them?’ was their significant negative. I went on shore to hurry them off. On landing, was surprised to find rows of posts ranged along the shore. Further back were fragments of household furniture, the frames of several buildings, &c., all indicating, in the plainest manner, that civilized man had been there. By inquiring I learned that a Mr. Horn, an Eng-

lishman, formerly lived there; but, about three years since, he was treacherously murdered by a Malay, and all his goods plundered, and carried off. It was a beautifully-retired spot; a narrow flat included between the beach and a perpendicular cliff, at least two hundred feet high. Its summit was covered with lofty trees, whose branches seemed to hold intercourse with the clouds.

“The bustle of business and the voice of mirth once cheered this secluded spot; but now the silence of death reigns. The whole island is a high bluff. It is one of nature’s fortifications, which she threw up as a barrier against the sea.

“June 17.—To-day, at three o’clock, landed on Pang-chun island. It is a small island three miles from the head of Tappanooly bay, on which the fort and government establishment stand. Called on Mr. Bonnet, the Post-holder, who, though a Catholic in sentiment, received us very cordially. Gave us a room in his house, and a seat at his table.

“At evening went up to look into the fort. It stands on a high rock, fronting the main entrance into the bay. Its situation is commanding and beautiful. A Dutch officer and fifty soldiers compose the garrison. About three hundred Malays live on the island.

“June 18.—Have done little to-day but get our goods on shore, and commenced packing for our journey. Our friend Bonnet, who has travelled in

the country, seemed disposed to give us all necessary information. He has promised to procure coolies, &c.

“June 21.—To-day we visited the rajah of Seboga, at the head of the bay. The Resident, the commandant, and the officers of the vessel of war accompanied us. We landed a short distance from the village. The rajah came out to meet us. He is quite a young man, and is so modest and unassuming in his behaviour, as at once to prepossess one in his favour. After reaching his house we began to make some inquiries respecting Mr. Burton. He had seen him, but his father was rajah at the time of Mr. Burton's residence. We saw the spot where his house stood which is now taken down and removed. It was just out of the village, near the sea-shore, beneath the shade of some beautiful palm trees. When residing here he had a wife and three children. He lived here seven years, and it is now seven years since he removed to Bengal. We could find no traces of his labours, in the person of any native; though it seems he had a small school in which the scholars learned English.

“June 22.—We have resolved to enter the Batta country at Tappanooly, i. e. the head of the bay, about three miles from here.

“To-morrow afternoon we set out. We have engaged our interpreter, an opas, and eight coolies.

“The head man of a Batta village is to be our

interpreter. We shall go well provided and guarded at every point. Our greatest danger is, that our faith in God will not be strong enough. "Except the Lord build the house, they labour in vain that build it."

M.

CHAPTER VII.

The violent death of Messrs. Munson and Lyman, in attempting to explore the Batta Country.

FROM private letters written during the tour described above, it appears that Mr. Munson and Mr. Lyman endured many sufferings not noticed in their journal. The severe discipline through which they passed before reaching Tappanooly, resulted in great spiritual consolation, courageous hope, and firm confidence in God. At this period, more perfectly than ever before they "walked with God," through a "supply of the spirit of Christ;" danger, fatigue, and want ministered to their religious affections a high degree of purity and strength.

While investigating the condition of degraded savages, "led captive by Satan at his pleasure," they longed to close their preliminary labours, and go about teaching the people publicly, and from house to house. They found the field "white already to harvest." But agreeably to their commission, they directed their course towards other and more populous nations, to learn whether among them also Christian teachers might not be introduced, with the prospect of success.

With this design they arrived at Tappanooly, June 17, 1834. Here they wrote to their friends and the Board, briefly noticing the dangers and mercies of the tour thus far, and in a calm, cheerful strain, committing their future "way unto the Lord." These letters were their last. The journey which they now undertook conducted them through many hardships and perils to a violent death, and we trust also to "eternal life."

