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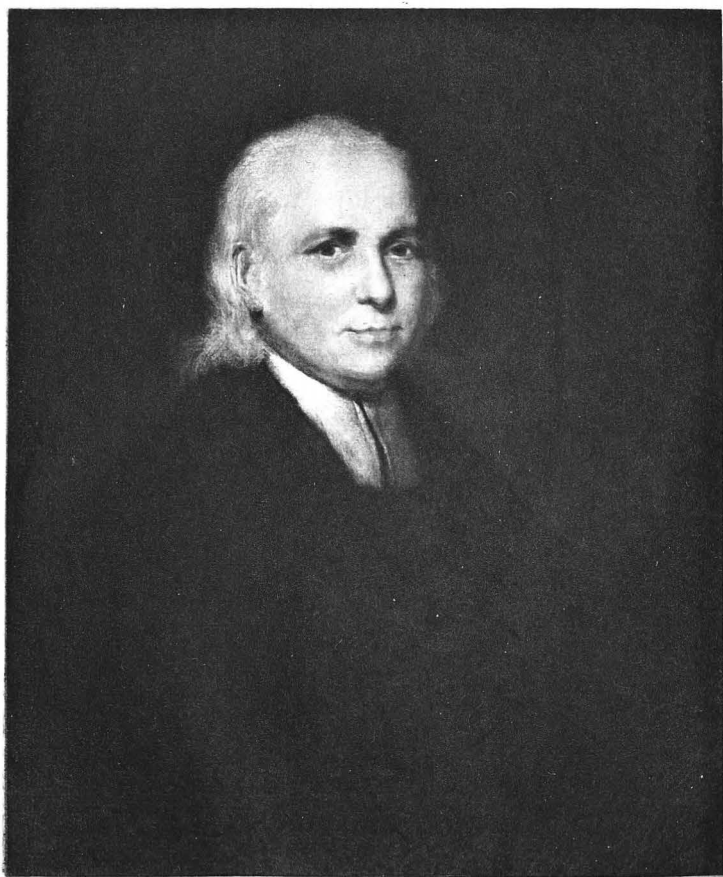


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ECCLESIASTICAL BIOGRAPHIES

SCHWARTZ OF
TANJORE

BY
JESSE PAGE, F.R.G.S.

WITH EIGHT ILLUSTRATIONS

LONDON
SOCIETY FOR PROMOTING
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PREFACE.

THERE is one reason, amongst others, why the memory of Christian Frederick Schwartz deserves to be kept green in the history of missions. It is not generally known that the consuming passion for the conversion of the heathen which burned in the soul of Henry Martyn was kindled at the torch of this veteran witness for the faith. While still a student at Cambridge, Martyn was profoundly impressed by reading his journal and letters, and when he himself arrived in India, ten years after the death of Schwartz, he took counsel with many who, like Dr. Kerr, could stir his heart with first-hand stories of the venerable missionary they had known and loved so well. Happily for us, these records which moved Martyn so deeply are still preserved, fresh and vivid, a veritable classic in missionary literature.

The age of Schwartz, from a missionary point of view, has scarcely received adequate attention at the hand of the historian. In that hour of daybreak, missions were hardly in the making, and, as far as India is concerned, it may be said that the men who were destined to win the conquests of the Cross were still boys at their school-books; indeed, the most distinguished of them were yet unborn.

In those days the English were winning and stubbornly maintaining a precarious foothold in India by the ambition of the merchant, the soldier, and the diplomat; East and West had met in relentless struggle, and

at the gates of the Orient the white man clamoured for power and conquest. Amid the glare of this conflagration of war, Schwartz and these early missionaries quietly pursued their sacred duties, and with weapons not carnal but spiritual fought their good fight of faith. The pages of history praise the great achievements of Clive, Warren Hastings, and Cornwallis as the fathers of our rule there, but surely Schwartz is also entitled to a niche of honour as one who laid the foundation of that reign of the Kingdom of God which thousands of faithful missionaries are promoting throughout the Indian Empire to-day. It is the sacred office of the Church to preserve the blessed memory of her standard-bearers and confessors: the world will look after its own.

The personality of Schwartz was unique. He seems to have combined, like Gordon, a singular tenderness with heroic strength of purpose—a man of action with a strain of mysticism, a very Bayard in purity and honour in an age when reputations in India suffered loss. As will be seen in these pages, he served the civil power well because the enemy could implicitly trust him. In the audience chamber of a pagan tyrant he was still a Christian missionary; he kept his hands clean of bribes, and his conscience of compromise; his character was a testimony that “there is no fear in love.”

He had to do his sowing on a very wild and stormy day, but, though we have now established the Pax Britannica, some of his difficulties still confront the modern missionary, and with all our progress and accomplished methods we find ourselves even now wistfully experimenting on problems which he too could not solve. If the compass of the present work permitted, one might be tempted to discuss a few of these points in modern missions, which Schwartz, standing on the threshold of

the new era, foresaw and did his best to meet. But we have travelled far since then, and if this old-time missionary could re-visit India he would marvel at the change. He would find us still puzzled with the problems of caste, perfecting our widespread system of education, busy with elaborate schemes of vernacular literature. He would see European ladies carrying a sweet song and message of mercy behind the purdah, crowds of patients waiting at the door of the medical missionary, the suttee and the Juggernaut car stopped for ever, native judges presiding in the courts, and a native episcopate an accomplished fact.

But Schwartz would also see that our western culture has armed the educated Hindu with a scientific unbelief which is the destructive enemy of his religion and bitterly assails our own. With so much to thank God for he would also recognize that there is still need enough for fervent prayer and faith that India may be saved.

I may add that the quotations in these pages from the letters and journals of Schwartz are chiefly drawn from the original "Remains" published in 1826, and the two volumes of Dean Pearson's "Memoirs" of 1839, supplemented by a few scattered gleanings from other fields. I should like also to express my indebtedness to the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, the Church Missionary Society, and many literary friends for placing at my disposal books of great service.

The publishers have to thank the Rev. F. Penny for three illustrations from vol. i. of "The Church in Madras," and the Rev. J. A. Sharrock for one illustration from "South Indian Missions."

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CHAPTER I.

HOW CHRISTIANITY CAME TO INDIA.

EVERYTHING is old in the Orient. We of the West, who talk of a thousand years past as a long time ago, realise a little as we travel thither, amid relics of a prehistoric age, how young is our own world when for the first time we stand on pathways which reach back to the very daybreak on the horizon of human life. With a child's wonder turning the faded parchments of some ancient book or stepping reverently and softly among the resting-places of the dead, we feel the past calling to us from behind the veil of the present, and we cannot escape the impression; we would not if we could. The spell of its mystery, its spaces of silence, the hush of living millions now stilled for ever fill us with awe, as with finger on lip we peer wistfully down the vista of uncounted years. It is the demand, the insistence of past history which we cannot afford to ignore, for without its interpretation we shall never understand to-day. This is specially true of India. Her ancient temples, carved by the thin dark fingers of a time when Europe was in the cradle of its civilization, these shadowy figures of to-day with glistening white teeth and lustrous jet eyes, fitting in light raiment under the fronded palms, keeping up ancestral customs and living as their fathers did a thousand years ago, make an indelible impression. And at the back of all this there is a haunting sense of a far off time when this same glare of sunshine shone upon the same rushing rivers and wide dry plains, and voices, so like those now in our ears, spoke with smiles and tears of human gladness and heart-break so long, so very long ago.

The history of India is filled with the alarms of war, state arrayed against state, plunder, devastation, and remorseless shedding of blood. Her soil has indeed been made sacred by the slaughter of her sons. But beyond this story of strife we are looking for something else and asking another question. Where and how amid these hoary creeds and worship did a knowledge of the true God as we know Him, and the Name of the Saviour of the World first come to the people of this land? The quest of this is not easy where so much is legend and pious, but perhaps not quite honest, story telling.

In the age of the Old Testament history when Solomon was building the temple at Jerusalem it is very probable that the ships of Hiram, laden with gold and ivory, apes and peacocks, were bringing their treasures from that land beyond the Red Sea, which is the India of our to-day. And it is also likely that upon those shores the trading instinct of the Hebrews had established stations for the ingathering of these costly freights, and in this strange land the praises of Jehovah were heard in some simple synagogue with its window open towards the sacred city of the Hebrews across the wide sea.

The centuries pass, and in the fulness of time wise men from the East, following the guidance of the Star, came to Bethlehem to worship the Christ child. The Light of the world had dawned. And it is not inconceivable that the tidings of One so mighty in word and work would be spread abroad through the talk of travellers and traders to the regions eastward of the Holy Land. For what it is worth, a reference may be made to the letters still preserved in the British Museum, supposed to have been written during the life of our Lord by Agbgar from Edessa. These record that he, like the Queen of Sheba, was anxious to know more of what was taking place at Jerusalem and sent messages to Jesus Christ asking Him to visit him and offering his protection. When the reply is given that Jesus

Christ is too much occupied, but that after He had been received up He would send one of His Apostles, we feel we are in the midst of a legend, especially when Thomas is named as the writer of the answer, who afterwards sent Thaddeus, from whom the succession of the bishops of Edessa was traced. Before considering the claims of the St. Thomas theory, which has given his name to the Christians of the Malabar coast, we must realise the fact that after Pentecost the inspiration of the early Christian Church began to show itself in sending forth its witnesses for the conquest of the world under the Divine mandate received on the mount at His Ascension. Persecution also drove them hence; the hate of the Pharisees, the stern discipline of Roman repression, the prison walls and the sword of martyrdom—these only spread the embers which elsewhere broke out in fresh flames of testimony.

In the year 70 Jerusalem was destroyed and the soldiers of Titus completed the overthrow of the Jewish Kingdom. The people who in their pride and contempt had cried "Crucify Him" were now flying in terror from their doomed city, and many must have escaped to reach the refuge of those trading settlements on the shores of India. In support of this view it may be mentioned that there is in the Library of the University of Cambridge a facsimile of a copper plate of the greatest interest, found in the Jewish Colony at Cochin, which bears a Hebrew inscription to this effect:

"After the second temple was destroyed (which may God speedily rebuild!) our fathers dreading the conquerors' wrath departed from Jerusalem, a numerous body of men, women, priests and Levites, and came unto this land."

