

7. Sekundärliteratur

Memoirs of the life and correspondence of the reverend Christian Frederick Swartz. To which is prefixed a sketch of the history of christianity in ...

Pearson, Hugh

London, 1835

CHAPTER XVII.

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CHAPTER XVII.

Letters to the Society for promoting Christian Knowledge, and to several friends—Progress of Mr. Jœnické—School at Cum-bagonam—Renewal of the war with Tippoo—Ordination of Sattianaden—His Sermon on that occasion—He is sanctioned by the Society—His grateful acknowledgments—Letters to Mr. and Mrs. Duffin—Visit from the Rev. Mr. Cœmmerer—His Character of Mr. Swartz—Extracts from his Journal for 1791—Letters to friends—Eulogy of Swartz and Gerické, by Dr. Glasse in addressing the Rev. Mr. Pæzold, a new Missionary of the Society.

IN acknowledging the arrival of the annual stores sent out by the Society for promoting Christian Knowledge, Mr. Swartz, in a letter dated the 10th of January, 1790, gratefully observes, that he and his brethren had reason to adore the mercy of God, and to say, "Hitherto the Lord has guarded, guided, and protected us." Mr. Kohlhoff had assisted him faithfully in the church, and in the schools, and Mr. Jœnické had made amazing progress in learning the English and Tamul languages. The catechists and school-masters at Tanjore and Palamcotta, amounted to ten. Their salaries, the charge of supporting

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the schools, the repairs of old houses and the building of new ones, and the extraordinary allowances to the catechists when sent to distant places, were such, he states, that were it not for his salary from the East India Company, it would be impossible to defray all the necessary expenses. "But God," he adds, "has always helped. To him be glory for ever."

In a second letter of the same date, after again adverting to the promising advancement of Mr. Jœnické in the Tamul language, Mr. Swartz adds, that the sermons composed by this diligent student were corrected by himself; but that in a short time he would stand in no need of such assistance. "It would then," he said, "be necessary to determine upon the station for his missionary labours, whether at Madras or at Palamcotta, where the congregation was considerably increasing. In that quarter he thought more success would be experienced, as the people there had less connexion with Europeans. On the other hand, Mr. Gerické at Madras much needed assistance, which, however, he hoped would be afforded by the Society soon sending out another missionary. Should God call him away," he observes, "Mr. Gerické would then reside at Tanjore, and Mr. Kohlhoff go to Palamcotta, or they might alternately be at each place. These speculations, however, he humbly submit-

ted to the determination of divine Providence. They had then," he said, "no comfortable prospect before them; being apprehensive that the poor country would experience another devastation; though it had scarcely begun to lift up its head from the ravages occasioned by the last war."

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In this letter Swartz communicates his intention of establishing a provincial school at Cumbagonam, one of the principal places in Tanjore. A very good spot had been granted to him by the rajah, and he had begun to lay the foundation of the building which he intended to be used as a place of divine worship. Whether the war they were dreading would prevent his proceeding with the work, a short time would show.

The intention thus announced, as to an additional school, was soon afterwards fulfilled, as appears by the following extracts from a letter to Mr. Pasche, dated July 21, 1790, in which, among other useful and interesting matter, he first mentions the design of ordaining his pious and excellent catechist, Sattianaden.

"God has graciously strengthened me hitherto, so that I have been enabled to do my work both among Christians and heathens. Meanwhile, I feel the approaches of age, being near the completion of my sixty-fourth year; but as long as I live, and have any strength left, I shall gladly take my share in the work.

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"In order to relieve the missionaries, I intend to ordain one of the native catechists of the name of Sattianaden, whose upright, disinterested, serious walk and conversation, flowing from sincere attachment to Christ, has attracted the notice of Mr. Jœnické, and really, as to my own feelings, I cannot but esteem this native teacher higher than myself. He has a particular talent in conversing with his countrymen. One of the principal labours of a missionary ought to be to train up young natives for future catechists. Whenever I meet with a promising youth, I spare neither pains nor expense to qualify him for the work.

"I have built a school house at Cumbagonam, which has been attended with considerable expense. Such schools are the very best means of communicating the knowledge of the word of God, not to the young people only, but to the inhabitants of the country at large. They may serve as a place of residence for catechists of the higher castes, who may proclaim, both in town and country, the glad tidings of the gospel.

"I had thoughts of opening the Cumbagonam school; but the war between Tippoo¹ and the English prevents it. General Meadows was here in May, and departed to assume the command; and I hear with pleasure that he maintains the

¹ Occasioned by his attack on the frontier of Travancore.

severest discipline, and has so strictly forbidden all plunder, that the inhabitants of Caroor and Coimbatore have returned without apprehension, and pursue their business in the presence of the army. May God preserve and strengthen the General!

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“Several Malabar youths afford the pleasing hope, that in due time they will become useful assistants in our congregations, as well as in our schools. If God shall favour us with skilful native teachers, his work will prosper in this country. We still live in hope. The difficulties are, indeed, neither few nor small; but to sink under them would be sinful. God has removed many an obstacle during my forty years’ sojourn in this land; and he who has hitherto been with us, will be so in future. He commanded Joshua to be ‘strong and of good courage;’ and the same charge is applicable to us. The eyes of many of the heathen are opened; but the cross which is connected with the profession of Christianity is to most a stumbling-block.

