

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 XXIII.

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CHAPTER XXIII.

Review of the Character of Swartz.

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THE character and life of Swartz have now been developed in all their bearings and relations ; and it is confidently hoped, that the judgment universally formed of his unrivalled excellence as a Christian missionary, and the high estimation in which he has been so long and so deservedly held both in India and in Europe, will not only be confirmed, but strengthened and enhanced, by the more complete view comprised in the preceding memoirs of his principles, sentiments, and conduct. Substantially, there has never been but one opinion respecting this extraordinary man ; but though all who take an interest in the promotion of Christianity in India have thus concurred in ascribing to him the pre-eminence in this sacred and important work, the impression has been, for the most part, general and undefined, rather than the result of clear and enlarged apprehensions of his character and course. These

illustrated as they have been by many public documents, and by a series of private and confidential communications, have now, it is trusted, been fully and satisfactorily displayed. Briefly, therefore, to review the holy and beneficent career of this "man of God," and to point out, more especially to those who may be engaged in similar Christian labours, the force and efficacy of his example, will form no unsuitable or unprofitable sequel to this record of his admirable life.

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Piety of no ordinary depth and energy formed the basis of his character. Unmarked by the terror and alarm which have sometimes led to peculiarly zealous and self-denying labours in the cause of religion, its origin and nature were calm and gentle as the "still small voice" which opened the heart of Mary and of Lydia to the reception of divine truth, yet not less powerful and efficacious than that which penetrated and subdued the persecuting Saul of Tarsus to the faith and obedience of the gospel. The mind of Swartz was at a very early period of his history deeply and permanently impressed with the ineffable love of God in the work of man's redemption. The great "mystery of godliness,"—"God in Christ reconciling the world unto himself," not sparing "his own Son," but delivering him up to death for us all, to "the death of the cross"—

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this miracle of mercy, this astonishing proof of divine love, this wonderful and effectual provision for human guilt and misery, brought home to his heart by the powerful influence of divine grace, humbling, consoling, purifying, elevating him, took possession of his soul, absorbed every opposing and every secular thought, and excited in him, as in the converted apostle, that one simple, predominating, inextinguishable inquiry, "Lord, what wilt thou have me to do?"

It is impossible to peruse the letters of Swartz, even from the commencement of his course, without perceiving that the very essence of his religion was this heartfelt impression of the grace of God in Christ Jesus, the cordial acceptance of that message of reconciliation which he was commissioned to announce to others, and which was to himself, from the hour in which he first received it "in truth" to the last moment of his existence, the source of inward peace, the principle of ardent gratitude and love, and the motive to self-denying and devoted, yet spontaneous and delightful obedience. Though few, perhaps, could have less to deplore as to any positive and wilful deviations from the path of moral rectitude and virtue, few of those who have been conscious that they had "much to be forgiven," have evinced a more broken and contrite spirit, or have "loved more," than the humble and gratefully devoted subject of these memoirs.

Humility, springing, as it did in Swartz, from a deep conviction of the depravity of human nature, and of his own immeasurable distance, even after his highest attainments, from the demands of the perfect law of God, was, indeed, one of the distinguishing features of his character, as it was the foundation of his security amidst many surrounding dangers, and one of the most efficient causes of his excellence and his happiness. He was "clothed with humility."

Combined with this peculiarly Christian principle, was that singular and transparent simplicity, which so powerfully recommended him to men of every rank and every religion, and which was the grand secret of his unparalleled influence and success. Under any circumstances, Swartz would have been a man of integrity, and of frank and open manners; but it was his piety which produced in him that "freedom from guile," of which the Hebrew psalmist speaks, and which was characteristic of the Saviour himself, and of one of his earliest disciples, and that "simplicity and godly sincerity" which St. Paul declares was one of the sources of his own elevated joy. To him, as to that holy apostle, "to live was Christ." Separate from the attainment of his personal salvation, and from the daily and hourly endeavour to promote that of others, from the exhibition of Christian doctrine and the exemplification