Possibly among these fugitives Christians came, some maybe with personal memories of the life and ministry of our Lord, others, converts of the Apostles, stray Jews who had embraced the Christian faith, or Gentiles who had

renounced their idolatry and gratefully accepted the Gospel. It is therefore not improbable that at this time and under these conditions Christianity first came to India.

But the Church on the Malabar coast still cherishes its tradition that St. Thomas laid its foundations when he landed on the island of Melankara near Kranganur. The source of this story is the apocryphal Acts of Thomas and the Martyrdom of Thomas, written towards the end of the third century. These records state that the Indian King Gondophares sent Abbanes to Jerusalem to find an architect or builder, and that in the slave market there Jesus Christ sold St. Thomas to him for £3 worth of uncoined silver! After this the recital of sundry extraordinary miracles wrought by the Apostle at the King's court falls on rather unbelieving ears. The only item of fact which proves the existence of King Gondophares was the discovery, some years ago, of coins bearing his effigy among the mountains of Iran and an inscription showing that he was reigning during the lifetime of Jesus Christ and also that the Greek language was evidently known in that district.

The genuine Thomas legend, however, has probably no reference to the Apostle but to a Bishop of Edessa of that name, who in the year A.D. 345 landed at Malabar with a company of presbyters, youths and maidens gathered from Jerusalem, Baghdad and Nineveh, and he it was who probably founded Kranganur. He is known as Thomas Cananaus.

The Thomas tradition is perpetuated by a cathedral of simple dimensions in the neighbourhood of Madras which is dedicated to his memory, while another church three miles from St. George's offers the faithful the privilege of entering the floor and taking a handful of earth as a cure for diseases, because the ashes of the saint were found there. The bones, however, were religiously taken by John III of Portugal to a church at Goa, where they

are still an object of worship. At St. Thomas' Mount near Madras there is a granite stone upon which is carved a cross and dove with outspread wings, probably the work of the seventh century. The inscription, which is in Pelhavi or ancient Persian, says: "In punishment by the Cross was the suffering of this One who is the true Christ God above and Guide ever pure," according to Dr. Burnell. But another expert, Dr. Haug of Munich, rather expands the literal meaning as "He that believes in the Messiah and in God in the height and also in the Holy Ghost is in the grace of Him who suffered the pain of the cross." Two other crosses are preserved in the ancient Church of Cottayam in Travancore; upon one of these a portion of the old Pelhavi inscription has been replaced by a quotation from Galatians vi. 14, "Let us not glory except in the Cross of our Lord Jesus Christ." These crosses are full of antiquarian interest and seem to indicate Persian influence on the Christian Churches of South India and also go to prove the existence of Christianity on the Coromandal coast in these early centuries.

Going back to a much earlier time, we meet with the name of a man who perhaps deserves, according to definite historical data, the credit of being the first to come as a missionary to India. It is that of Pantaenus. Eusebius in his Church History gives us the following reference to him:

"About the year 180 there were still many evangelists who sought to imitate the godly zeal of the Apostles by contributing their share to the extension and upbuilding of the Kingdom of God. Among these was Pantaenus, who is reputed to have reached the Indians, amongst whom he is stated to have found the Gospel of St. Matthew, which, prior to his arrival, was in the possession of many who had known Christ. To these Bartholomew, one of the Apostles, is reported to have preached and to have left behind him the Gospel of St. Matthew in Hebrew

characters, which had been retained up to the time in question. This Pantaenus, after many praiseworthy achievements, was at last placed at the head of the school at Alexandria.”¹

It is a moot point among scholars whether the sphere of this great missionary was not Southern Arabia, but Egypt and India were at this period closely connected by trade, and the Roman coins found at Coimbatore and Calicut, in the year 1850, of the time of Tiberius, Augustus and Nero, show the possibility of India being indicated. Besides, the words of Jerome are explicit: “On account of the fame of his superior learning Pantaenus was sent to India by Bishop Demetrius (of Alexandria) to preach Christ among the Brahmans and philosophers there.”²

This much is clear; this distinguished Greek, by birth an Athenian, by culture of the School of the Stoics, was at the head of a great college for catechists at Alexandria and exercised a powerful influence upon his students, among whom Clement and Origen were the most famous. Pantaenus trained his pupils to look beyond their immediate horizon and proclaim the Gospel of Christ to a then unknown world. Alexandria was a cosmopolitan city; all sorts and conditions of humanity, from all quarters of the world, flocked there. They came for trade, for intellectual treasure, and some for light on the great question of religion. It may be that in the pathways of his own city Pantaenus met Brahmans with their philosophic sense of superiority and Buddhist priests steeped in the calm of intellectual repose. All this would stimulate and influence a mind such as his. He longed to bring to their homeland a better Gospel and a word of truth which would reveal to them the only true God and Jesus Christ Whom He had sent. We have the high authority of Eusebius for the statement that “he was distinguished as an expositor of

¹ See Eusebius, *Hist. Eccl.* v. 10.

² Jerome, *Epist.* lxx.

the Word of God," and it was said of him that he "had penetrated most profoundly into the Spirit of Scripture."

It may be that amongst this crowd of visitors from other countries some would apply to Bishop Demetrius for a missionary to be sent to India; indeed, it is stated that some of the catechists who had passed under the hands of Pantaenus did actually beseech him to come and nourish the faith and bless the lives of the Christians scattered abroad. When he went and how long he stayed with the Church on the Malabar coast we know not, for as yet no fragment of ancient history gives any sign. But the alleged discovery of the autograph Gospel of St. Matthew amongst these Jewish Christians awakens our interest. It was believed that this Gospel, written in Aramaic, was brought thither by St. Bartholomew after the martyrdom of St. Stephen. After his visit Pantaenus brought back this precious MS. in the year A.D. 211 when he returned to take up his old position with the catechumens in Alexandria. We would fain know more of this strong and cultured man, to whom was entrusted the task of instructing the Church at a period when already the bitterest doctrinal differences had arisen within her borders, and also of strengthening, as doubtless he did, the hearts of the little colony of Christian believers on the Malabar coast. These probably held the Faith not unalloyed with errors born of ignorance within and their environment without.

Once more the veil of obscurity, like a shifting mist, settles on that Indian Church; no word breaks the silence, no streak of light enables us to see the growing powers of this faithful few, hedged in by Judaism on the one hand and the native religions on the other.

In the year A.D. 345 Thomas Cananaus, as we have seen, landed in Malabar. Two centuries afterwards the Egyptian merchant and traveller, Cosmas Indicopleustes, journeyed thither, and we get another glimpse, disappointingly meagre, of the Christians in India.

“ What I have seen,” says he, “ and experienced in the majority of places during my stay I truthfully declare. On the Island of Taprobane (*i.e.* Ceylon), in Inner India, where the Indian Ocean is, there is to be found a community of Christians, consisting of both clergy and the faithful, but I do not know whether there are any Christians to be found beyond this. Similarly in Male (Malabar, perhaps more particularly Quilon, which was later known by the Arabs as Kullam-male) where pepper grows and in the place called Caliana (Kalyan near Bombay) there is also a Bishop, who receives imposition of hands from Persia, as well as in the isle called the Isle of Discoris in the same Indian Sea. The inhabitants of that island speak Greek, having been originally settled there by the Ptolemies who ruled after Alexander of Macedon. There are clergy there also, ordained and sent from Persia to minister among the people of the island, and a multitude of Christians. . . . In a very great number of places one found churches of Christians with Bishops, martyrs, monks and recluses, wherever in fact the Gospel of Christ had been proclaimed.”

This extract, taken with its context, not only proves how widely dispersed the Christian faith had become in the fifth century but also attracts our attention to the diffusion of the Nestorian doctrine which, with its imperfect presentation of Christianity, carried everywhere the element of its own failure, even where apparently such a success. It was an age in which, humanly speaking, the Church had her magnificent opportunity, but being divided and unworthy she failed to carry conquest. Had she remained true to the Apostolic teaching how different it might have been !

Again the curtain falls and for six centuries the Syrian Church on the Malabar coast is out of sight and mind. Just a break for a moment in the year A.D. 883 when we see two priests of the Anglo-Saxon Church, Sighelm and

Athelstan, taking to India the votive offerings of the great King Alfred of England, which he had promised to the shrine of St. Thomas during his siege of London. We only know they went and returned safely.

But during these centuries Islam was advancing, its crescent banners red with blood, its eyes fired with hatred, trampling in its onrush the Christian Churches and all other religions and effacing only too effectively the fruit of the work of evangelizing Asia. The seats of learning, the sacred temples of the Christian faith, the priceless archives rich in the thought and piety of the age, the seven Churches of the Apocalyptic messages, all were overthrown as the Crescent supplanted the Cross. The tide of conquest not only overran the holy places of the East, but flung itself against the ramparts of European Christianity. The peril of the age woke the chivalry of the Crusaders, and the flower of Knighthood perished in trying to wrest the sacred spots of Palestine from the Infidel.

Scarcely had this storm spent itself when another cloud arose in the East and burst with force and rage. The great Mongol chieftain Chengis Khan, beating down Islam with its own weapon, had made himself master of China and the whole of Western Asia, and now, flushed with victory, essayed to conquer Europe also. Islam had brought the flag of the prophet as far as the gates of Vienna; Chengis Khan on that fateful day in April, 1241, broke down the defence of Prince Henry at Liegnitz. It seemed as though all Europe lay defenceless, when suddenly, by one of the great acts of God in history, the Tartar host like a swarm of locusts arose and departed whence they came.

Then we see the Church of Rome diplomatically trying to meet the desire of Kubla Khan to make some alliance with the Christian Kingdoms of Europe against Islam, their common foe. It is an amazing fact, well worth keeping in mind, that, after the visit of Polo to his court, the

Khan of Persia actually wrote letters to the French King asking for "a hundred Christians, intelligent men, acquainted with the seven arts, well justified to enter into controversy and able clearly to prove by force of argument to idolators and other kinds of folk that the law of Christ was best, and that all other religions were false and naught; and that if they would prove this he and all under him would become Christians and the Church's liegemen." It is disappointing to find that this open door did not admit the pure Gospel; it was a cry from Macedon with no St Paul to answer it.