“With respect to the proposition to establish a village entirely inhabited by Christians, I have always entertained the apprehension, and likewise expressed it, that in the event of any commotion, such a village would be immediately burned down. On the other hand, when there are some Christian families residing in a village, the whole

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In the same month he wrote as follows to his kind and valued friends at Madras. The close of his letter contains a striking expression of the deep humility of this eminent servant of God.

“ Tanjore, July 28, 1790.

“ MY DEAR FRIENDS,

“ It is now a good while since I sent you a line. Nay, I have been so lazy as to neglect to thank Mr. Duffin for the excellent book he sent me. I have perused those ‘Chinese Fragments’¹ carefully, and am sorry that all is but too true. May these melancholy truths lead many to repentance !

“ Mrs. Strange has such confidence in my friend’s medical ability, that she is resolved to employ him as her physician. She desired me to mention it to you, entreating you to do all you could, under the divine blessing, for her recovery. I told her that you would both do all in your power to comfort her in her illness without my request, as I knew you too well, and your inclination to assist the sick. However, as she insisted upon my previous writing, I was glad in having so fair an occasion of breaking my silence.

¹ By the late Ely Bates, the elegant author of “Rural Philosophy.”

She is a very lively lady, and that keeps up her spirits under her severe complaint. Another would, perhaps, not be able to stir from her couch. Both she and her husband have always been very friendly to us. I heartily wish that your remedies may be effectual in removing her illness. I hope you are both tolerably well. Only let us take care of the welfare of our soul, and our body will partake at least something of the soul's happiness.

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"The 17th of July I finished my fortieth year of pilgrimage here in this country, as I arrived July 17, 1750. How many thousand benefits have I received from a merciful God! How grateful I ought to have been! But alas! I must say, 'Forgive, forgive all my multiplied iniquities, for the sake of Jesus.' Indeed, my dear friends, our salvation consists in being pardoned. May we all be able to say, as Paul did, 'We have obtained mercy.' Amen, be it so! God bless you both in all respects. This is, and shall be, the sincere wish of

"Your most obedient servant and friend,

"C. F. SWARTZ."

War had now again commenced between the ambitious successor of Hyder Ali and the British government in India, as Swartz had anticipated; and to this event he alludes in the following

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letter to one of the same excellent friends at the close of this year. The elevated piety which it breathes cannot but be edifying.

“ Tanjore, Dec. 3, 1790.

“ DEAR MADAM,

“ Accept my sincere thanks for your double present of books and snuff—the latter superior to any I have seen these last years.

“ We are all tolerably well. The country people complain of want of rain; besides, they come into the fort by hundreds and thousands on account of Tippoo’s horse. About Trichinopoli the villages are burnt, and many of the people wounded. How much have those poor inhabitants suffered! It is said that General Meadows is at Caroor. If this be true, the enemy at Samiaburam will not long remain in his present condition.

“ The poor people had hardly begun to breathe after the last destructive war, Now they are again in constant terror. But still they will not acknowledge the hand that strikes them.

“ How happy are they who, from their infancy, have been brought up in the knowledge of truth; for I find that those who have been educated in idolatry and error, shake off their error and superstition with great difficulty. Ignorance and wickedness hinder them. But a wicked Christian

knows at least the way to happiness; and therefore has but one hindrance to overcome—namely, his evil course. But unspeakably happier are those who have been awakened by the Spirit of God, to turn to him who is the source of happiness; who look upon sin as poison, and all worldly things as dross, (which is unable to make them happy,) in order to win Christ, and to be found in him.

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“If we win Christ and his atonement, we surely possess the greatest gain—pardon of sins, peace of mind, and hope of everlasting life. The conveniences which worldly things afford us, are not to be compared to these divine blessings.

“If we are found in Christ as branches in a vine, we shall derive from him blessings of every kind, and strength to grow in all Christian virtues. In him we are preserved, cheered, comforted at all times, in sickness and health, in life and in death. O, may we be found in him even at the day of judgment!

“May the peace of God reign in your heart at all times! This peace will preserve you.

“I am, sincerely, dear Madam,

“Your most obedient humble servant,

“C. F. SWARTZ.”

The renewal of the war with Tippoo excited considerable alarm at Tanjore, and some appre-

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hensions were entertained of an attack from the Mahommedan troops. This danger was, however, happily averted, by the English army under Lord Cornwallis entering Mysore; and the missionaries continued to discharge their peaceful duties without interruption. The successful progress of the army, and the prospect of the conquest of Mysore, led both Swartz and Jœnické to anticipate a more extensive diffusion of the gospel in that country. "If Seringapatam should be taken," says the former, "a mission might be established there. The Rannee (the imprisoned queen) knows me, has often mentioned me in her letters, and made many promises. May God compassionate the land, and send labourers into his harvest!"

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Early in the year 1791, Swartz informed the Society of the accomplishment of his intention respecting the ordination of Sattianaden. Previous to that time the missionaries at Tranquebar permitted one of their country priests occasionally to visit Palamcotta; but as one of them died, and the other became an invalid, the English missionaries thought it expedient to confer their Lutheran ordination on one of their own native catechists, who had performed the functions of that subordinate office for many years, and had given ample proof of ability and faithfulness. "His

whole deportment," observes Mr. Swartz, "evinces clearly the integrity of his heart. His humble, disinterested, and believing walk, has been made so evident to me and others, that I may say with truth I have never met with his equal among the natives of this country. His love to Christ, and his desire to be useful to his countrymen, are quite apparent. His gifts in preaching afford universal satisfaction. His love to the poor is extraordinary; and it is often inconceivable to me how he can manage to subsist on his scanty stipend, (three star-pagodas per month) and yet do so much good. His management of children is excellent; and he understands how to set a good example in his own house"—which Swartz illustrates by the piety of two of Sattianaden's daughters, one of whom had died in a most christian and edifying manner.