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of Christian precepts, from the enlargement of the Redeemer's kingdom, and the pursuit of his glory, he had no object, no happiness, no desire. Never did any uninspired man discover more perfect simplicity of purpose, and more patient and persevering labour in accomplishing it. Except, therefore, as connected with the one grand business of his life, all persons, places, and circumstances, were to him comparatively indifferent. To him, mere worldly pleasure presented no charms, the opportunity of gain no temptation, the pursuits of ambition no attraction. To all such allurements he was habitually and invariably insensible. He passed unhurt amidst them all : and attained, as we have already seen, the rare distinction of the most unequivocal testimonies to his possession of the purest and most disinterested virtue. Can we wonder, that one so pious, humble, upright, and sincere, should excite the veneration, and conciliate the confidence of all around him ; that Hindoo princes, observant and acute, should cultivate his friendship, invite his counsel, and invoke his protection ; that Mahomedan tyrants, subtle and suspicious, should respect his integrity and accept his mediation ; that European governors and officers, civil and military, should entrust to him the most important concerns, and co-operate with him in all his plans ; that by the great body

of the people of every class, he should be revered, idolized, and obeyed?

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"The late Mr. Swartz," says Mr. Pæzold, "was a man not only endowed with great natural abilities; but also possessed of extraordinary courage and intrepidity of mind. He was adorned with the strictest integrity, and the most genuine piety and unshaken confidence in God. In respect to the cause of missions in our part of the world, he might be justly styled a second Luther. For nearly fifty years he served his divine Master in the barren fields of the heathen world, labouring with indefatigable zeal, cheerfully bearing the burden and heat of the day, and not unfrequently exposing himself to the terrors and dangers of the night. He was the benefactor, friend, provider, and father of thousands of the destitute and forlorn, both among Christians and heathen, in days of prosperity and adversity, in seasons of war and in times of peace. He was honoured by all who knew him. All the pecuniary grants made to him by government in grateful acknowledgment of important services most cheerfully and generously rendered by him, were never employed for any selfish purposes, but freely consecrated to the glory of God, for the benefit of the missionary cause, and for the relief of the poor and needy."¹

¹ Since the first publication of these Memoirs, the author has met with a splendid instance of Mr. Swartz's disinterestedness

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"Of Swartz," said Bishop Heber,¹ "and his fifty years labour among the heathen, the extraordinary influence and popularity which he acquired, both with Mussulmans, Hindoos, and contending European governments, I need give you no account, except that my idea of him has been raised since I came into the south of India. I used to suspect, that, with many admirable qualities, there was too great a mixture of intrigue in his character; that he was too much of a political prophet, and that the veneration which the heathen paid and still pay him, and which indeed almost regards him as a superior being, putting crowns and burning lights before his statue, was purchased by some unwarrantable compromise with their prejudices. I find I was quite mistaken. He was really one of the most active and fearless, as he was one of the most successful missionaries, who have appeared since the apostles. To say that he was disinterested in regard to money, is nothing; he was perfectly regardless of power, and renown never seemed to and charity, so early as the year 1764, when he generously devoted the sum of nine hundred pagodas, which had been presented to him by the nabob of the Carnatic, as an acknowledgment of his valuable services during the siege of Madura, (vol. i. p. 155,) to the use of the mission at Trichinopoly, where he was then residing, and the support of orphan children of English soldiers who had fallen in that contest.

¹ Journal, vol. ii. p. 461.

affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and in his political negotiations, (employments which he never sought for, but which fell in his way,) he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the orphan prince entrusted to his care, and from attempting whose conversion to Christianity he seems to have abstained from a feeling of honour.¹ His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over."

Such was the testimony of Bishop Heber, when writing from Trichinopoly, immediately after his most interesting and memorable visit to Tanjore, and within three days of his own unexpected and lamented removal from the world. There he had witnessed with almost overwhelming delight the success of Swartz's labours, and had pronounced the episcopal blessing in their own language upon more than thirteen hundred native Christians, assembled in one of his mission churches; and there, while standing on the grave of that apostolic man, he addressed both the missionaries and the people in a solemn and affecting charge, the deep impression of which can never, surely, be effaced

¹ For the correction of this misapprehension, see p. 403 of this volume.