CHAPTER II.

THE FRIAR AND THE LUTHERAN.

It was Marco Polo, after his travels in the East at the end of the thirteenth century, who first awoke the Church in Europe to take some interest in the Christian community far away in India. He told the tale of what he had seen on his visit to Malabar, how that the shrine of St. Thomas attracted many pilgrims and that cures were wrought by a handful of sacred dust from his grave. Also that the church which contained the body of the martyr was supported by the produce of the groves of coco-nut palm trees, and that in the vicinity were many Jews. Here then was the ancient Syrian Church preserving the flickering flame of truth amid the darkness of heathenism.

Meanwhile the two great Orders of the Middle Ages, the Franciscans and the Dominicans, were, at the bidding of the Popes, carrying far and wide the missions by which the all-embracing power and authority of Rome would assert itself, not only in making converts, but in bringing the political power of courts into its grasp and subjection. In the year 1319 a group of friars sailed for the Far East and found themselves on the shores of India (near the modern Bombay), and the leader of them, Jordan or Jordanus, during a stay of two years, visited the Nestorian churches and travelled amid many perils, for the leaders of Islam were oppressing the Christians. The true mission of Jordan was doubtless to bring the Nestorians to acknowledge the supremacy of the Pope, for up to this time they accepted

only the rule of their own Archbishop at Bandas (Baghdad). He bitterly complains in his letters to the Pope of the disorder in doctrine which prevails. Not even the rite of baptism is administered and many are so ignorant that they believe Saint Thomas the Great to be the Christ. This friar had, however, the saving quality of optimism, especially in the work of his own Order, for he says, "Of the conversion of those nations of India I say this, that if there were two or three hundred good friars who would faithfully and fervently preach the Catholic faith, there is not a year that would not see more than ten thousand persons converted to the Christian faith."

With the dawn of the sixteenth century we meet the awakening of that spirit of discovery which was to affect so deeply the missionary enterprise of the world. Vasco da Gama had already visited India in May, 1498, and henceforward from Portugal, the faithful son of the Romish Church, sailed ships of exploration and adventure to establish trading colonies, upon the decks of which were hundreds of friars. Churches, monasteries, and colleges sprang up wherever they landed, and Goa, raised to the dignity of a bishopric, became the flourishing centre of Church and Empire. One of the most significant events of this age, however, was the meeting together on the Feast of the Assumption, in the year 1534, of Ignatius Loyola and six friends to establish the Society of Jesus. One of them was a young man who had been reared amid Protestant influences and was related on his mother's side to the Kings of Navarre. This was Francis Xavier, whose name and character is a glowing point in the history of that time. Shorn of the legends which his Church has woven about his career, the great missionary cannot fail to command the attention and admiration of the historian, and, as his first sphere was India, he deserves a special reference in the early history of Christian missions there. At first his royal patron, John III of Portugal, hesitated whether he

should not keep Xavier at home, but eventually he was sent with the new Viceroy and a suite of notables in a well-equipped fleet of seven vessels to Goa on the 7th April, 1541. The young monk, burning with missionary zeal, looked across the waters with a beating heart. He did not lack authority, temporal and spiritual, for he went out as Papal Nuncio to the new world, with full powers to propagate the faith of the Church of Rome in all the East, was recommended to the care of David, King of Ethiopia, and all the princes and governors were urged to pay him respect and service. But his heart's desire was not dependent upon these. He came as one ready to suffer and bear trials, and to the end of his life these were bravely borne. The inner spirit and purpose of the man is best revealed in his letters, and when he arrived at Goa, and saw what awaited him, he wrote thus home to his friends :

“ I am persuaded that those who truly love the Cross of Christ esteem a life thus passed in affliction to be a happy one and regard an avoidance of the cross or an exemption from it as a kind of death. For what death is more bitter than to live without Christ when once we have tasted His preciousness; or to desert Him, that we may follow our own desires? Believe me, no cross is to be compared with this cross. On the other hand, how happy it is to live in dying daily and in mortifying our own will and in seeking not our own but the things that are Jesus Christ's! I trust that through the merits and prayers of our holy mother the Church, in which is my chief confidence, and through the prayers of its living members, to which you belong, our Lord Jesus Christ will sow the Gospel seed in this heathen land by my instrumentality, though a worthless servant. Especially if He shall be pleased to use such a poor creature as I am for so great a work it may shame the men who are born for great achievements, and it may stir up the courage of the timid, when forsooth they see me, who am but dust and ashes and the

most abject of men, a visible witness of the great want of labourers.”¹

With a spirit so brave and aims so high and self-renouncing, one cannot help wondering what he might not have done had he preached a purer creed and been less fettered and influenced by political association. His landing at Goa, with the whole heathen and Mohammedan millions to win for Christ, was rather a bad beginning, since being under the orders of the Viceroy he had to limit himself to the pearl fishers at Tuticorin. Here he had to make Christians in order to bring a valuable industry to Portuguese advantage, an arrangement having already been made whereby the fishermen were willing to change their religion if they might be protected against the Mohammedans.

Xavier knew nothing of the language and did not seem to think it necessary at any time to learn. He went from village to village with a hand bell, getting the crowd of boys to repeat after him words of the Creed, the Lord's Prayer and Ave Maria, and then as opportunity offered baptising old and young wholesale. He admits his difficulties when he writes: “Conceive therefore what kind of life I live in this place, what kind of sermons I am able to address to the assemblies when they who should repeat my address to their people do not understand me or I them. I ought to be an adept in dumb show. Yet I am not without work, for I want no interpreter to baptise infants just born or those which their parents bring, nor to relieve the famished and the naked who come in my way. So I devote myself to these two kinds of good works and do not regard my time as lost.”² So little did his catechumens understand what they were doing that he admits to his companion Mansilla that he found they were stumbling over the very first sentence of the creed and saying “I will”

¹Venn, *Life of Xavier*, p. 28.

²*Ibid.*, p. 37.

(*volo*) instead of "I believe" (*credo*) in their baptismal services.

Leaving the pearl fishers after a year's work the great Jesuit turned his attention to the conversion of princes and kings. He gained great influence over the King of Travancore, using it for the protection of Christians, for many of the members of the old Syrian Church were living on the western coast of his dominions and suffered much from the oppression of tax gatherers. The truth of his labours is sadly exaggerated and overladen with the legends of his Jesuit biographers, who relate miracles performed by him even so improbable as the raising of the dead. Twenty years after his death, when he was canonized by Gregory XV as a Saint, these miracles were set forth to his honour, among them being a gift of tongues by which without any learning he could fluently speak any language, a statement which his own letters prove to be a fiction.

It is not within the scope of the present work to deal with anything beyond his three years' work in India, which leaves the greater portion of his deeply interesting career unrecorded. This first attempt to evangelize the world certainly gave him no content or satisfaction. He writes on 14th January, 1549, on the eve of his leaving for Japan, these words of keen disappointment, speaking of India:— "The natives, on account of the enormity of their wickedness, are as little as possible fitted to embrace the Christian religion. They so abhor it that they have no patience to listen to us if we introduce the subject. To ask them to become Christians is like asking them to submit to death."¹

On his return he spent some months in arranging the work of the crowd of Jesuits who had followed him, but it cannot be said that he renewed his original plan of preaching *Christianity* in a simple and elementary manner to the

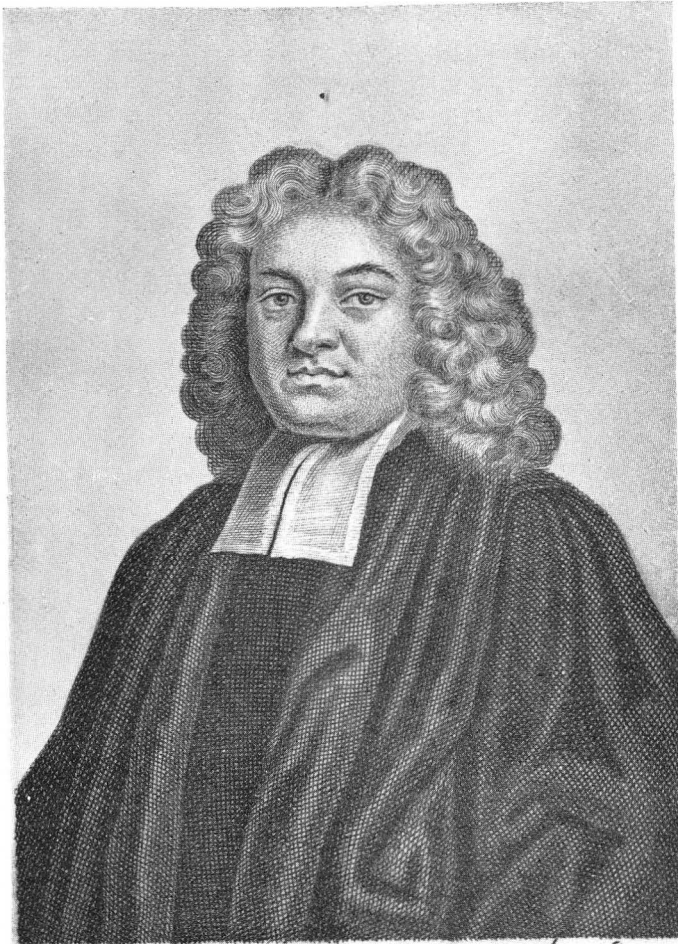
¹ Venn, *Life of Xavier*, p. 156.

nations of India. But with all his limitations he stands on the horizon of history as one of the greatest missionaries his Church ever knew. He had the courage of a hero and the piety of a martyr, and his end, as he died of fever in a dirty hut on the Island of Sancian, amid unsympathetic strangers, without the rites of his Church, with his glowing eyes wistfully looking towards the China he hoped to win, forms a sad but not inappropriate close to his life.

His less distinguished successors are deserving of only a brief mention. Their methods were open to grave objection, and, indeed, were condemned by Pope Clement XI. The Jesuit influence declined with the decay of Portuguese power and the advance of that of the Dutch. The newcomers were not disposed to favour Roman Catholic missionaries; it could hardly be expected that the nation which withstood the arrogance of Philip of Spain could tolerate with equanimity the Jesuits in their Eastern possessions. On the other hand, the missionaries of the Reformed Protestant faith were naturally encouraged to go forward, and in Ceylon the Dutch missionaries won great though ephemeral successes.