On the 26th of December, 1790, this estimable man received ordination at the hands of the missionaries, according to the rites of the Lutheran church, in one of the congregations of the mission connected with the Society, on the coast of Coromandel. "It was a sacred and most delightful day," says his venerable instructor, "to us all. Should I not sing to my God? The name of the Lord be humbly praised for all his undeserved mercy! May He begin anew to bless us and the congregation, and graciously grant that through

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this our brother many souls may be brought to Christ." On this interesting occasion, Sattianaden delivered a sermon in the Malabar or Tamul language, an English translation of which, by Mr. Kohlhoff, Swartz transmitted to this country.

The Society justly deeming a production so extraordinary, worthy of being generally known, directed it to be published¹ for the satisfaction of the members at large, "in order to evince the capacity of the natives for the work of the ministry, and as an evidence that the efforts of their missionaries in India had not been in vain; but that the work of God was advancing, and the light of the gospel spreading through those regions of darkness and idolatry."

This sermon of Sattianaden is certainly a very remarkable composition. That it was his genuine production, is attested by Swartz himself, who was incapable of affirming any thing but the strictest truth. It is founded on that striking and encouraging declaration of the prophet Ezekiel, chap. xxxiii. 11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?" From

¹ It is contained at length in the Abstract of the Society's Reports, pp. 325—356, and, together with the prayers before and after the sermon, well deserves perusal.

this instructive and affecting passage, the pious Hindoo considered the gracious offers of divine mercy to all mankind; the inestimable blessings of divine forgiveness and grace which they comprise; and the method of obtaining them by repentance and faith in Jesus Christ. In the discussion of these important points, he evinced much sound scriptural knowledge, together with great perspicuity and strength of thought; and notwithstanding the disadvantage of a translation, which, though scrupulously faithful, inadequately expressed the force and beauty of the original, a simple and tender strain of eloquence pervades the whole, which powerfully accredits the sincerity of its author, and sufficiently proved his qualifications for the office of a Christian teacher.

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The necessity so deeply felt, and so continually urged, by the English missionaries, of additional fellow-labourers, and the importance of investing pious and well-qualified natives with the ministerial character, led, even at this period, to the conviction on the part of some of the friends of the mission, of the expediency of some measure for securing episcopal ordination; nor would any one have more cordially rejoiced in such a provision for the spiritual wants of India than Swartz, who having been himself episcopally ordained, would have hailed with delight the establishment of our apostolical church, which has since been

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so happily planted in India. For the present, he was contented to supply the increasing want of labourers, particularly in the South of the Peninsula, to the best of his ability, by the discipline of the Lutheran church; and in the instance in question nothing could be more judicious and successful than his choice of Sattianaden as a native teacher. That sincere and zealous convert, as soon as he had received ordination, returned to Palamcotta, where he had been before so usefully and diligently employed. "God," observes Mr. Kohlhoff, in mentioning this pleasing event, "has already blessed the labours of this worthy man, in awakening many to turn from their sins unto him; and no doubt is entertained of his proving a favoured instrument in the hands of the Almighty for the enlargement of his kingdom upon earth."

With equal wisdom and kindness, the Society for promoting Christian Knowledge directed their secretary to address a letter to Sattianaden, assuring him of their sanction and support, and encouraging him to fidelity and diligence in the ministry which he had recently received. This was translated by Swartz, and afforded the native pastor inexpressible joy.

In a letter to Mr. Jœnické, with whom he was associated in the mission at Palamcotta, he thus expressed himself. "I shall always be thankful

to the honourable Society for their benevolence, and the great demonstrations of it towards me. I shall never forget their having confirmed me in my office. Their having my happiness, and the happiness of my nation so much at heart, excites me to constant praises to God. I shall obey them in every respect, be careful not to disappoint their hopes, and by discharging all the duties of my function, endeavour to live to their satisfaction. Whoever knows the truth, and the design for which it was revealed, and enjoys the blessings of our holy religion, he, and he only, is fit to recommend it to others. For he who does not lead a holy life, according to the gospel of our Lord Jesus Christ, though he should speak as an angel from heaven, yet his life not being correspondent with his doctrine, his preaching will often be in vain : it will too be a testimony against him, and tend to his own ruin, as we read in the 50th Psalm. That this may not be the case with me, I shall endeavour to be watchful ; and it is my daily prayer to God, that he may grant me the grace of his blessed Spirit to grow more and more in knowledge and godliness."

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After this satisfactory expression of his sound and scriptural piety, Sattianaden thus beautifully refers to his own conversion to the faith of the gospel.

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“When I contemplate the ways of God, by which he led me, I am full of admiration and praise. I was once a heathen, who did not know him; and he called me by his faithful servant Mr. Swartz. This my venerable father received and instructed me. His exertions by day and by night, tended to bring me to repentance towards God, and faith towards our Lord Jesus Christ, to produce in me fruits meet for repentance, to induce me to lead a godly and holy life, and to grow in knowledge and in every grace and virtue. He did not destine me to worldly business, but appointed me to bring my nation to the knowledge of God, and of Jesus Christ, whom he sent to redeem the world. In consequence, he gave me the office of a catechist, and used his utmost endeavours to bring me to a more extensive knowledge. And likewise you, sir,” writing to Mr. Jœnické, “exerted yourself to correct my errors and my failings, encouraged me to grow in godliness, and endeavoured to make me more and more useful and happy. Should I be saved, which, trusting in the mercy of God, I hope to be, it will be a glory to you; and even though I should be lost, (which God forbid!) my damnation cannot diminish your glory. Now, to crown the pious exertions of my much-esteemed teachers, the honourable Society has approved your proceedings, and confirmed me in the higher office

committed to me ; a benevolence which I shall never forget. May God grant me a truly humble mind ! May he make me acceptable to himself, diligent in the performance of every duty, useful in my generation, and obedient to him and my superiors !”