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from their remembrance, commending them to God, and to the word of his grace, and animating them by the memory of their departed father, to Christian union and order, and perseverance in the faith of the gospel.

"We leave Tanjore," says Archdeacon Robinson,¹ "with the sincerest regret, and with the strongest interest in a spot so favoured and so full of promise. The bishop has more than once observed to me, that instead of the usual danger of exaggerated reports, and the expression of too sanguine hopes, the fault here was, that enough had not been said," though the excellent Buchanan had twenty years before described, in the most glowing language, the same gratifying scene, and had uttered the same sentiments, "and repeats his conviction that the strength of the Christian cause in India is in these missions, and that it will be a grievous and heavy sin, if England and the agents of its bounty do not nourish and protect the churches here founded. He has seen the other parts of India and Ceylon, and he has rejoiced in the prospects opened of the extension of Christ's kingdom in many distant places, and by many different instruments; but he has seen nothing like the missions of the South—for these are the fields most ripe for the harvest."

Of the origin and progress of these flourishing

¹ The Last Days of Bishop Heber, p. 176.

and important missions, of the zeal and diligence, the self-denying and disinterested, the patient and unwearied labours of their venerable founder, the preceding pages abundantly testify. "I can bear witness," says one of his most valued, and one of his very few surviving friends,¹ "to the truth of the anecdotes which have been already published relative to Mr. Swartz. His indefatigable zeal in propagating the Christian religion has never been surpassed. Whenever he travelled and rested at a village for his palankeen bearers to refresh themselves, the natives collected around him, listened to him with the greatest attention, and paid him the utmost respect. His cheerful countenance and pleasing manner impressed them with an earnest desire to hear him."

For, letting down the golden chain from high,
He drew his audience upward to the sky.

The zeal of Swartz was untinctured by fanaticism, and undebased by extravagance, eccentricity, intolerance, or harshness, whether of spirit or expression. It was a mild, pure, and steady flame, which did not astonish, much less alarm, by any sudden, violent, or fitful blaze, but, like "the Sun of righteousness," or "the day-spring from on high," by whose rays it was kindled, and by whose influence it was nourished and preserved, it enlightened, healed, and cherished those who

¹ W. Duffin, Esq. of York.

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were disposed to follow it, and "guided their feet into the way of peace."

"In all his intercourse," said one of his colleagues, "with the idolatrous natives, or with the Roman Catholics, his great aim was to convince them of the corruption of their hearts, and to direct them to Christ as their only refuge. He earnestly admonished them to seek reconciliation with God in the days of health, since they were so constantly exposed to the attacks of death."

If, as the messenger of the Lord of hosts, "the law of truth was in his mouth," as the minister of the Prince of peace, the law of kindness which was in his heart prompted him upon every occasion to "speak the truth in love." Though "his spirit," like that of the apostle, "was stirred within him" while he beheld the surrounding idolatry, he inveighed not against it in terms of bitterness and reproach, but testified against its guilt and folly, "even weeping," and invited its wretched votaries, in the tender language of the parable of the prodigal son, to arise and return to their heavenly Father. Calm and dispassionate, he detected the sophistry of the Brahmin, and refuted the cavils of the Mahomedan, by that perfect acquaintance with the doctrines and errors of both, which he had happily acquired by the labour and the study of his early years,¹ and

¹ See vol. i. p. 164.

feared not, in the presence of princes and governors, to enforce the principles and precepts of the gospel in all their genuine simplicity and truth.

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The only tract in Tamul, which he ever published, is still extensively circulated in the south of India, and in Ceylon; and "when we read," says one of the native catechists in Tinnevely, "our late father Swartz's dialogues between a Christian and a heathen, we are constrained to say, that he still lives to teach the present, yea, succeeding generations."