We must now look at the part played by Denmark in the evangelization of India. This was largely due in the first instance to that enlightened Christian King Frederick IV, who having concluded a long and disastrous war with Charles XII of Sweden was able to turn his attention to the work of evangelizing the East. In this he was prompted by Dr. Lützens, his chaplain, who was also interested in the development of a strip of territory purchased from the Rajah of Tanjore. Here then was the moment of providential opportunity and soon the man appeared who was ready and willing to embrace it.

In the little town of Pulsnitz in Lusatia was a youth named Bartholomew Ziegenbalg, who was born on 24th June, 1683. The fatherless boy, who had lost his mother a few years before, recalled her words about gathered



*Bartholomaeus Ziegenbalg,
Misenensis Saxo, Ecclesiae ex Indis
collectae Praepositus.*

treasure: "Seek it in your Bible, my dear children, you will find it there, for I have watered every leaf with my prayers." His studies were in the direction of a ministerial career, which he felt God had placed before him, but his weak health and lack of means were hindrances to this. Through the kindness of friends, however, he was able to study at Halle under the direction of Professor A. H. Francke, and eventually he was discovered by Dr. Lütken and, with his friend Henry Plütschau, was appointed to go to India. He set sail on the 29th November, 1705. He left behind many friends who wished him God-speed, but not a few, of little faith and equal grace of soul, sneered at his zeal and predicted nothing but failure and shame.

Through a long and stormy passage he worked hard to acquire a knowledge of Portuguese, and at last, reaching his destination, stepped ashore without a friend to meet or welcome him and his companion to this strange land. They were evidently not wanted in India. On every hand they looked round only to find a fresh trial of their faith.

The natives were bigoted Hindus and Mohammedans, whose tongue had to be mastered; added to this the Europeans, with the flimsiest semblance of a Christian profession, were living dissolute and mercenary lives which brooked no interference. It is the old story, many times repeated since then. The name of Christ was profaned by the white people who were supposed to represent and honour it. Said a native to a chaplain: "Christian religion! Devil religion! Christian much drunk, much do wrong, much beat, much abuse others!" But Ziegenbalg and his comrade had come to warn their unruly brethren and to vindicate the power and grace of Christ to the heathen. They taught the children in schools, they learned Tamil in order to preach, and toiled with an unremitting zeal which soon broke down the health of poor Ziegenbalg.

It is marvellous to see what the faith and persistency of these brave men could accomplish. This is what Ziegenbalg writes about the building of their little church : " We began, in great poverty but in firm trust and confidence in God, to build in a great heathen street in the city, and though we did not know how we should bring the work to a conclusion, God so strengthened our faith amidst obstacles, that we spent upon it all we could save from our salaries and whatever we had laid up before. Many mocked us but some were moved to pity and to help us. Thus this house of assembly was carried on with all speed, thirty persons, who were all heathens, working on it daily. On the 4th of August, 1707 (exactly two months after laying the first stone), it was consecrated in both languages, in the presence of a great number of Christians, Mohammedans and heathen, and the church received the name of New Jerusalem."

Wherever he went he entered into conversation with the people on the subject of religion and was bold in declaring that their idols were naught. It was also his custom to gather at Negatapatam the learned Brahmins for a discussion sometimes lasting for five hours, and on one occasion one of these declared that the Supreme Being had revealed Himself to Europeans in one way and to Hindus in another; they might believe in Jesus Christ, but the Hindus were equally right in worshipping idols; a virtuous life was the one thing needful. " My friend," said Ziegenbalg, " no man can lead such a life but by the help of Christ, but it is not in my power to make you perceive this; go home and bow down humbly before the supreme Lord of All and ask Him to show you how it is necessary to believe in Jesus Christ and own Him for your Redeemer."

His greatest difficulty seems to have been with the civil authorities, and Hassius, the governor of Tranquebar, an ill-conditioned Jack-in-office, actually struck the missionary on the breast during an outburst of passion and had

him arrested on some frivolous pretext and conducted from his study just as he was, in dressing gown and slippers, through the streets under an armed escort. For four months he was immured in a dark cell, deprived of pen and paper and books, the governor thereby hoping to break his spirit so that his prisoner might beg for release and return to Europe. But he had mistaken the mettle of his man. The answer of Ziegenbalg to this insolent suggestion was: "I bear you no ill will, but you may see that I do not fear you in the least." Meanwhile, crowds outside clamoured for his release, even the natives who did not accept his religion holding him in deep respect and honour. When he eventually returned to his work he found the Christians all scattered by persecution, his schools closed, and, to add to his troubles, the ship which was bringing him money and supplies had foundered at sea. Soon afterwards, however, a letter came to him from the King of Denmark, and three brethren, Gründler, Bövingh and Jordan, arrived to strengthen his hands.

Ten years before this, the Society for Promoting Christian Knowledge had been established and these English friends were destined to become the faithful and effectual supporters of Ziegenbalg and the Danish Mission in India. Through their agency the work was made widely known to England and Europe, and help was sent out for the translation of the Holy Scriptures and the opening of schools. The chaplains of the English forts at Madras, Calcutta and Bombay were entreated to show the missionary and his flock every favour. Ziegenbalg's companion, Plütschau, had to return to Europe on account of failing health, but the work grew and extended in different directions. One of the notable converts at this time was a Tamil poet, Kanabadi by name, who was asked by Ziegenbalg to translate some portions of the Bible into that language and by doing so was led into the light. Afterwards he rendered the life of Christ into verse and

used to sing it with the children on the housetops in the cool of the evening. Whatever great things our nation has done for India since then—and the Church has poured forth without stint her best treasure and noble witnesses for the salvation of its people—the palm of credit must be given to Denmark and Germany for the pioneer missionary efforts. The great missionaries of England were yet unborn, but the hearts of many godly people were deeply stirred by the tidings of what was being dared and done by the Lutheran brethren who had gone forth with their Bibles in their hands. Their letters home had been translated into English by the Rev. A. W. Boehme, the German chaplain of Prince George of Denmark (the uncle of King Frederick), and these were sent to the Society for the Propagation of the Gospel, asking their sympathy and help. The latter, however, 'it was not in their power, under their original charter, to give, as they were limited to the "English Plantations and Colonies," so the appeal came to the Society for Promoting Christian Knowledge, which was not so bound in its action. Thus it came to pass in the order of Divine Providence that this Society should have the privilege of expressing the pious liberality and equally precious direction which the Christian love and faith in England placed at the service of the needs of India. Its practical sympathy was shown at once by sending many copies of the New Testament in Portuguese to Tranquebar and a printing press with a fount of Roman type, together also with one Jonas Fincke, a printer by trade. These, however, were perilous days for ships, and the French captured the ship off Brazil, which seems a little out of her course, and took Fincke as a prisoner of war. In the end he was set free but died at the Cape of Good Hope of fever and the belated press arrived in India the following year. Fortunately, one of the soldiers of the East India Company was found who could work a press, and thus catechisms, hymn books and tracts began for the first time to be printed for the mission.

In 1714 Ziegenbalg returned to his native land for a little rest, freely forgiving his old foe the Governor, who trembled for the consequences if the King heard of his shameful conduct. Bövingh, full of fault-finding, was already on his way back to Germany, scarcely on friendly terms with his old leader and comrade. Ziegenbalg reached the camp when the King was engaged in the siege of Stralsund and his reception was a remarkable tribute to his character.

“ One evening there was evidently a profound movement among the Danish troops. A stranger of note had had an audience with the King, who had shown him singular favour, and for hours, it was said, they had been closeted together. The soldiers who had gathered round may have been disappointed when they saw he was only a clergyman, a man indeed of commanding presence, of a wonderful dignity and fire, resolute and calm, with a keen eye, a bronzed and almost swarthy face seamed with deep lines of care, and a winning courtesy and loveliness of manner. But when he opened his lips and preached to them and they heard it was Ziegenbalg, the missionary from Tranquebar, there were some at least who ceased to wonder at his welcome from the King. To the camp Ziegenbalg had hurried with all speed. Letters had given no warning of his journey and he seemed to have dropped out of the clouds. He was accustomed to rapid movements, and he had no time to spare, but he got his story told to the King and was content. Some days were snatched from war for this work of peace, changes and arrangements were proposed in the management of the mission, Ziegenbalg was informed that his patent of superintendent had already been sent out to India, and for details he was referred to Copenhagen. Thither he journeyed with restless speed, and then into Germany to Francke at Halle, halting little at any place and preaching to vast crowds who filled the churches and swayed out into the street,

‘very weak,’ we are told, ‘yet kindling by his presence the zeal of all the mission friends and moving his audience as he would by his glowing appeals.’”¹

His visit to England was specially gratifying to Ziegenbalg. He was personally for the first time to meet all those good friends of the Society for Promoting Christian Knowledge who had so liberally supplied him with money, books and letters full of encouragement. At a meeting of the Society he was welcomed with an eloquent Latin address, to which he replied in Tamil. Before his return the aged missionary was presented to King George I, the Prince and Princess of Wales, the Archbishop of Canterbury, the Bishop of London and other eminent persons, and afterwards in 1717 the King wrote him a letter in Latin in which he said: “We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success, of which we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work and to excite your zeal.”

Two years afterwards when Archbishop Wake was acting as President of the Society he sent to Ziegenbalg and his colleague Gründler a Latin letter full of good wishes. The following extract will show the spirit of this Apostolic epistle:—

“Your praise it will be (a praise of endless duration on earth and followed by a just recompense in Heaven) to have laboured in the vineyard which yourselves have planted, to have declared the Name of Christ where it was not known before and through much peril and difficulty to have converted to the faith those among whom you afterwards fulfilled your ministry. Your province therefore, brethren, your office, I place before all dignities in the Church. Let others be pontiffs, patriarchs, or popes, let

¹ W. Fleming Stevenson in *Good Words*, Dec., 1872.

them glitter in purple, in scarlet or in gold, let them seek the admiration of the wondering multitude and receive obeisance on the bended knee. You have acquired a better name than they and a more sacred fame. Admitted into the glorious society of the prophets, evangelists and apostles, ye with them shall shine like the sun among his lesser stars in the Kingdom of your Father, for ever."