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Mr. and Mrs. Duffin being now about to return to England, Swartz expressed his truly Christian and elevated affection for these valued friends in the following beautiful letter ; the sentiments of which, though partly coincident with those in a former letter, will be read with almost equal interest.

“ Tanjore, March 3, 1791.

“ DEAR MADAM,

“ Your kind letter I have received, and should have answered long ago, if the enemy’s horse had not been in the road.

“ Mr. Blackburne arrived here, and told me that my dear friend, Mr. D——, was not well, and that though he was ailing, he assisted his fellow-sufferers. This is a genuine proof of his love towards his neighbour. May God preserve his health and life to the comfort of many !

“ Your kindness to Mrs. K—— and her daughter, rejoices us all. And as you are hospitable to her, not only in a worldly, but a truly Christian manner, I am sure that Mrs. K—— will esteem

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it a double blessing to live with you. I hear that Mr. D—— intends to leave this country. The public will suffer by his departure; but none can envy him the rest which he and you will then enjoy.

“One day, that greatest and most solemn of all days, will bring us all together. How shall we then rejoice, when we find that our course and warfare are come to a blessed end! In the mean time, let us fight the good fight of faith, laying hold (in hope) on eternal life.

“May we be daily girt with the girdle of truth—of the whole truth, as it has been revealed to us by God, and particularly that cheering truth, that in Jesus Christ, and in a close union with him, consists eternal life.

“Let us daily put on the breastplate of righteousness. For the atoning sacrifice of Jesus, his meritorious sufferings, his blood and death, whereby he has delivered us from the wrath of God, having taken upon him the sentence of death, which we had deserved—this his righteousness will cover our breast, so that no accusation can be brought against us.

“Daily let our feet be shod with a readiness to confess the gospel of peace; for we have the greatest reason to glory in Christ.

“Daily let us take up the shield of faith, which God has shown us. By faith we lay hold on the

promises of God. He has promised to uphold, strengthen, comfort, and deliver us in all circumstances. These precious promises are our shield, by which we quench all the fiery darts of the devil.

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“Daily let us put upon our head the helmet of salvation; that is, the hope of a blessed eternity. This hope will support us under all gloomy and terrifying circumstances. Daily let us use the word of God, not only as a seed, or milk, or food, but as a sword likewise; by which we may cut asunder all knots which the enemy ties.

“Being armed with these divine weapons, let us rejoice; but let us never be proud; but pray daily to Him from whom comes all our help and comfort.

“May God strengthen us all to live, to suffer, and to die like real Christians! My best wishes shall follow you both, wherever you are, till we see one another before the throne of God. I shall always be,

“Your most obedient humble servant,

“C. F. SWARTZ.”

In the month of September Mr. Swartz wrote as follows:—

“Though I feel age and the infirmities connected with it, I have much cause humbly to praise God that he so graciously strengthens me

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to pursue my daily labours among both Christians and heathens, as well as to prepare some for baptism ;—labours which so far from exhausting, are a cordial to me. I baptize no one whom I have not instructed daily for two and sometimes three months. There are two villages of Christians round our garden, one of Pariah, and the other of Soodra caste ; and these can conveniently attend our daily worship. That which you for so many years desired, that we might have a village of Christians, God has brought about without our interference. May he grant that we may be a blessing to the heathen dwelling around us !”

Early in the following year, in writing to the Society for promoting Christian Knowledge, Mr. Swartz gratefully acknowledges that, though past the sixty-fifth year of his age, he had great reason to bless God for the preservation of his health, and for having been enabled to persevere in the discharge of his duty ; that eighty-seven heathen converts had been baptized in the course of the preceding year, the greater part of whom were cultivators of fields, a few miles from the Fort, and that houses were intended to be built for their convenient attendance upon divine service. He observes that Mr. Joenické, who was settled at Palamcotta, was much delighted with the good conduct of the several congregations, which had,

since his residence there, received an addition of sixty-five members ; and adds, that there are some really pious people in the Fort also. He then mentions, that he had lately received a visit from Mr. Cœmmerer, the new missionary at Tranquebar, who had remained with them three months, studying the Tamul language, and whom he believed to be an upright, sincere Christian, who would diligently do the work of an evangelist. He expresses his hope that an end would soon be put to the war, and that a more open field would thus present itself for the labours of missionaries. "Would to God," he continues, "that some labourers could be sent to work in it ! I am sure that some gentlemen here would assist. Government would not suffer by it, but rather experience the benefit of seeing the people instructed. This I could show by undeniable proofs, and government would confirm it."

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Of the visit thus mentioned from the new Tranquebar missionary, Mr. Cœmmerer himself gives the following particulars ; which will be found scarcely less interesting than the early sketch of Mr. Swartz's character, by Mr. Chambers ; and, in some respects, remarkably coincident with that striking fragment.