The subjoined statements furnish all the information that has been received respecting the sudden removal of these lamented servants of God. The first is from the post-holder, a Dutch officer, at Tappanooly, dated 2d July, 1834:

"To my bitter grief, I find myself under the necessity of communicating to you the following melancholy account:

"On the 17th of June there arrived here, on board the proro 'Tanjah,' under the command of Malim Soctan, from Padang and Nyas, the Rev. Messrs. Lyman and Munson, both American Missionaries of the reformed persuasion, who informed me that it was their intention to undertake a journey into the Batta country, to Tobah, &c., for which end they requested my assistance in the providing the necessary guides, interpreters, and coolies for their baggage, which were accordingly provided by me, consisting of fourteen persons, viz: Datoe Radjae Mancoeta, the head of Kalangan district, together with

a police runner, named Si Rakim, and ten coolies, to which we added their own two servants; but not before I myself, together with the second lieutenant, Schack, military commandant here, and Mr. Sickman, commander of His Netherlands Majesty's schooner Argo, had most strongly dissuaded them from their purpose, but in vain. On the 23d of June, they went from the island on which the fort was built, by way of Tappanooly to Tobah, and on the 30th there appeared before me the above named Datoe Radjah Mankoeta, the police runner, all the coolies, and one of the servants of the above named gentlemen, called Si Jan, returning out of the Batta country, who, both severally and collectively, related to me the following tale:

“That after their departure from Tappanooly, they passed the first night in the village of Si Boenga-Boenga, at the house of radjah Si Boendae: the second night in the village of Rappet, at the dwelling of radjah Swasa: the third at Pageran Sambong, at the place of radjah Gooroo Si Nongan; and from thence they went to Goeting, to the house of radjah Amani Bussir, (iron father,) by all which chiefs they were received with hospitality and respect, who, notwithstanding, most strongly advised them not to prosecute their journey any farther towards Tobah, saying that at Tobah there existed disturbances; that at that moment, the journey was not to be undertaken without danger, and that they

could not, and would not, be responsible for the consequences. To which Messrs. Lyman and Munson gave answer to these radjas, that since they came not as enemies but as friends to visit the Batta country, they had therefore no reason to fear the least danger, and thus they would prosecute their journey to Tobah. In this resolution they remained firm, till the 28th, when they again prosecuted their journey from Goeting towards the village Sukka, at Selindong, with the intention of spending the night with the radja Berampak, at that place. While they were upon the march, about half way there, just at noon, they were met by five armed Batta people, who entreated them to return, and not to prosecute their journey any farther if they would avoid exposing their lives to danger.

“That the above named gentlemen, notwithstanding all these warnings, and the urgent request of their own followers, to return, would pay no attention to all this; and the five Battas, after being provided with a little tobacco, were sent back, with orders to tell their Radjah, that they saw no danger in prosecuting their journey to Tobah, since they came to visit them as friends and not as enemies. Whereupon they proceeded upon their march, till about 4 P. M., when suddenly they saw themselves surrounded, in a wood, by a band of about 200 armed Battas, who made them lay down their arms, and then inhumanly murdered both Messrs. Lyman and

Munson, and one of their servants. In the meantime, the rest were enabled, after having forsaken the baggage, to jump into the thicket, and, by flight, to save themselves.

“That they, on their retreat hitherwards, had heard, that Mr. Lyman and his servant, the same evening on which they were murdered, and Mr. Munson the following morning, had been made away with by their murderers.

“You will thus, by this declaration, be pleased to observe, that however great this misfortune has been, the gentlemen themselves have been much to blame, because neither here nor in the Batta country, would they give ear to any one’s warning or good counsel.

“The property of the deceased, as much of it as was found here, shall be sent by me to Mr. Boyle, at Padang, according to their request before they went from hence into the Batta country.”

The following is the substance of the account given by Si Jan, the servant who accompanied Messrs. Munson and Lyman from Batavia. He is described as an honest, simple-hearted man, who had been long employed about the mission family, and appears to have been seriously impressed by the truth of the Christian religion.