The subsequent years spent at Tranquebar were a mingled experience of blessing, progress and difficulties, and disappointment at the loss of some very promising converts. And the time for the departure of Ziegenbalg drew near. It is painful to hear that the sorrow which hastened his end was not the opposition of unbelievers but the persecution of a man who for a time was the presiding power on the Missionary Board at Copenhagen. With a narrow and uncharitable spirit he assailed Ziegenbalg and his co-workers, trying to force upon the already wearied workers theories and orders as foolish as unkind. Ziegenbalg answered this mandate with a dying hand, but the mischief was already wrought. He was not the first brave witness of Christ who has laid down his life in a storm. On Christmas Day, 1719, he preached to his flock for the last time, and after much patient suffering, interspersed with tender counsel, meditation and prayer, he asked to be seated in his armchair and that they would sing his favourite hymn—written by Louisa Henrietta, Electress of Brandenburg.

"Jesus Meine Zuversicht."

Jesus my Redeemer lives,
Christ my trust is dead no more,
In the strength this knowledge gives,
Shall not all my fears be o'er,
Though the night of death be fraught
Still with many an anxious thought.

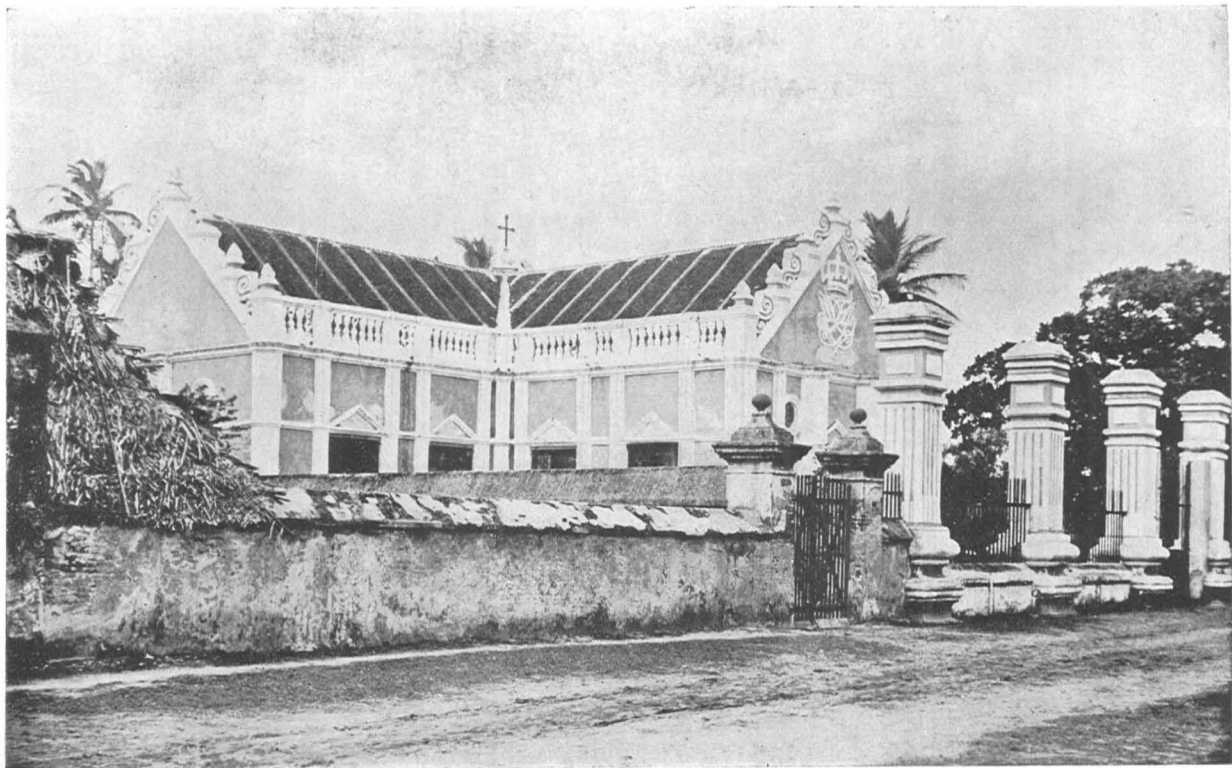
As the voices filled the chamber he caught the sound of other music beyond the river and passed heavenward. Old before his time, for he was scarcely thirty-six, Ziegenbalg

had put into those years a consecrated labour which was evidenced by the four hundred converts and catechumens who followed their stricken shepherd to his rest. He was buried in the Jerusalem Church he had built, and the remains of his colleague, Gründler, are also within those walls. On the other side of the way is the old Danish Government Church of Zion, built in the early days of the mission. In the vestry is suspended a curious representation of the Last Supper carved in high relief and painted, the Latin inscription underneath being:—

“ Tu vis esse meus per coenam, Christe, sacratam :
Fac, Amor, aeternum sim maneamque tuus.”

It may be said with truth of Ziegenbalg that he was a born pioneer, undaunted in courage, fertile in resource, patient and yet full of inspiration, with a remarkable gift of organization. Plütschau, his comrade, on the other hand, was differently made, a timid, faithful, earnest and pensive man.

After the loss of its leader the mission soon suffered again. Gründler, a faithful and able man, ordained by the Bishop of Zealand in 1708, under the same provocation from Copenhagen which killed his chief, died of a broken heart the year following, and the three young missionaries who came to pick up the thread were good but scarcely sufficient for the task. Benjamin Schultze was an intellectual and talented man, with linguistic gifts, which he used in translating the Bible, in this respect completing the work which Ziegenbalg had left unfinished. When he felt called to leave Tanquebar and make Madras his sphere of work Schultze showed his capacity for work and great ability. The school he started in Black Town was very successful; so many men came to visit him, asking for Christian teaching, that he was compelled to fix an hour every day to preach to them. While diligent with his pen it was his stated opinion that “ *viva voce* preaching,



NEW JERUSALEM CHURCH, TRANQUEBAR
THE MISSION CHURCH BUILT BY ZIEGENBALG, 1717

the testimony of a living man, had a great advantage over the private reading of books." But Schultze did both. He mastered the difficult Telegu; worked hard at Hindustani in order that, as this was the language used by the Mohammedans, he might translate the New Testament and part of the Old, and also write a refutation of the Koran. But he ruled badly, being restless and lacking in dignity. He could not get on with his colleagues, Sartorius and Geister, most excellent brethren, who were the first two missionaries sent out by the S.P.C.K. The committee had hoped that, by persuading Schultze to open a new mission at Cuddalore and leaving these colleagues at Madras, peace might be maintained. Certainly the epistle they sent to him is a model of considerate insistency.

"You have, good sir, we believe, as few failings as any missionary in India, and as warm a zeal to promote the Glory of God. Do what you can to sacrifice your chiefest failing to this Zeal, and to mortify the least degree of pride that can tempt you to assume a Superiority or Rule over your fellow labourers, altho' your merit may make you worthy of it and would probably command it of them, if you did not assume it."

Schultze, however, declined to move, and as a consequence Sartorius and Geister began the work at Cudalore (as then spelt), where the former died in 1738 and was buried in the English burial ground with every mark of respect.

Schultze finally returned to Germany in broken health, after twenty-four years of work in India. For years after, he served the cause of missions at Halle, and to him the honour was given of numbering amongst his students the distinguished and noble man who is the subject of the present biography.

Another, Keistenmacher by name, died after a few weeks of his arrival. The question of caste in the Church

had become an "apple of dissension," and two new missionaries, Walther and Pressier, reversing the practice of Schultze, maintained the toleration of caste as a matter of principle so that the Sudras were now kept a yard apart from the Pariahs, and their children in the schools separated. One important development marked this period of the mission: Aaron, a native catechist who had been baptised by Ziegenbalg, was ordained a minister according to the rights of the Lutheran Church, and sent to Tanjore. Other missionaries came out from Europe. One only perhaps needs specific mention here, Philipp Fabricius, who arrived at Madras in 1742 and for fifty years laboured with much wisdom and patience. He made a close study of Tamil literature and is always to be remembered as the hymn writer of the Tamil Christians. He was pre-eminently a scholar; indeed so slow and reverent was he in his translation work that when he was making his Tamil version of the Holy Scripture it is said that "he crept through the original Bible text on his knees as if he was himself a poor sinner or mendicant, carefully weighing every word to see how it might best be rendered." It is a sorrowful fact to record that through financial speculations in which he was deceived by a dishonest catechist, poor Fabricius ended under a cloud of debt which brought scandal on the mission work, and old and quite weary of life, on the 23rd January, 1791, he passed to his rest.

As Tanjore will have considerable attention in the subsequent story of the spread of Christianity in this part of India, it is only fair to make some reference here to the earnest native who started the work in these earlier days. He was an outcast Pariah, by name Rajanaiken, a Roman Catholic, whose mind was awakened by reading Ziegenbalg's translation of the New Testament, and forthwith, with great courage and devotion, he threw in his lot with the Protestant missionaries. He gave up his position as an officer

in the service of the King of Tanjore, became a catechist, and, though persecuted with vindictive cruelty by the Jesuit Beschi, he stood faithful. His father was killed and his two brothers were wounded at his side by the emissaries of this man, but he was himself spared to do a good and permanent work among both heathens and Christians, and died in 1771 at the age of seventy-one.

Thus the work of the Danish Mission, for the first forty years of the eighteenth century so zealously pursued and in its later years so generously supported by the S.P.C.K., had spread from Tranquebar to Cuddalore and Madras and to Tanjore in the interior. In many instances the missionaries rendered great services to the English garrisons, especially to the foreign levies, for in 1749 an enlistment of Swiss soldiers made the ministrations of these Danish and German clergymen very acceptable. These missionaries, it must be remembered, used the English Prayer Book or translations of it, taught the Church catechism in their schools, and in their adult work observed the ordinance of baptism according to the English rite. In one of the ancient minutes of the S.P.C.K., dated 4th December, 1744, are the words, "Recommended to ye Missionaries to continue ye use of ye ch. of Eng. Catechism and to baptise in ye form of Com. Prayer."