The preaching, however, and the instruction of Swartz, were not, as we have already seen, "with excellency of speech," or of man's "wisdom." He determined, like the great apostle, "to know nothing," whether among Hindoos or Europeans, "save Jesus Christ, and him crucified." This divine and all-important topic, not stated barely or abstractedly as a point of doctrine, but displayed in all its causes, connexions and consequences, as the remedy for the guilt and the prevalence of sin, with apostolic "uncorruptness, gravity, and sincerity, and with sound speech, which could not be condemned," convinced and impressed multitudes of his hearers, and proved to many of them "the power of God unto salvation." His unwearied patience in teaching both adults and children, his anxiety not to swell, like Xavier, and other Romish missionaries, the mere numbers

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of his converts, but to render them intelligent, humble, practical Christians, and his entire freedom from all ostentation or exaggeration in the periodical reports of his proceedings, are no less deserving of commendation.

Among the qualities which tended materially to accredit and recommend him as a missionary, was that sweetness of disposition, and that cordiality and kindness of address which, springing "out of a pure heart, and of a good conscience, and of faith unfeigned," shed an aspect of benignity and cheerfulness over his countenance, and added a charm to his very appearance, and persuasion to his lips. He was at peace with God, and his heart was habitually animated by that love to him, which irresistibly expanded in love to his brother also. In him was remarkably exemplified the beautiful observation of Lord Bacon; "Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth."

Those who knew him personally, unanimously agree, that it was impossible to converse with Swartz without being convinced of the identity of true piety and real happiness. Though, like the aged patriarch at the close of life, amidst the pressure of disease and pain, and in the anticipation of eternity, he might be allowed to call the present a "sorrowful world," few, perhaps, ever

passed through it with nobler or purer enjoyment. He was equally welcome and equally happy, at the palace and the cottage, amidst the councils of princes, and the instruction and conversation of the poor. His well-informed and liberal mind, and cheerful unaffected manners, rendered him an acceptable guest at the table of the military commander, and in the houses of the civil servants of the East India Company; and whether among the rich or the poor, his one great object was ever kept in view, of promoting the honour of his heavenly Master, and the present and future welfare of mankind. Well had he studied, and eminently did he illustrate, St. Paul's eloquent description of the ministerial character, "Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet

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making many rich ; as having nothing, and yet possessing all things."

Of the beneficence and charity of Swartz it is difficult to speak in terms of adequate praise. From the commencement to the completion of his missionary course, he realized the beautiful, and only traditionary aphorism of our Saviour, that "it is more blessed to give than to receive." With his brethren and associates he divided one portion of his allowances from government, expended another in the erection of churches and schools, and with a third maintained catechists and teachers. He not only visited the fatherless and widows in their affliction, but during the greater part of his life, the education and support of orphans formed one of the principal and most delightful objects of his daily attention and employment. Such was his paternal affection for the poor and destitute, that on discovering what he supposed to be a benevolent establishment for orphans at Seringapatam, he could not help indulging a glow of kindly feeling even towards Hyder Ali himself. We have seen, too, notwithstanding the generous expenditure of his whole life, that by husbanding his resources, he proved a permanent benefactor at his death to the sacred cause to which he had been so simply, yet so energetically devoted.

It will readily be imagined, that without assum-

ing any undue authority, the influence of this eminent man with his coadjutors, and with the native teachers and converts, was commanding and supreme. He was, upon the soundest principles of reason and Scripture, a lover of order, regularity, and just obedience. When, a few years after his death, on the proposal by his successors of some new regulations to which some objections were made by the native Christians on the ground that while Mr. Swartz was with them no such rules had existed, the missionaries replied, that "during their revered father's lifetime, his presence and his word had been instead of all regulations;" and at a later period, Christian David, the son of the pious Sattianaden, observed, that "Swartz gave good advice to the native priests, catechists, schoolmasters, pupils, and converts, and composed all their differences with apostolic discretion and love."

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Of his influence with the unconverted natives, both Hindoo and Mahomedan, among whom he was designated by the title of "the Christian," and that too, as a mark of respect, many striking proofs have been already adduced in these memoirs; and of his persuasive authority with the European residents at Tanjore, the following pleasing instance is generously communicated by one of the parties to whom it relates.