He states that, after leaving Tappanooly, “they found the road exceedingly difficult, consisting of hills and ravines covered with thick forests; so

steep in many places, that they were obliged to ascend by means of rattans, tied from the tops of rocks, and to descend on their haunches. The coolies were compelled to tie their burthens on their backs, being unable to carry them on their shoulders or heads. The brethren, however, were enabled to master these difficulties. The thicket was so dense, that they were not much troubled with the heat of the sun, and the road so solitary, that they seldom met above four or five individuals in the course of a day's march. No houses or villages were seen on the road, and only at the end of each day's journey did they come to any thing like a village. The journey was, of course, performed on foot, and yet they managed to advance about ten or twelve miles per day. When they arrived at a village, they were immediately surrounded by multitudes of natives, men, women and children, who showed no sort of timidity at the presence of Europeans, but came boldly up to the travellers, and examined their persons and dresses with much eagerness, asking importunately for tobacco. On the second night after their departure, they fell in with a Radjah Swasa, who told them that it would be better not to attempt to enter the Batta country at first, but stay at Panchan until he should have time to go into the interior and make inquiries, when he would send them a letter from Tobah, to inform them whether or not they would be well re-

ceived. The brethren replied, that they came with peaceable intentions, and that there was no necessity for such a measure. On being questioned whether he had joined in persuading the brethren not to proceed, Si Jan replied that he had not; but while staying at Panchan, and hearing such fearful accounts from the Malays residing there, of the murderous practices and cannabalic habits of the Battas, he had requested Mr. Lyman to be allowed to remain behind, with the Chinese teacher, but that Mr. Lyman replied, he must go, and that they could not do without him. He therefore went, accordingly. The following villages which they came to, with the names of their Radjah's, Si Jan does not recollect; he only remembers crossing a very rapid river, which they effected by swinging across on rattan, tied from one side to the other. The day on which the brethren fell, he thinks must be Saturday, because he heard Mr. Lyman propose stopping a day at the next stage for the Sabbath. He has no recollection of the five Battas met on the day of their murder, who cautioned the brethren to return, nor any other warning but that given by the Radjah Swasa."

The last onset Si Jan describes as follows:—
"About four o'clock in the afternoon of that day, they came suddenly upon a log fort, which was occupied by a number of men, armed with muskets, spears, &c. To this fort they had approached within

a hundred yards without being aware of it. On spying the fort and the men, the interpreter offered to go first and parley with them. After him followed the coolies with the baggage, and the brethren, their two servants, and the police runner behind. When the interpreter arrived at the fort, Si Jan heard a disturbance, and on looking round, found a band of about 200 armed men close upon them, from the side and the rear. The coolies, upon seeing the troop, and hearing the noise, threw down their burthen and fled, escaping on the other side; the interpreter also became invisible. Immediately the crowd of Battas came upon them, hallooing and brandishing their weapons, threatening to despatch the travellers at once. They came so near with their pointed spears and muskets, that Mr. Lyman was enabled to push by their weapons with his hands, entreating them to wait a little, and come to an explanation, taking off at the same time, their hats and throwing them to them, with some tobacco which they had. This not pacifying the rabble, Mr. Lyman delivered up his pistols, as did also Mr. Munson, which were received and handed to the rest, but the disturbance continued. Mr. Lyman then asked Si Jan for the musket which he carried, but Si Jan refused to deliver it up, saying he then should be left defenceless. Si Jan even offered to fire, but Mr. Lyman withheld him, and asked for the musket for his own use. Si Jan gave it to him

accordingly, and Mr. L. immediately handed it over to the Battas. Mr. L. then said, call the the interpreter; Si Jan ran a little way to call him, but not perceiving him, turned round to go to Mr. Lyman, when he heard the report of a musket, and saw Mr. Lyman fall, calling out Jan! Jan! A shout then rose from the Battas, which was answered by those from the fort. A rush was then made on Mr. Munson, who was run through the body, and fell. Another shout then followed. The cook, who had on a jacket given him by Mr. Munson, was the next victim. On seeing the brethren fall, he attempted to escape, but was pursued, and by one blow of their cleavers, had his arm cut off, while the cleaver went through the arm into his side. Si Jan and the police runner now ran for their lives, and got into a thicket at a short distance: here they secreted themselves under the bushes, and remained all night, (the evening shades having already set in,) until 5 o'clock next morning. While Si Jan was in the thicket, he heard much shouting and rejoicing: and about seven o'clock the Battas fired off all their muskets, and then remained quiet."