We have now arrived at a point in the history of these early missions of Christianity in India at which in the Providence of God one of the greatest, if not the most distinguished, of the missionaries of his time appears upon the scene.

CHAPTER III.

FROM COLLEGE TO MISSION FIELD.

IN the little town of Sonnenburg, in the Electorate of Brandenburg, as it was then called, was born on the 8th October, 1726, a little boy, Christian Frederick Schwartz. Little is known of his home and parents; his father, however, seems to have occupied a respectable position in life, and, what is of much more consequence, he was a devout and godly man. His mother, like so many of the mothers of missionaries, was a woman of consistent piety, and her child was from the very threshold of life dedicated by her to God and His service. She was not spared to see her son grow up—even in his boyhood he was motherless—but before she passed away she solemnly left him to the care of his father and the pastor of their church, to be trained up like Samuel as a servant of God, and as her natural and devout ambition was that he might one day become a minister she made them promise that they would in every possible way encourage and help her boy to that end. There is no evidence to show that these guardians were in any way unfaithful to this solemn charge. At the early age of eight years we find the boy a scholar in the principal Grammar School of his native place, and in Herr Helm, the rector, he had a guide and adviser who trained his pupils well. His boys were not only given a good education, with a special eye to the classics, but they were taught to pray and commit all their needs to the care of their Heavenly Father. The boy Schwartz was evidently

of a thoughtful disposition. Like Henry Martyn he was wont to steal away from the playground to read a book; probably his love of retirement at this period was also due to a lack of the physical robustness of the average school boy. From his earliest years he had a sensitive soul which felt instinctively any act of wrong-doing, however simple it might appear, and he could never rest until in the solitude of his room or in a walk in the woods he had poured forth his confession to God and regained the peace of forgiveness. He seems to have been singularly fortunate in having a wise and sympathetic teacher in Herr Helm, and the boy was ripening under his training when a change came, a new headmaster being appointed, who perhaps did his part well as an educationalist, but lacked the moral and religious tone of his predecessor. None are so quick to catch the change of temperature in moral training as boys, and the young Schwartz seems to have soon abandoned many of his religious habits and grown cold and indifferent towards higher things. In the ordinary course, however, he was confirmed with other scholars according to Lutheran usage at the school, but it is recorded that his preparation for this solemn occasion was hardly more than superficial and that the clergyman who performed this office scarcely impressed this candidate, at any rate, with the necessity of a real consecration of his heart and life to God. He partook of Holy Communion with some little religious emotion but this soon passed away.

The time now came for him to be removed to a better school, to complete the knowledge of Latin, Greek, and Hebrew which he had up to a point acquired. Schwartz was now in his sixteenth year and his father took him to the adjoining town of Cüstrin, where he might at a more advanced academy prepare himself for the University course. It is clear that this wise parent foresaw the risks which lie in wait for a youth away from home, and as he

walked with his boy, giving him many admonitions, he also told him that he must exercise self-denial, live a life of economy and simplicity, fear God, and not forget his father. He showed his wisdom in giving him only a limited supply of pocket money, which would at any rate be a safeguard against luxury and its many temptations, to which some of his fellow-students soon fell an easy prey. When he came home for his first vacation his father took him aside and gave him again some excellent advice. "My dear Frederick," he said, "you may perhaps have sometimes repined on comparing your homely food and clothing with that of others, and possibly you may have thought that your father did not love you so much as the parents of some of your friends, but I trust that your own good sense and the painful example of their failure will have led you to perceive my reason for inuring you to hardships and never encouraging you to self-indulgence. I may now justly hope that in whatsoever situation it may please God to place you, you will be qualified to sustain it."

We have no clue to the character of his new headmaster at Cüstrin, but the parish clergyman, named Stegmann, was undoubtedly an earnest and devout preacher and awakened in the young student a desire for spiritual progress. But while outwardly living a life which did not discredit his father's counsels and being diligent and successful in his studies, he had not yet fulfilled his confirmation vows. To someone who urged him to be a whole-hearted Christian he excused himself on the ground that it was difficult, if not impossible, to be over-religious amid the conditions of life at Cüstrin. He had yet to learn that in circumstances adverse to a deep spiritual experience there is the greater and urgent need for making a definite stand for God. His studies were, however, interrupted by two severe attacks of illness, which were not without profit to him, for we

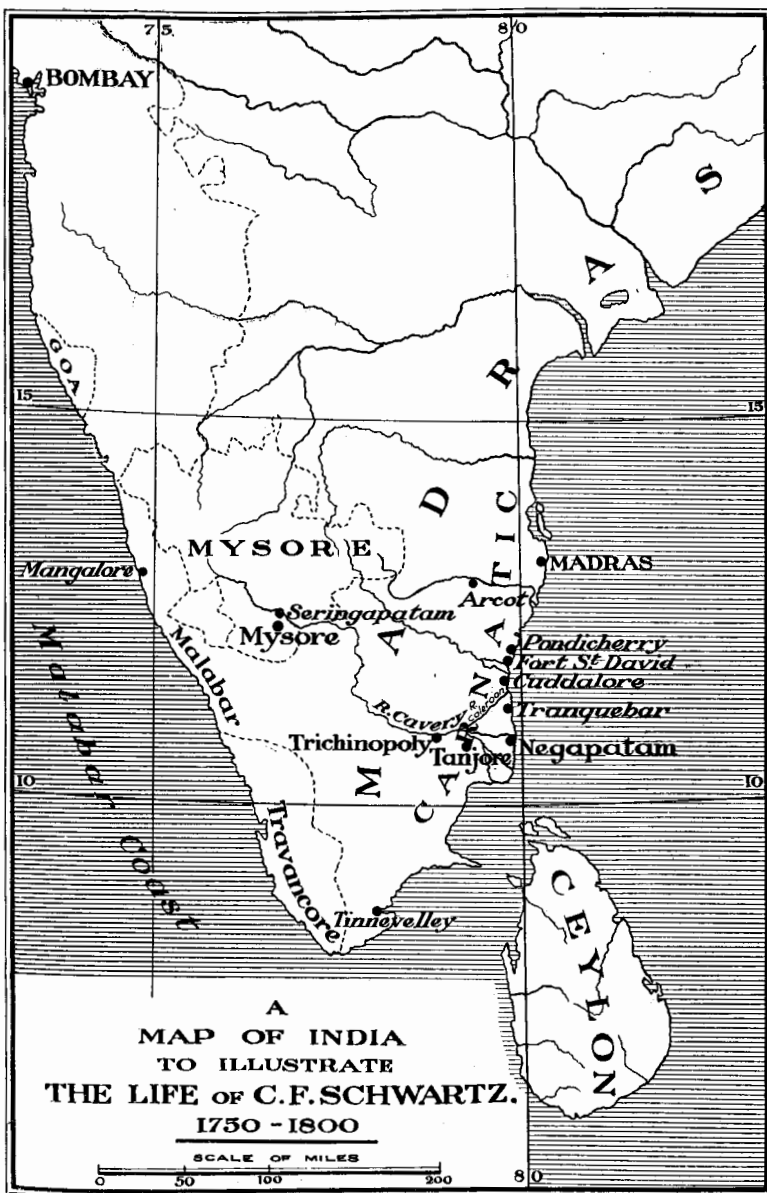
can generally correct our estimate of the real value of things from the standpoint of a sick bed. But in the providence of God the discipline of sickness was assisted by the kindly interest of a friend. He had been in the habit of visiting a gentleman who was a man of study, much respected by the Professors at the Halle University. The daughter of this good man, a girl of great piety, became much interested in the young student. She tried her best to persuade him to commit himself wholly to the mercy and care of God and lent him books from her father's library to help him. One of these greatly took his fancy; it was the story of the founding of the Orphan House at Glaucha, near Halle, entitled "Demonstrations of the Footsteps of a Divine Being yet in the World," by that famous divine and philanthropist, Augustus Hermann Francke. This book much inspired him; the faith of such a patient and persistent worker, the difficulties he overcame and the gladness of achievement, all made a deep impression upon the mind of young Schwartz. It gave him an increased desire to visit the scene of such a noble labour and probably awoke in his heart the first stirrings towards his future life work. Indeed, on leaving Cüstrin he made his way at once to Halle with the intention of entering the Grammar School at the Orphan House. He was being led on step by step. Before taking this course he was influenced greatly by the advice of Benjamin Schultze, who, as we have seen, had recently returned from the Madras Mission invalided. What communications they had and how far the old missionary fired the zeal of his young friend we have no evidence, but this we know, that upon the advice of Schultze he entered at once the University of Halle, being now in his twentieth year. His thirst for knowledge was shown by the way in which he made the most of his opportunities, attending lectures under his professors, Baumgarten, Michaelis, Knapp, and Freylinghausen.

While studying at the University he lived at the Orphan House and thereby was brought into daily contact with its venerable founder, Professor Francke, whose influence over young Schwartz at this time was the means of bringing him to a decision for Christ and His service. The fact that he was associated with a University famous for its missionary interests and also lived in the atmosphere of godliness at the Orphan House, contributed to his full determination to devote himself to service in the foreign field and the well-being of his fellow-men.

He became preceptor in the Latin School of the Orphan House and it was his duty in that capacity to gather the scholars and the servants of the establishment together every morning for family prayers and at the same time to give them an exposition of some portion of Holy Scripture. This was also a preparation for his future sphere of work. The principal of the Orphan House, G. P. Weiss, took a lively interest in him, and he also received much benefit from the Divinity lectures delivered by Dr. Francke, the son of the founder of the work. Here then, under excellent auspices, he was able to practise habits of self-denial and thrift and to live that simple life which was so much impressed upon him by his father.

A special opportunity presented itself after Schwartz had completed three years of his term at the University. It was in the mind of the old missionary, Schultze, to prepare a new and corrected edition of the Holy Scriptures in the Tamil language, and also a tract in the same tongue to be sent out for distribution among the natives of India. Young Schwartz was asked to qualify himself to help in the preparation of these by studying Tamil and for some months this new engagement occupied much of his time. While he was still working at this the call came for him to devote himself henceforward to a missionary life and service.