"I had spent three months at Tranquebar," writes Mr. Cœmmerer, "when I mentioned to my brethren my wish to see the aged, and by me

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long since esteemed missionary, Mr. Swartz; as well as to visit Mr. Jœnické, whom I had known at Halle. My brethren acceding to my request, I set off on the 30th of August, and met Mr. Swartz at Combaconum. Sincere esteem and reverence penetrated my soul when I saw this worthy man, with his snow-white hair. Integrity and truth beamed in his eyes. He embraced me, and thanked God that he had led me to this country. Mr. Jœnické received me with open arms. It was very affecting to me to see him once again; for when he accepted the call to India, and preached his farewell discourse at Halle, where I was among his hearers, I certainly never imagined that we should meet and converse again in so remote a country. For twelve days I had the satisfaction of being in his society, till he departed for Palamcottah.

“Tanjore is a large fortified town, which underwent considerable repairs after its occupation by the English. Yet the streets remained dirty and disagreeable, and the place was very unhealthy during the rainy season. This induced Mr. Swartz to select a piece of ground of considerable dimensions, at the distance of about two miles, which he cultivated and formed into a garden, where he erected several houses and a small church. In the immediate vicinity of this garden, the native Christians settled, and he lives amongst

them like a father." Speaking of the splendour of the pagodas in this chief seat of idolatry, he adds, "Here we see how much *superstition* can effect.

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"My stay at Tanjore was to have been limited to the 25th of October, my presence being much wanted by the Tranquebar brethren; but dear Mr. Swartz wished for an extension of the time, being desirous that I should make considerable progress in the Malabar tongue; and it so happened that the rains this season were more violent than was ever recollected by the oldest inhabitants. I could not, in consequence, return, without endangering my life. Under these circumstances, my residence with that excellent man was delayed until the 14th of December.

"Nothing could possibly afford me more lively satisfaction than the society of Mr. Swartz. His unfeigned piety, his real and conscientious attention to every branch of his duties, his sincerity,—in short, his whole demeanour filled me with reverence and admiration. He treated me like a brother, or rather like a tender parent, and instructed me in the most agreeable manner in the Malabar language. The same did Mr. Kohlhoff, who is meekness and humility itself. Many an evening passed away, as if it had been but a single moment, so exceedingly interesting proved the conversation of this truly venerable man, and his

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relations of the singular and merciful guidance of God, of which he had experienced so many proofs throughout his life, but particularly during the dreadful wars in India. The account he gave of the many dangers to which his life had been exposed, and the wonderful manner in which it was often preserved, his tender and grateful affection towards God, his fervent prayers and thanksgivings, his gentle exhortations constantly to live as in the presence of God, zealously to preach the gospel, and entirely to resign ourselves to God's kind providence—all this brought many a tear into my eyes, and I could not but ardently wish that I might one day resemble Swartz. His disinterestedness, his honourable manner of conducting public business, procured him the general esteem both of Europeans and Hindoos. Every one loved and respected him, from the king of Tanjore to the humblest native.

“Nor was he less feared; for he reproved them, without respect to situation and rank, when their conduct deserved animadversion; and he told all persons without distinction what they ought to do, and what to avoid, to promote their temporal and eternal welfare. The king frequently observed, that, in the world, much was effected by presents and gold, and that he himself had done much by those means; but that with Padre Swartz they answered no purpose. This

excellent man often told me, that the favour of God, and communion with Christ, was of greater value to him than 'thousands of gold and silver.' Certainly, by the goodness of God, he has been made a great blessing to this country. What other men could not effect without a military force, he has done by the personal influence which he possessed over the people, and which arose exclusively from his integrity and sincere piety.

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"A few miles from Tanjore, two Brahmins enticed a child of rich parents, splendidly adorned with gold and precious stones, into their pagoda, where they put him to death. The government of Madras desired Mr. Swartz to investigate this horrid deed. He accordingly examined the murderers in the king's palace, and brought them to confess the crime. They were afterwards executed.

"While on a visit at Cumbagonam, Mr. Swartz conversed with a Brahmin who had considerable landed property, entreating him with much affection to turn to the true God. A few weeks afterwards, we heard that he had died, and that his wife was burned alive with his corpse. Although this happens less frequently than formerly, yet, in many instances it takes place, and that from two motives: one is superstition; the poor widow believing that she shall attain to a higher degree of happiness after death: the other is the

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fear of being despised by her relations, in case she should not manifest an affection sufficiently strong, to devote herself to the funeral pile with her husband. When Mr. Swartz learns beforehand that such an inhuman sacrifice is about to take place, he exerts his utmost influence to prevent it; and in these endeavours he has often succeeded.

“His garden is filled from morning till late in the evening with natives of every rank, who come to him to have their differences settled; but, rather than his missionary duties should be neglected, the most important cases are delayed.

“Both morning and evening he has a service, at which many of the Christians attend. A short hymn is first sung; after which he gives an exhortation on some passage of Scripture, and concludes with a prayer. Till this is over, every one, even the most respectable, is obliged to wait. The number of those who come to him to be instructed in Christianity is great. Every day individuals attend, requesting him soon to establish a Christian congregation in their part of the country.

“During my stay about thirty persons, who had been previously instructed, were baptized. He always performs the service with such solemnity, that all present are moved to tears. He

has certainly received from God a most peculiar gift of teaching the truths of religion. Heathens of the highest rank, who never intend to become worshippers of the true God, and disciples of Jesus Christ, hear his instructions with pleasure. During an abode of more than forty years in this country, he has acquired a profound knowledge of the customs, manners, and character of the people. He expresses himself in the Tamul language as correctly as a native. He can immediately reply to any question, and refutes objections so well, that the people acknowledge, 'We can lay nothing to the charge of this priest.'