"I readily confide to you," writes this gentle-

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man, respecting some circumstances which it is unnecessary to detail, "an account of this transaction, because it shows the candour and good faith of Mr. Swartz, and gives me an opportunity of acknowledging that a duel between the late — and myself could not have been prevented by any influence inferior to that which the loved and venerated padre exercised over both of us, as well as over the sentiments and conduct of every other gentleman in Tanjore. That irresistible influence checked the first impulse of my resentment, and induced me to try the path which led to explanation, instead of following the more obvious and usual course which offered itself to the partial view of a young soldier; and it was, assuredly, the same influence, and no fear of my resentment, which prevailed with Mr. — to adopt the course which he pursued. It may be that I owe to Mr. Swartz, that the weight of the blood of a friend is not added to the too heavy load of my other transgressions."¹

¹ A very remarkable instance of Mr. Swartz's influence, both with natives and Europeans, occurs in his official report to the directors of missions at Halle, for the year 1775, which the author has only just seen, (March 1835,) and of which he can now only give a brief sketch.

A gentleman who occupied an official situation of respectability, and who had previously disregarded Swartz's earnest exhortations to a religious life, was taken dangerously ill, and, having sent for the pious missionary, expressed the deepest

The talents and acquirements of a man so highly honoured, and so eminently and extensively useful, could be of no ordinary and limited kind. His natural endowments, though not brilliant, were superior and commanding. A sound judgment, calm and steady energy, great

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anguish of conscience from having acquired a considerable sum of money by fraudulent means, and anxiously requested his advice under these distressing circumstances. Mr. Swartz at once informed him, that it was his bounden duty to make restitution of the property thus unjustly obtained. He then confessed that the money in question, amounting to several thousand pagodas, belonged to the nabob of Arcot, whom he had defrauded by rendering him false accounts. Mr. Swartz next proposed that, without disclosing his name, he should communicate these painful facts to the prince. Of this the gentleman fully approved, though the repayment would deprive him of the means of providing for his family; and immediately deposited the money in a friend's house for this purpose. Mr. Swartz accordingly wrote a full account of the whole to the nabob, who in a reply which does equal honour to the Mahomedan prince and to the upright missionary, after expressing his just sense of the unworthy conduct of the European, and of the beneficial influence of Mr. Swartz in leading him to repentance, in order to mark his approbation of the return of the unhappy man to the paths of rectitude and truth, generously resolved, if the money should be found to belong to himself, to forgive the whole debt; but if, upon strict inquiry, it should appear that it was the property of his subjects, while he could not but direct it, in that case, to be returned to the rightful owners, he nobly offered to present the penitent offender with a donation of one thousand pagodas, to preserve him from absolute ruin, and to encourage him to future integrity.

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acuteness and sagacity in the discernment of character, and in the conduct of important affairs, resolution and perseverance in the execution of plans deliberately formed, were their principal characteristics. Though not profoundly learned, in addition to the knowledge of classical literature which he acquired in Germany, he was a good Hebrew scholar,¹ and a master of the Tamul and Persian, the Hindoostanee, the Mah-ratta, and the Indo-Portuguese tongues. These were all which were practically useful in the position which he occupied in India. The stores of Sanscrit learning would otherwise have been objects of his research. The correctness and ease with which he wrote and spoke the English language were remarkable. From the period of his settlement at Trichinopoly, he was indeed closely connected and identified with English society, habits, and manners. He was warmly and loyally attached to the British government and interests in India, anxious only for the correction of abuses, and the rendering of our growing ascendancy and power subservient to the moral and religious, as well as civil and political, welfare of the natives of the vast empire so wonderfully submitted to our control. His cultivation of English literature, though in some degree

¹ Dr. Buchanan mentions that he found at Tanjore some Syriac tracts, translated by Mr. Swartz from the German.

general, was chiefly confined, as might be expected, to our theological writers.