At this time the work in India was passing through



anxious times; the French had captured Madras, and Fabricius was compelled to fly with his little flock, leaving behind the devastated mission buildings. But afterwards, when the British troops had turned the tide of war, the Lutheran missionary was invited to take charge of the church buildings at Vepery, from which the Romanists had been ejected for their treason. The call for fresh helpers was urgent and Fabricius pleaded for reinforcements. In response Professor Francke was asked to select some fit men in the University to go out and take up this work, and it is not surprising that Schwartz should have been selected and recommended. He was evidently prepared for this and readily consented, but stipulated that his father's permission must be obtained. After much prayer, for he felt the turning point in his life had come, Schwartz hastened homeward to his native Sonnenburg. At first his reception was by no means favourable. He was the eldest son, and the whole family were looking forward to his advancement as a Lutheran clergyman at home, and even his father quite naturally hoped that, as he was getting into years, this worthy son of his would take his proper place as head of the family. It was a crisis, one which has occurred in the life of many a young missionary on the threshold of his career of divine service. At such a time we often extend to the young son a deep sympathy, which, however, in justice ought to be shared with his parent. In the case of Schwartz's father, the decision involved so much that he took three days to consider his duty; and when this time of waiting had expired the family expected that their own views on the subject would be promptly confirmed. But the old man had taken counsel of God, and he was ready, like Abraham, to make any sacrifice in obedience thereto. He came downstairs and laid his hand upon the shoulder of his expectant son, bidding him God-speed and granting him his blessing and approval,

asking him never to forget his own country and his father's house, but to go in God's name to win many souls for Christ. The brave old man little thought how much he was giving for the welfare of the world.

The young man had made his resolve, his father's blessing had been obtained, and he forthwith burnt his boats by handing over to his brothers and sisters the portion which would have fallen to him, and hastened back to Halle with a light heart, full of thankfulness for the past and plans for the future. His choice was soon tested by the offer of a lucrative appointment in the ministry of his Church at home, but his mind was fully made up and henceforward his face was steadfastly set towards the foreign mission field. The claims of India were laid upon his heart, and he longed to be going where he felt sure God had called him. Two other young men had also been selected for the work by Dr. Francke; David Poltzenhagen of Willin in Pomerania, and George Henry Hüttemann of Minden in Westphalia. On the 8th August, 1749, the three arrived at Copenhagen to receive Holy Orders. A month later they were prepared for this sacred office by the counsels and instruction of Dr. Hersleb, Bishop of Zealand and Primate of Denmark, and in due time, on the 17th September, they were ordained by Bishop Horreboa to the office of ministers. It only remained for them to bid farewell to their families and friends, and Schwartz parted from his aged father, never to see his face again, and received many good wishes from the old comrades and professors at Halle University. It was thought better for the party to go to India by an English vessel, so they embarked at Helvoetsluys and arrived at Harwich on the 6th December, 1749, and so on through Colchester to London. Their stay in the great city was only about six weeks and they were comfortably lodged in Kensington. From the Society for Promoting Christian Knowledge the young missionaries

received a hearty welcome, and every possible arrangement for their comfort and travelling requirements was made by that Society. In the Royal chaplain, the Rev. W. Ziegenhagen, they found a wise and helpful friend, and one of the pleasant memories which Schwartz carried away with him from our English shores was the kindness which he and the other out-going missionaries received from this good man. They were able to get a little practice in English during their stay and also had the opportunity of preaching in our pulpits. Arrangements were made for them to embark on the "Lynn" under Captain Egerton, the directors of the East India Company having kindly granted them a free passage. Writing from Deal, where he was awaiting the vessel's arrival, Schwartz expresses his grateful thanks in a letter written to Dr. Francke on 24th February, 1750, and also in another previously written from Kensington on the 18th of the preceding month. The following extracts in the order in which they were penned, are full of interest:

"God hath ordered all things well on the voyage. Our hearts (more especially mine) were very cheerful during the storming and raging of the sea; and I have frequently reminded myself of the 46th Psalm with great joy. Praised be God! This ought to be the beginning, middle and end of my letter. If God maketh this only to resound in our hearts, that the Jehovah, our sun and shield, is with us, we can then not only be tranquil but cheerful.

"Our occupations here have been of singular use and a great refreshment to us. In every difficulty we could have recourse to the Rev. Mr. Ziegenhagen, the venerable chaplain of His Majesty, who has behaved to us with paternal kindness and has given us such plain directions as we, like inexperienced children, stood in need of. This was our daily occupation, to take lessons and receive instructions. Then we had also to preach a few sermons;

I twice, namely, once in the Royal Chapel on the first day of Nativity and afterwards for the Rev. Mr. Pittins at the Savoy; Mr. Poltzenhagen four times and Mr. Hüttemann three. May God bless what has been spoken in great weakness."

And now from Deal:

"The 10th of January, according to the old style, which is yet used here, or the 21st according to the new, was the day on which we left Kensington, where God bestowed so much grace upon us. On the preceding evening we were from seven till ten with His Majesty's chaplain, who said many things to the awakening of our hearts. He gave us the 121st Psalm for meditation on our voyage, 'I will lift up mine eyes unto the hills from whence cometh my help'. Whatever could in any way constitute to our comfort and encouragement, that he did. On New Year's Day also he addressed us publicly from the pulpit from these words, 'Be not afraid, only believe' (Mark v. 36). At the same time he exhorted the congregation to pray for us. On the same evening he prayed again with us, commended us to the mercy of God and gave us some copies of his lately published 'Exposition of the Lord's Prayer'. He then dismissed us with the cordial admonition not to allow our brotherly love to cool. May God write all that we have heard deeply in our hearts!

"Thus we departed on the 21st January, N.S., in the Name of Jesus, accompanied by that trusty German, Matthieson, who has conducted all the missionaries from Mr. Walther until now. On the 23rd we arrived at Deal, in perfect health and spirits. Here we lodged in a house which is only a few paces from the shore, so that from our windows we see nothing but the sea. My heart is filled with cheerful confidence, being convinced that as God has taken us under His paternal care during our late travels so will He likewise continue to be our

Protector. If we will only cleave steadfastly to Him, He will most certainly be with us and be our faithful God. And He will graciously hear the prayers with which we know so many of His children and servants accompany us. Now, therefore, we go forth in the Name of the Lord Who hath called us to be His servants and messengers among the heathen, Who will also guide and bring us to the destined place."

A few days more and the ship, with her three missionary passengers, stood out to sea. Not yet out of sight of land, they would watch the lessening shores and hills of England as they sailed down channel. Some favourable winds had sprung up, but they could not take advantage of them because the boat which was to victual the ship for their long voyage had not arrived. So they lay off the Isle of Wight, and Schwartz takes advantage of the delay to send some very interesting details in letters to his friend, the Chaplain Ziegenhagen, under dates 1st and 3rd February, 1750.

"There comes a ship to bring us provisions by which I send you a few lines. On the 29th of January we left Deal. God hath given us a favourable wind, with which we have already sailed past Portsmouth. Praised be His name we are all well. Our cabin is below that of the captain. We are alone, for which we have thankfully to acknowledge the goodness of God. We are as conveniently accommodated as can be expected on board ship. God be praised for it! The captain is a good, plain dealing man, and the other passengers show us much kindness. We talk English as yet very badly but they all encourage us to speak and no one laughs at our blunders. Several of them know a little Latin and use their utmost endeavours to explain to us whatever we do not understand. We return hearty thanks to God for having brought us to this ship. Hitherto He hath graciously preserved us, that no one

has sustained any hurt, except that last night a sailor fell into the water; however, he was saved. The number of persons on board is about a hundred and a few passengers. We pass our time in reading the Holy Scriptures in the original language and other good books, and practise reading and writing English, according to your kind instruction. There are persons on board who go to India for pleasure. One of them goes for the fifth time and says it is a very pleasant voyage. There are also many children on board who learn navigation. Now this I have written in haste. May Jesus bless you abundantly and hear your prayers and those of other children and servants of God for us! O the Lord is faithful and never yet forsook His people."

The delay in receiving the expected provisions kept them back and we find Schwartz again sending a few more lines to his friend in England.

"Filial love requires us to make use of this opportunity of informing you of our circumstances. When we last wrote to you we were off the Isle of Wight and had a most favourable wind but we were obliged to lay to for more than half a day, before the things which the ship brought us from Deal were taken on board. Towards evening we sailed and by Monday came already close to the Bay of Biscay. In the morning the wind veered about and the captain found himself compelled to return to some harbour. Here the motion of the ship was so violent that I experienced something of sea sickness but only for a few minutes. That day about four we arrived off Falmouth. We were met by two pilots and the captain engaged him who came first to the ship, but the other, on coming up, expressed his great dissatisfaction, not so much because he had not been engaged, as because the other had not conducted us aright. He disputed so long that the first was obliged to go away. This morning we found that the man had just grounds for his displeasure.

For when it was ebb tide our ship had not sufficient water but struck frequently against the ground with such a crash as if a gun was fired. At the same time there was a great storm so that we might have sustained much injury if God had not preserved us. Now we praise Him that we were forced to return, for in this storm we should have been in the greatest danger off the Spanish coast. Thus we daily perceive that His goodness preserves us. O that we might always look only to Him, rest in His will and filially resign ourselves to it! Our captain shows us great kindness. For the rest I pray God daily that He would purify my heart more and more from all dross and by His Spirit fit me for the important office for which, unworthy as I am, He has out of mere grace ordained me."

They appear to have been weatherbound at Falmouth for over a month but the delay was not lost upon Schwartz and his colleagues. They had a little unexpected quiet in which to prosecute their studies, and, as will be seen by the letter which Schwartz wrote on their arrival at Tranquebar, they were enabled to keep in touch with England a little longer and felt the pulse of that throbbing wave of revival of religion which under the Wesleys and Whitefield was passing over the people. It is evident that during their brief stay in London this had not affected them; being so much in the company of the Royal chaplain, and not having time or inclination to visit any parts of the country, they had missed this stimulus to their faith. But in the little world of their life on board during this long voyage of four months from their leaving the shelter of Falmouth Harbour, they had many experiences to record, which awakened a spirit of thankfulness, and as this was the first time they had made a voyage the incidents related by Schwartz in his letter of 8th October, 1750, are well worth preserving. They give us a side light of his character and how step by step

and day by day God was preparing him for the great work which was awaiting him at Tranquebar.