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"The time having arrived for my return to Tranquebar, it was not without the deepest regret that I parted from this excellent man. Besides making considerable progress in the Malabar language, I derived great benefit for my immortal soul. On my taking leave, he said, shaking hands with much warmth, 'O that we may meet again before the throne of God! I wish once more to see my friends on the coast, and to take my farewell of them.'"

The journal of Swartz for this year contains a striking illustration of Mr. Cœmmerer's remark as to the respect in which he was held, both by the English government and the rajah of Tanjore, and of his beneficial influence even in civil con-

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"When the present king," he observes, "ascended the throne, I was desired to form the outline of a plan for the better administration of justice and the laws. I did so; and it was transmitted to England, and approved. This year the directors sent out orders to have my plan carried into execution: and the governor of Madras desired me to superintend it. This greatly increased my labours; but for the sake of the poor inhabitants, I could not refuse the office.

"As many of the natives daily come to me from all parts of the country, I had the best opportunity of declaring to them the counsel of God, for their salvation. Those who came at seven in the morning, attended our morning prayers. Others, who called at eight, heard the instructions given to the candidates for baptism. Sometimes forty or fifty persons are present, both of high and low castes. Frequently from fifteen to twenty Brahmins are sitting by while I am catechising. I say to them, 'Sit down, and you will hear what doctrines we teach. I trust you will dedicate yourselves to the service of your Creator and Redeemer, and forsake your wretched idolatry!' They quietly sit down for an hour, and hear every thing I have to say. Thirty years ago, they would have looked upon this as the greatest

scandal. May God be merciful to them, and incline their hearts not only to hear, but to receive the truth in the love of it!

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"My hope that this country will be brought to a saving knowledge of the gospel, daily gains strength; but whether I shall live to see the change, the Lord only knows—nor, indeed, is it material. My chief care is to train up young people in the service of Christ. Mr. Jœnické observed, 'I wish we had a few more young men like Sattianaden.' Yes, I replied: the Lord of the harvest can call others. May He only grant us a single aim, and humble hearts! Then his blessing will not be wanting: but if we harbour sordid motives, we cannot expect it."

How admirable and instructive are such reflections; and what might not be expected from the united exertions and prayers of a few such labourers!

In another part of the journal for 1791, Swartz thus mentions one of the benevolent methods he adopted for supplying some of his native converts with the means of support.

"I sometimes employ poor widows in spinning. They bring the yarn to a Christian weaver, who makes good cloth for a trifling sum. Some widows bruise rice, and sell it; others support themselves by selling fruit. When I visit these

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poor women on an afternoon, I first catechise them, and then get them to show me their work, as a proof of their industry. Labour is constantly necessary for them, not only as an occupation, but to fix their minds on an object during the hours of solitude.

“The great wish of our hearts is, that those who have been instructed in our religion, may lead a life conformable to its holy precepts. Some, indeed, bring forth the fruits of faith; as for others, we labour with patience, in hope of seeing them turn to the Lord.

“A short time since an old man was interred, whose life and death were a great consolation to us. He was a man of some property in land and cattle, and left the whole to his children, exhorting them in his last moments to follow his example, and become disciples of Jesus Christ. But, alas! they were far from being so inclined. His whole heart was fixed upon God, and he sought and found salvation, by repentance and faith in the great Redeemer, and by a steady course of consistent piety. He was indefatigable in prayer, never gave way to a spirit of discontent, but always enjoyed a happy frame of serenity and peace. Many heathens who knew him were wont to say, ‘If there be not another sincere Christian among those who have been instructed, this good old man certainly is one.’ In his last illness, he

was visited by the catechists and ourselves. The day of his departure I said to him, 'My dear friend, it seems as if the Lord designed to call you away to-day.' 'Yes,' returned he; 'I am ready to go; and my soul exclaims, Come, Lord Jesus! I am willing to follow thee!' Shortly after, one of the catechists asked him how he found himself. 'Very well,' he replied, and expired. His death produced a general sensation. The children in the schools, who revered him as a father, followed him, singing hymns, with a great concourse of Christians, and heathens, and strewed his grave with flowers. All the brethren were convinced that his life was truly Christian, and his end happy. His memory will be blessed."

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Who can peruse the preceding brief narrative, and not feel that the subject of it was a genuine convert to the faith and hope of the gospel; and that, had there been no other evidence of his success, the labour of Swartz would not have been in vain!

In a letter to a friend, dated "Tanjore, January 24th, 1792," Swartz thus expresses his perception of advancing years, and his increasing anxiety for additional help.

"I am now in the 66th year of my age, and I cannot but bless God that I am still able to perform all my usual functions, both in the church

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and in the schools. Nature certainly begins to decay; but as long as God shall grant me any degree of strength, I will gladly spend it in labouring in his vineyard. The harvest is at present truly great, but the labourers are few: we therefore earnestly pray that the Lord would send labourers into his harvest; and we urgently entreat all our friends and patrons in Europe to do their utmost to send us out faithful assistants in this work. In the last year the increase of converts was considerable. Our three schools in this place go on well, and also that at Cumbagonam, and another at Paliamkodi. In the latter place, above sixty persons have been converted to Christianity."