In a letter to the Barnstable County Auxiliary Missionary Society, which had engaged to support Mr. Munson, Rev. Mr. Medhurst, of Batavia, thus writes:—

"By the report of the Post-holder, he appears to

have freely offered the brethren his advice, and strongly to have persuaded them against the journey,—yea he repeats this so often, and urges it by so many considerations, as strongly to excite the suspicion that he is mainly anxious to exonerate himself from blame, in allowing them to proceed on such a dangerous expedition. The impression on my mind is, that he did not use those strong dissuasives which he gives out, and that on the contrary, he represented the journey as comparatively free from danger, though the travelling would be exceedingly difficult. This appears from a letter written by Mr. Munson, the day previous to his departure from Tappanooly, and by the report of the Chinese teacher, who speaks much more strongly on the subject than I have even ventured to insert in the report. I have been a traveller myself on exploring tours, something similar to those undertaken by our beloved brethren, and I know that it is exceedingly difficult for travellers to know how to act on the advice given them. Sometimes I have had an undertaking represented to me as certain destruction, when the result has turned out favourable, and on the other hand, have not received a single warning when dangers thick and many awaited me. If the brethren must, therefore, perform the duties required of them, it was incumbent on them frequently to act on their own judgment, independent of the advice given them, or to com-

pare different accounts together, and decide according to their own impressions. A pusillanimous and hesitating line of conduct, is bad policy in the common affairs of life, much more so on an exploring tour. Something must be ventured—and we have instances enough on record of the success attending such expeditions, to encourage us to persevere, though now and then a melancholy fact of a contrary nature, to teach us not to presume. I am one of those who do not regard missionaries as under peculiar protection as to temporals—they must bear their share of the ills of humanity, as well as the rest of mankind. This, however, is certain—a good man is immortal till his work is done. Their warfare was accomplished, the crown of glory was awaiting them, and the Lord saw fit thus early to call them up to wear it. To them, sudden death was sudden glory—they departed, and were with Christ, which was far better. The manner of their death was violent, and to human feelings, dreadful,—but of Stephen, who died a more dreadful death, an inspired penman assures us that he fell asleep. Thus of our brethren it may be said, ‘they sleep in Jesus,’ &c. With regard to the interests of religion, and the salvation of the Battas, the prospects indeed appear gloomy, and Zion may mourn because her sons are fallen; but when did the interests of the Christian Church ever appear more gloomy than when the disconsolate fellow-travellers

exclaimed, 'We hoped that it had been he who should have redeemed Israel, and besides all this, to-day is the third day since these things were done,'—and yet, when did an event ever take place so favourable to the interests of true religion, and when were poor heart-broken saints so near the period of their comfort?"

Rev. Mr. Ennis, who has recently travelled in the Batta country, was informed at Tappanooly that, "had the people who committed the deed known in what character the brethren came, they would not have been murdered; but, being engaged in disturbances with a neighbouring village, and agitated with anger and fear, and seeing two strangers of unusual appearance approach; in the blind, tumultuous passions of war, they acted without knowing what they did." It must be regarded, therefore, as accidental, and not as an occurrence which is to be expected in travelling in the Batta country. In 1824, Messrs. Ward and Burton passed through the same route, without seeing any danger.

"When it became known from natives on the coast, and from others on the road, that the brethren were good men, and had come to do the Batta nation good, all the villages around leagued together for vengeance against the village where the outrage was perpetrated, and to require blood for blood. The unhappy village was named Sacca. In an

unsuspected hour the surrounding population came upon it ; set the houses on fire, killed as many of the inhabitants as they could, and destroyed their gardens and fields. Those who escaped were dispersed, some in one direction, and some in another ; so that their community was dissolved. In their fields, and the place where their village stood, a thick jungle or swamp is now growing up, and the name of Sacca is no more heard.”

No such retaliation as this was meditated by the relatives and Christian friends of the murdered missionaries. When the widowed mother of Mr. Lyman received the tidings of his death, she remarked, with flowing tears : “ I am so far from sorry that I parted with Henry as a missionary to the heathen, that I never felt so strong a desire that some of my other children should engage in the same cause. O, how much do those poor creatures who murdered my son, need the gospel.” So also judged the churches and the Missionary Board ; for, without delay, others were sent forth to preach the gospel to the islands of the East, “ *beginning at* ” the Batta country.