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If to these intellectual endowments and attainments, be added that entire freedom from every selfish and personal consideration, whether of wealth, fame, or power, that perfect disinterestedness and integrity, which the united voice of friends and enemies, of contemporaries and succeeding inquirers, has so unequivocally and so justly ascribed to him, it cannot be a subject of surprise, that he should subdue the prejudices and win the hearts of all around him; and that without the slightest wish to be thus employed, his interposition and assistance should, upon various occasions, have been solicited and courted in affairs of civil and political importance, in every one of which the result was equally honourable to the uprightness of his principles, and the ability of his conduct. "The spirit of power and of love, and of a sound mind," was in this, as well as in every other part of his character, conspicuous and predominant, and tended at once to give him favour, and to render him acceptable both with God and with men.

The personal habits of this extraordinary man have been already sufficiently apparent. Simplicity, moderation, self-denial, activity, regularity, patience, kindness, courtesy, cheerfulness, pervaded his every thought, word, and action.

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He was engaged in a multiplicity of affairs, civil and political, as well as religious ; wrote, and for many years corresponded much, both on matters of public business and of private friendship ; but such was his vigour and such his habits of application and despatch, that he was never hurried or overwhelmed. His favourite recreation seems to have been in the intercourse of Christian friendship, and in the exercise of Christian psalmody, the taste for which he acquired in his youth, and the melody of which soothed his departing hours.

How frequently the repose of the night was interrupted by the necessary occupations of business, or the more sacred duties of devotion, we have before had occasion to observe ; and when, a few years after his departure, Dr. Buchanan visited Tanjore, he was told that Swartz seldom preached to the natives without previous study, and that he continued a diligent study to the last,—thus proving, by his powerful example, what is also eminently illustrated by that of Martyn, that though human learning or knowledge is not to supersede that which is divine, or the meditations of the student to preclude a humble dependence on the teaching which is from above, they are, at the same time, the best companions and auxiliaries of missionary piety, and missionary labour and success.

It is remarkable, considering the length of his career, and the variety, and frequently the difficulty and delicacy, of his engagements, that the testimonies to the character and conduct of Swartz should be concurrent and unanimous; that with the single exception of his supposed tendency to political interference, which has been so perfectly refuted, there should be absolutely no discordant voice; that all, however differing on other points, should agree in admiring and revering him. It was not that his principles and his proceedings were universally approved; for many, doubtless, both Hindoos and Europeans, from unbelief or mere nominal Christianity, thought both the one and the other mistaken, visionary, and extreme; while others might perhaps have been inclined to interrupt or oppose him in his plans and labours. But such was his wisdom, his prudence, his blamelessness, his sanctity, his acknowledged usefulness and beneficence, that prejudice was disarmed, malice was defeated, enmity, if at any time it existed, was subdued. Those who would willingly have blamed, found no just ground of complaint against him, and those "who were of the contrary part were ashamed, having no evil thing to say of him."

It is still more extraordinary that, whether during the extended course of his ministry, or during the long interval of years which have

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elapsed since his departure to a higher world, no one, whatever might be his dispositions, relations, or opportunities, has ever asserted or insinuated any thing injurious or depreciating respecting the character or memory of this admirable man. It is not intended to be affirmed that he was faultless. The sins and imperfections of the holiest of the sons of men, and his own singular humility, and unaffected acknowledgments, sufficiently preclude so arrogant and inconsistent a claim.

It is, however, undoubtedly true, that whatever may have been the failings and infirmities of Swartz, they were known only to himself and to God. By his fellow-mortals they have not only never been proclaimed, but never even conjectured. He was like the patriarch of old, "perfect and upright in his generation," and, so far as the observation and scrutiny of man extended, exemplary and blameless. To whatever degree this peculiar excellence really belonged to him, he owed it, as he would gratefully have acknowledged, to the principles and motives of the gospel, and to that grace of God which had made him what he was, by which he ennobled the name of missionary, and displayed in these latter days the virtues of the apostolic age. But he has long since quitted a state of being from which imperfection is inseparable, and has joined the assembly

of the "just made perfect," where, clothed with that robe of righteousness to which by faith in his Redeemer he alone trusted for acceptance, he has been "presented faultless before the presence of his glory with exceeding joy."