On the 8th of March following he says, "Ten days ago, I returned from a journey to Trichinopoly. My excursion was very gratifying both in going and returning. I visited the little congregations from village to village, and was pleased with their open-hearted avowal of the truth. When I catechised, there were generally above a hundred heathens present who listened in silence. One of the newly-baptized Christians said, "The whole land will yet turn to Christ." I said, "Amen!" For so it is written, that the kingdoms of this world shall finally be given to the Lord Christ. On my outward journey I took the

northern side, on my return the southern, and declared the counsel of God to Christians and heathens with much emotion of heart. The three schools here, and that at Cumbagonam are continued. Our greatest anxiety is how to dispose of the children educated in the English schools, as most of them are orphans. They are not received into the army, unless they are content to rise no higher than sergeants!¹ In writing departments so many applicants are to be found in Madras, that it is difficult to obtain situations. The war is now almost at an end, and the preliminaries of peace have been already acceded to by all parties."

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The continued affection of Swartz for the widow and children of his friend, Colonel Wood, was in this year expressed in the following pious and interesting letter.

"Tanjore, March 9th, 1792.

"Your favour of January 13th, 1791, I have received. I am happy at the pleasing account of your better health. I am now in the 66th year of my age, and am so well that I can go through the duties of my office without much fatigue. However, I think now daily of my departure. My time is in the hand of God; but, considering

¹ This restriction is now happily removed.

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my age, my quitting this world cannot be far off.

“I adore the unspeakable mercy of God, who has dealt so very kindly by me in all respects. He has given me a knowledge of his unspeakably great love in Christ; he pardoneth my sins, heals my infirmities, and I hope that he will crown me with glory. Moreover, he has been pleased to make me an instrument of his grace to instruct others; some of whom we shall find in a blessed eternity, with whom I shall sing the praises of redeeming love. In short, if I complain, it must be of myself, and of my frequent acts of disobedience and ingratitude; but of my God and Redeemer I have no reason to complain.

“Dear madam, we have known one another in this pilgrimage. O that we may see one another in glory!

“Remember me to your dear children. Your eldest daughter is, I hope, ‘a joyful mother of children.’ Put her often in mind to bring them up in the knowledge of God and Jesus Christ; and not according to the fancies of the world. Your youngest daughter, M., is now married likewise to a clergyman.¹ May she also look out for the best part! But where is your second daughter, E.? Is she still with you? Before

¹ The late Rev. and excellent Basil Woodd.

this reaches you, I hope you have seen your dear son. May he imitate Cornelius, desirous of hearing and receiving the word of truth !

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“Many of your clergymen make little of a Redeemer. They destroy the foundation of happiness and true holiness. What can they build ? Paul was another master-builder, who knew of no other foundation than Jesus Christ.

“Mr. Breithaupt is a plain and serious Christian. Mr. Gerické and he live close together. Mr. F—— is dead. He seemed to be sorry for what he had done. His memory failed him ; but he had no severe sickness. He supped heartily, and began to tremble, and died.

“God bless you, and your dear children.”

To the latter Swartz added :—

“As I wrote to-day some lines to your dear mamma, I thought it necessary to add a line or two to you, to indulge the pleasure of mind, which I find in talking of or to you.

“Your old friend is still alive, going about to preach the glad tidings concerning a Redeemer, who came to save that which was lost. As this blessed Jesus is called, with the greatest propriety, the ‘Consolation of the nations,’ I hope you seek all true comfort in Him. By Him you shall be made wise ; for He is the author of all wisdom. In and by Him you shall obtain a full and atoning

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righteousness, as he has fulfilled the law of God, and satisfied divine justice for us; in and by him we shall be truly sanctified, and restored to the image of God; because he has not only given us the best rules for holiness, but has set us an example of unspotted holiness, and, which is our greatest comfort, has purchased for us the grace of his Holy Spirit; nay, is now able to send this blessed Spirit into our hearts. In and by Jesus, we shall be delivered from all evil and calamity, and introduced into the presence of God. Should not such a Saviour be precious in our sight? St. Paul counted all things but loss in comparison with the excellency of the knowledge of his Saviour. Whatever worldly people say, they will one day or other be of Paul's opinion.

“I pray to God to enable you to show by your conduct, before all the world, that Jesus is the highest object of your desires and wishes. Worldly riches and honours are not sinful in themselves; nay, ought to be used with thankfulness to God, but with a becoming care and vigilance, lest they become a snare to us.”

The following is the first letter from Swartz, to his friends, Mr. and Mrs. Duffin, who had now returned to Europe. The unpleasant circumstances which he mentions in it, as result-

ing from the recent conversion of some native families, are more fully detailed in a subsequent letter.

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“Tanjore, Sept. 17, 1792.

“As I hear that a Company's ship is to be despatched, I must write you a few lines.

“We are all still in being. Mr. Kohlhoff is well, and Mr. Jœnické arrived here from his long journey to Palamcotta a few days ago. I myself am so far well as to perform the duties of my office. If I live a few weeks longer, I shall finish my sixty-sixth year. How long has God showed mercy to me! Praise and honour be to his name! At last, when I survey all, I must confess, that all I have done needs pardon; which I hope to find, for the sake of my blessed Redeemer.

“The schools are kept up as before, here and at Cumbagonam. Some of the first scholars are now writers.

“Just about the time when you left us, we had a great deal of trouble. Many of the Collary families were instructed and baptized, which displeased the heathens to such a degree, that they associated by two and three hundred, in order to attack the Christians. But by a kind Providence this storm is become, in a great degree, a calm.