It has been frequently asserted that the missionaries were imprudent in attempting to enter the region where they fell. The remarks of Mr. Medhurst given above, go far towards setting the allegation aside. It should also be considered that, a short time before their death, they visited the island

of Neas, and state expressly that they "did not penetrate far into the interior, because it is unsafe traveling into the interior of that island." Would they not, for the same reason, have refrained from the fatal expedition to the Battas, if they had possessed sufficient evidence that it could be attempted only at the hazard of life?

There is no certain proof that the Post-holder or others at Tappanooly attempted to dissuade them from undertaking the journey, on the ground that they would be liable to be cut off by the hands of men. Their warnings had respect to other dangers and difficulties.

Some one at Tappanooly having reported that the Battas would murder any white man who should go among them, the Post-holder, being informed of it by Mr. Munson, announced that he would severely punish any person who should spread such a report. It is impossible to determine what credit was due to the rumours which they heard after setting forth on the journey. It rested with the brethren themselves to decide. They judged it best to proceed. That they judged rashly no one should affirm, without a more particular acquaintance with the circumstances of the case than it is possible at present to obtain.

To some it has appeared unaccountable, not to say censurable, that the missionaries furnished themselves with fire-arms before commencing their

tour. Upon this point it must suffice to say, that it was with extreme reluctance they consented to include these articles in their outfit, and did so only upon the urgent advice of persons accustomed to travel in Sumatra, who assured them that the country abounds with beasts of prey, which infest the districts between the villages. To protect themselves from these animals, and to procure food in the forests, were the chief reason why they travelled with muskets. It is certain that they had no intention of using them to the injury of their fellow men. When threatened with violence, instead of "resisting evil," they at once surrendered their arms.

But their work was finished. Neither their rare endowments, nor their benevolent designs, nor the hopes and prayers of the church, could turn aside the appointed blow. For the love they bore to Christ and their fellow-men, "they jeoparded their lives unto the death in the high places of the field."

In their poor triumph over these devoted men, little thought the miserable Battas what love, and what comprehensive plans of benevolence were treasured up in those hearts which they pierced. Nor did these Cannibals once dream that in the agonies of a cruel death, their victims prayed, "Father forgive them!"

It was often remarked by persons well acquainted with each of the brethren, that their respective

characteristics happily fitted them to labour as associates. Munson was placid, deliberate, and firm. Lyman was ardent, fearless and active ; Munson surveyed an enterprise more in relation to its difficulties and dangers ; Lyman looked at the means of success, and kindled in view of the good to be achieved ; neither was pertinacious ; both delighted to *ask counsel of the Lord*. In their views of Christian doctrine, there was entire agreement ; both adopting the system taught by Edwards, Bellamy, and Dwight. They stood aloof from those recent theological speculations in New England, which Evarts, Cornelius, and Porter viewed with grief and alarm. Against commissioning to labour among the heathen, such teachers as embrace the dogmas referred to, not a few of the early-trying and liberal friends of missions most solemnly protest. Should they know of such persons being appointed to prosecute the enterprise commenced by Mills, Hall, and their associates, they would regard it as ominous of far greater evil than an exhausted treasury at home, or the severest embarrassments abroad. Believing, as do thousands of Zion's best friends, that these boasted improvements in theology have greatly impaired the prosperity of spiritual religion in the churches planted and watered by the Puritans, they can not but deprecate the same influence where the truth has just taken root.

In the higher stages of their education, when their

characters underwent an important change, Messrs. Munson and Lyman daily met for fraternal intercourse and common supplication. Like the two Quintillian brothers, "they never admitted the idea of a separate interest." Their studies and their occupations, their pursuits and their pleasures, were still the same." They were "lovely and pleasant in their lives, and in their death they were undivided."

The friends of missions in Northampton have erected, near the tomb of David Brainard, a neat cenotaph to the memory of Mr. Lyman, with the inscription, "We are more than conquerors." These words of scripture in the "daily food" are allotted to the very day on which he fell; and according to an agreement between him and his wife, she has no reason to doubt that he read them at that time.