The character and example of Swartz have been justly exhibited as a model to protestant missionaries of every class during more than half a century. "The bishop," observes the biographer of a late Oriental Prelate,¹ "used to say at his table at Calcutta, that he wished a copy of the memoirs of Swartz might be placed in the hands of every student at Bishop's College, and every missionary throughout the diocese." The peculiar nature of his example renders it eminently worthy of such a recommendation. It is not that of one whose talents or acquirements were so exalted and extensive as to dazzle and confound the beholders, and, by its immense superiority, or unattainable excellence, to preclude all hope of successful imitation. It is, as we have already observed, that of a man of solid, but not in themselves and separately considered of splendid endowments; though, in their proportion, combination, and harmony, it must be admitted, not often witnessed or possessed. Sound, however, and valuable as his intellectual powers and acquisitions were, his moral and religious

¹ Brief Memoirs, by the Rev. Edward James, p. 108.

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qualities were those which chiefly distinguished him; which gave force and energy to his character, which conciliated the esteem, and secured the confidence of all, and which have rendered his name illustrious, and his memory, as well as his labours, so inestimable a blessing to the church and to the world. It was the triumph of principles and of conduct purely and eminently Christian, of that singleness of eye and simplicity of purpose, which at first carried him willingly and with his whole heart to India, of that faith, hope, and love, which, placing full before him "the prize of his high calling," the "crown of righteousness," the "crown of life," and strengthening, animating, and constraining him, led to that "patient continuance in well doing," whether in the humbler or more elevated departments of his duty, which at length conducted him to "glory, and honour, and immortality."

And let not any one imagine, that this is a course which, though easily described, may be easily exemplified and pursued. The grace which originated so holy and self-denying a purpose, as that of abandoning the ties of kindred and of country, and of crossing distant seas, and sojourning in strange, and partially civilized regions, of acquiring difficult, and, in any other view, for the most part, uninteresting languages, and of associating with those whose errors, superstitions, and

vices could not but be peculiarly painful and revolting to a religious mind, is widely different from that which may legitimately lead to a dedication to the office of the ministry in a native and a Christian land ; while the grace which, amidst incessant toil, frequently amidst discouragement and disappointment, not seldom under the pressure of infirmity, and amidst the prevalence and the danger of surrounding disease and death, and, what is more than all, amidst perpetual temptations to the indulgence of cupidity and earthly gratification, must be allowed by all who are competent to form a correct judgment upon the subject, to be equally rare and exclusively Christian, to be the result only of the closest and most uninterrupted communion with God ; of unremitting watchfulness and self-controul ; of habitual and unbroken meditation upon the inspired sources of wisdom and consolation, and of fervent and persevering prayer. Yet such was the course which the grace of God originally inspired in the breast of the subject of these memoirs, and which it continued uninterruptedly to cherish, and, at the close of fifty years, crowned with unexampled success and honour.

Of the extent to which his character and his services were held in admiration and reverence, the pious missionary himself was utterly and unaffected-

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edly unconscious. Neither in his public nor in his private correspondence, can the slightest trace be discerned of any feeling of self-complacency. His history affords a striking and encouraging illustration of the truth of that general principle of the conduct of Almighty God towards mankind,—“Them that honour me I will honour;” and of that corresponding declaration of our Lord and Master,—“If any man serve me, him will my Father honour.” It was verified in the respect and confidence which his name inspired, both in India and in Europe, in the esteem and affection of the wise and good, in the signal blessing which accompanied his labours, and in the veneration with which his memory is every where cherished.

Honoured, however, as he was, both in his life and in his death, he was still in this world, to adopt the beautiful language of the son of Sirach, “like the morning star in the midst of a cloud,” which intercepted, and partially obscured his rays, and deprived him at once of his native lustre, and of his unimpeded influence and power. But he kindled in the south of India a light which has been continually growing brighter and stronger, and is hastening, as we devoutly trust, to a more complete and “perfect day;” while he is already, to the eye of faith, exalted “among the children

of God," above the brightness of all earthly glory, and shall ere long "shine forth like the sun," in full and unclouded splendour, "in the kingdom of their Father."

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