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“At Palamcotta, Mr. Jœnické has instructed many; and he delights in the truly Christian conduct of many. He thinks that the country people are more open to conviction. The children in the country found it difficult to be instructed. I have therefore built a spacious house for them, and intend to keep a charity school. Next month we are resolved to begin. We shall first take fifteen or twenty, and keep them free in victuals and clothes. If God be with us, we hope to enlarge, and take in more.

“This country is still managed by the Company. Last week a new treaty was offered to the rajah’s approbation and signature. But the conditions were rather hard; so that he will not be able to comply with them.

“By this time I hope you are settled in London. I heartily wish that you may find your present situation beneficial to soul and body. May the Lord Jesus, who has bought and redeemed us, be our wisdom, righteousness, sanctification, and redemption. May we rejoice in him, and may that joy be our strength, by which we may overcome all temptations! For temptations, we, no doubt, shall meet every where. Let us be strong in the Lord, and watch and pray till we have finished our warfare.

"All my friends wish you health and substantial happiness.

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"I am, as long as I live,

"Dear friends,

"Your affectionate friend and servant,

"C. F. SWARTZ."

In the course of this year, Mr. John, one of the missionaries at Tranquebar, having occasion to obtain the advice of Swartz, requested the latter to meet him at Tripatore. "I reached that place," he says, "at seven, and at eight Mr. Swartz arrived, whom I had so earnestly desired to see. He was not able to quit his palanquin without difficulty; and I soon perceived that since I saw him at Tanjore a year and a half ago, his energy and strength had become much impaired. It went to my very heart, as I reflected with sorrow, that we were not likely to retain this dear brother long amongst us. He himself observed; 'I am getting nearer the grave; travelling no longer does for me; my heavenly Father will not, I trust, permit me to lie long sick and incapable of work; but take me soon to himself—if it be his will.' He complained of a severe cold that affected his teeth; the loss of which would much grieve him, as it would hinder his speaking.

"Our Christians assembled, and Mr. Swartz

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recapitulated to them his sermon of last Sunday. Till midnight I poured out my heart into the bosom of this faithful and experienced brother, and was through him not a little refreshed."

The progress of religion at Palamcotta, under the zealous ministry of Joenické and Sattianaden was particularly gratifying, to the venerable missionary at Tanjore. "The native preacher," Mr. Joenické informed him, "returned lately from an excursion, after an absence of thirty five days. Every morning he went to some village in the neighbourhood. He cannot sufficiently describe the desire expressed by the people; wherever he went, they begged him to read and preach to them. He was full of joy, and would gladly have returned to them again, but I rather preferred his holding the preparation at Padunadapooram. I believe we shall have a great harvest in the West."

"I always thought," replied Swartz, "and I wrote to you to say so, that a large congregation would be collected at Palamcotta. This my hope now begins to be fulfilled. O may the Lord of the harvest give faithful labourers! But I hope and pray that God will protect this work from the race of those that deny the Godhead of Christ, and his atoning sacrifice.

"Since January I have had from twenty to thirty persons constantly under preparation; and

I have laboured on them with all my might, morning, afternoon, and evening until almost ten o'clock at night. I recapitulate and apply the fundamental doctrines of the Christian faith, lead them to child-like communion with God in prayer, and while so engaged, almost forget my age and infirmities. I esteem it the greatest of blessings, next to my own interest in Christ, to be an instrument in the salvation of others."

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After repeated inquiries, the venerable Dr. Schultz, of Halle, succeeded, in the course of this year, in obtaining, in the Rev. C. W. Pæzold, who had been educated at Wittenberg, one whom he could recommend to the Society for promoting Christian Knowledge, for the arduous work of a missionary. In the month of October, Mr. Pæzold arrived in England, and, previously to his departure for India, a charge was delivered to him, at the request of the Society, by the late Rev. Dr. Glasse, in the course of which he thus refers to him, whom he justly styled "the admirable Mr. Swartz," as "an example of all that is great and good and imitable in the character of a Christian missionary; one that has hazarded his life for the name of our Lord Jesus Christ; one that has been enabled not only to conciliate the affections of the ignorant and unlearned, but to overcome the deep-rooted prejudices of such as had been long habituated to a most unreasonable

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system of theology, and which, to the utter astonishment of those who are blessed with superior light, they hold, amidst all its absurdities, (I had almost said amidst all its abominations,) in the highest veneration and esteem. Many of these has the indefatigable Mr. Swartz converted to the pure and apostolical faith, by a conciliatory behaviour, peculiarly suited to his situation; a behaviour which, whilst it has endeared him to the common orders of men, has procured him admission even before the throne of the proudest monarch of the east: there do we find this worthy servant of God, pleading the cause of Christianity, and interceding for the protection of his mission, and doing it without offence: there do we find him, renouncing every personal consideration, regardless of every personal advantage, and, in the true spirit of the divine lawgiver, 'choosing rather to suffer affliction with the people of God,' than to enjoy any pleasures or distinctions which this world could afford him; 'esteeming the reproach of Christ,' and the advancement of a despised religion, 'greater riches' than Indian treasures; because, with Moses, 'he had respect' to a future and eternal 'recompence of reward.' In a word, we find him in every place, and on every occasion, conducting himself as one who had determined to know and to regard nothing but the interest of a crucified Saviour, and the propagation of his gospel."

While the character of Swartz was thus deservedly eulogised, an equally just tribute of approbation was paid to his valuable fellow-labourers, and particularly to Mr. Gerické, with whom it was intended that Mr. Pæzold should be immediately associated at Madras, as a most devoted and zealous missionary, who merited every testimony of respect from the Society with which he was connected.

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