"And he said unto me it is done."—"He that overcometh shall inherit all things."—"And he said unto me these are they which came not of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—"These are they which follow the Lamb whithersoever he goeth."

Of all who have gone from this country to preach the gospel among the heathen, Munson and Lyman only have been removed by violence. At the time of this appalling occurrence, candidates for missionary service, the patrons of the cause and those who managed its concerns were confessedly in great dan.

ger of yielding to human instruments a portion of that confidence which is due exclusively to Him who "worketh all in all." Cheering success has crowned our efforts to evangelize the nations, and multitudes supposed that the work would go smoothly on if a given amount of money could be raised, and the requisite number of men sent forth. Knowing that mild expedients would not suffice to check a growing self-complacency among his people, a jealous God sent this sharp rebuke to admonish them of their entire dependence on Him. "Cease ye from man."—"The race is not to the swift, nor the battle to the strong."—"The Lord alone shall be exalted in that day."

Such events as that now under review, need not fill the heart of any believer with anxious forebodings. The promises are yea and amen, in Christ Jesus. "Glorious things are spoken of Zion. God is in the midst of her. He will help her and that right early."

If far greater sacrifices and disappointments await the church, still let her show that she "abates not a jot of heart or hope, but presses right onward" in the footsteps of her gracious and immutable Saviour.

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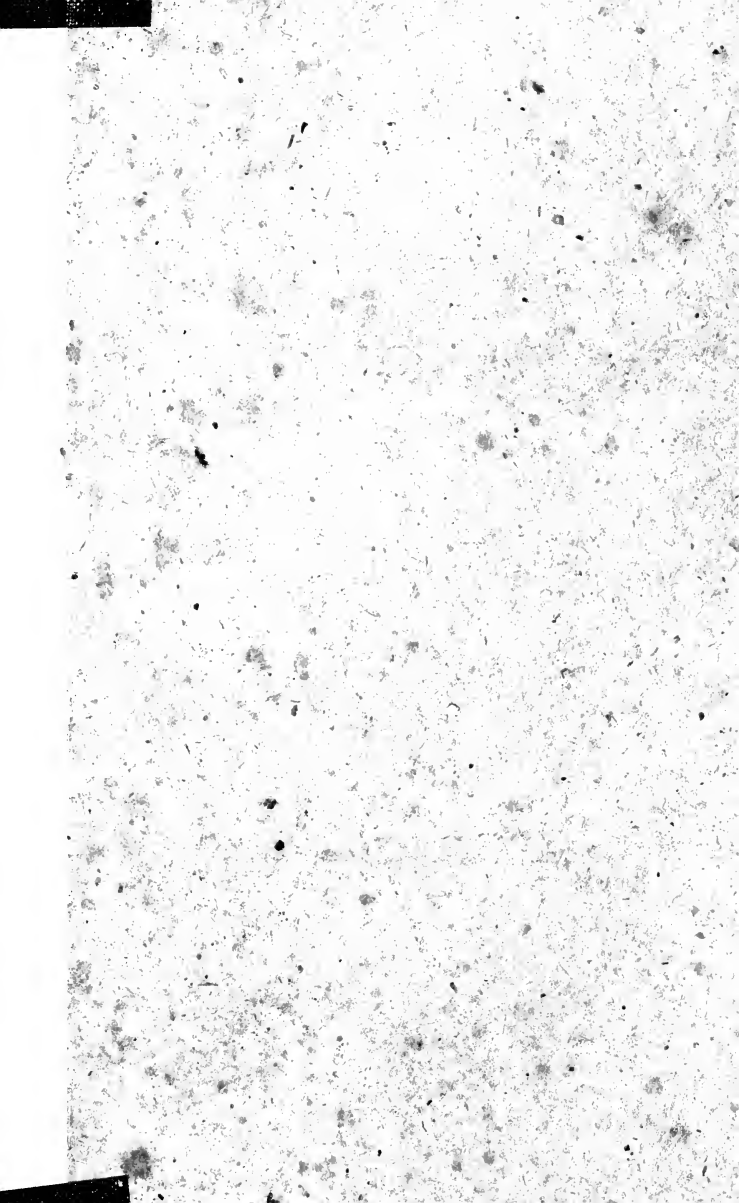
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