“We can now,” says he, “joyfully relate how graciously God hath heard your supplications in His goodness to us. With undeserved grace and mercy He hath brought us, hath graciously averted all perils on our long voyage, mightily refreshed us during the course of it both in soul and body, and caused us to reach the end of it in four months and four days. We could scarcely have imagined that He would so paternally and graciously guide us. His Name be humbly praised and glorified now and in eternity!

“In order to give you, reverend Sir, a somewhat detailed account of this gracious guidance of our God, that you may magnify His name with us, I shall briefly relate the most important particulars from our diary, not having yet found time to copy the diary itself, which your Reverence will kindly excuse.

“How God conducted us into Falmouth Harbour and what we there noticed to His praise, you will have observed from the short letter which we wrote on the day of our departure. On the 12th March God gave us a good wind, and everything was prepared for sailing. But the tide being then at ebb, we were obliged to wait till the evening as we could not otherwise get safely out of the harbour. In the afternoon an inhabitant of the town came on board who had been powerfully awakened by Mr Whitefield. This man related to us many things, particularly of the minister of Falmouth—how zealous he was in the discharge of his duty. We regretted that we had not visited him, but as the stranger intimated that he would salute him from us we sent the minister Professor Zimmermann’s treatise on the Excellency of the Knowledge of Christ, translated into Latin, in which we wrote a few lines.

“About seven in the evening we sailed, in the name

of God, out of the harbour, with a man-of-war, which we thought was to escort us, but the next day we learned that she was to escort the 'Norfolk.' With this Divine dispensation we were well satisfied, believing that we should not need that convoy if we could only say with David (Psalm xli. 7): 'The Lord of Hosts is with us, the God of Jacob is our refuge.' If the Lord be for us who or what can be against us? We met a Dutch ship from Smyrna to Rotterdam, the captain of which informed us that he had suffered much from the late severe storms, whilst we were quietly in the harbour. On the 16th we were met by two ships which exhibited a sad spectacle. One of them had sprung a large leak and drew several feet of water, so that she lay very deep and rolled from side to side. Our captain backed the sails and sent the carpenter with an officer and some others to see whether they could assist, but on their return they declared that the vessel must sink. The other ship therefore kept quite close to the damaged one that the people might save themselves."

The health of Schwartz had by this time been re-established and, although subject to the delicacy which is common to people of sedentary habit who have not developed their physical capacities by exercise, the young missionary appears to have started his voyage without much discomfort except a little sea-sickness. But we find him suddenly laid aside.

"On the 21st March I had a fever, which continued till the 10th April. As I fell away so much the doctor was alarmed, but God helped me graciously and soon restored me my bodily health. I must also confess to His praise that this sickness has been of great service to me. On the 22nd March we had for the first time Divine service on board our ship, which afforded us great pleasure. On the 29th we passed the tropic of Cancer and on the 18th April we crossed the line for the first time. There

was great joy on board that we had not been detained longer. On the 22nd we were in the bight of Ascension. The 30th God visibly preserved a youth from death, who had entered on board to learn navigation. A thick cable fell down from above, exactly on the spot where he was standing but before it reached him he perceived it and narrowly escaped. Towards evening a ship was seen. We rejoiced at first, hoping for an opportunity of sending letters, but our joy had nearly been changed to fear, as our people began to think that they might be enemies and made preparations for defence. Early next morning we looked out for her but in vain. On the 5th May we passed the tropic of Capricorn and thus left the torrid zone. As soon as the trade wind ceased we were favoured with a delightful breeze from E.N.E. If we attend to the different changes of wind, we may observe agreeable traces of the admirable wisdom of God. On the 7th we saw a French vessel and on our captain firing a signal gun, to desire them to wait, they did so and we came up with her towards evening. The captains conversed with each other on their observations and ours agreed pretty well with theirs. It was a great advantage that we could observe so well in our ship for even in hazy weather the sun appeared a little about noon. The chief mate requested us to communicate the observations contained in our diaries, particularly with regard to the variation of the compass. We did so and he gratefully acknowledged it by giving us a fine large Cheshire cheese. The 11th May we had a very high wind, and the next day a calm. While we spoke of it in the evening and sighed to God that He would have pity on us, as before, suddenly there arose a very favourable breeze. Thus God fulfilled us what He had promised—‘ Before they call I will answer and while they are yet speaking I will hear.’ So that we could praise God with joyful hearts. On the 17th May we celebrated the Feast of Pentecost

and heartily besought God that by His Spirit, whom Jesus has obtained, He would fit us for the important office to which He has called us. The 12th May our dear brother Hüttemann was seized with alarming sickness but God most graciously blessed the use of the medicines out of the travelling chest which you gave us, so that he was fully restored to us in a few days. On the 23rd we had an unusually brisk gale, the vessel inclined so much that it shipped water which we had not hitherto seen. However, it passed over without damage. On the 27th we had a complete calm so that the captain and the chief mate went out in a boat to shoot birds, but on the following night arose a real storm, which, as it came unexpectedly, tore all the sails. When we came upon deck in the morning they all hung in rags, and we had only one small sail hoisted. We did not, however, yield to anxious or desponding thoughts. So faithful is God! In need He refresheth and comforteth abundantly. The 30th May we had very pleasant weather, which was a great relief after the storm. On the 31st we saw a Dutch ship. We all wished it might approach us but were disappointed as it passed us at a considerable distance, but in the afternoon our joy was greater, as we caught sight of the Cape. The mountains presented themselves at a distance like clouds, but as we came nearer we could see them distinctly. We praised God heartily, the more so as we had on this very day been powerfully impressed in meditating on the words (1 Cor. xv. 58): 'Therefore, my blessed brethren, be ye steadfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord.'

From these incidents recorded by Schwartz it is easy to recall the difficulties of navigation at a time when the ship was absolutely dependent upon the winds and tides. These fine old East Indiamen vessels, which were

far more picturesque than are the steamships of to-day, had in his time the double risk to contend with of great and fierce storms in the eastern seas and the prospect of capture, or at any rate injury, by the French Navy, with which nation we were then at war. For these and other reasons the missionaries began to hope anxiously for their journey's end.

“ From this time we began to look out for India, and thought we had now left the worst behind. But on the 17th June, in the night, we had a most furious storm, in which all declared we were in great danger. Even the next day it was frightful to behold and it was much heightened by the heavy rain which accompanied the wind. Meanwhile, when the tempest was at the highest, we slept in peace and quiet, a gracious God had hidden the danger from us. On the 19th there was a pretty strong breeze. A rope, with which a sail was belayed, happened to break, which caused the ship to heel a little, and all at once we lay on our side. The captain called out to the man at the helm to put the ship about, but they could not accomplish it. The vessel had inclined altogether to one side, and was, moreover, quite wet from the rain, so that the people fell as they attempted to walk on the deck. However, the storm at length subsided and we sustained no material injury. In how many distresses hath not our gracious God covered us, as it were, with His wings! On the 30th of June we passed the tropic of Capricorn a second time. Now we came again into a pleasant climate, hitherto we had sometimes very cold weather. On the 4th July the rope of the helm broke, and as the wind happened to blow fresh, the ship fell into some disorder. On the 10th we again crossed the line. The 13th was a most agreeable day for we then came in sight of Ceylon. The chief mate discovered it about nine in the morning. The joy which this produced on board is hardly to be described, since the

greater number scarcely expected that we should make it so directly. We said, 'This hath God done! O how great is His goodness and how graciously doth He hear our prayers! May the kindness which He hath showed us in this instance serve to strengthen us in filial confidence!'

"This day and the following we enjoyed the delightful smell of cinnamon. At the same time we had a most favourable wind so that during the day we passed at a good distance by the rocks of Ceylon. On the 16th of July we were approaching the coast of Coromandel; everyone therefore looked out eagerly for land but the night drew on and we could see none. About nine we found a bottom at fifteen fathoms, and it was remarkable that as soon as it was found, the wind ceased. We therefore dropped the anchor. In the morning when we looked out, we not only beheld the coast but found ourselves right opposite to Cuddalore. We praised the name of the Lord for this paternal guidance, and whosoever delights in the traces of His gracious providence will, on hearing it, exalt His name together.

"After we had cast anchor the natives immediately came on board. The sight of these poor people, who sit in darkness and the shadow of death, deeply affected our hearts, and we awakened ourselves cheerfully to work at their conversion and to recommend to them the salvation of the Gospel. Now the Lord vouchsafe to give us wisdom, grace, and strength to accomplish this purpose, since we are most unworthy to be unto them 'a savour of life unto life.'

"We informed the Rev. Mr. Kiernander of our arrival and he sent in the afternoon a country boat to fetch us. There we took our leave of the officers and passengers who had shown us every kindness. They were much moved at parting and wished us every blessing in our future ministry. May the Lord do good abundantly to

them all! In the evening dear Mr. Kiernander received us and praised the name of the Lord for all the mercy He had shown us . . .

“ On the 24th of July the Rev. Senior of the Danish missionaries, Mr. Wiedebroeck, came from Tranquebar to fetch us. He joined us in hearty praises to God for all His mercies. After having therefore visited several English gentlemen, we departed on the 28th from Cuddalore. Dear Mr. Kiernander accompanied us as far as the first river and there took leave of us. On the 30th we arrived at Tranquebar in perfect health and were most paternally received by our dear brethren. Now hitherto the Lord hath helped us. To Him be glory for ever and ever.”

It is not recorded in this letter, but it is worthy of note, that the vessel from which they were landed at Cuddalore was quite shipwrecked on her departure at the mouth of the river.

Schwartz was now at what he had called the destined end of his travels and the appointed beginning of his life work. He saw at once that a knowledge of Tamil was the first necessity of his work, and, therefore, with a native catechist who could also speak German, he laboured hard to qualify himself. So successful was he that in less than four months after his arrival in India he was able to preach his first sermon in Tamil from Matthew xi. 25-30, with its true missionary appeal. “ Come unto me, all ye that labour and are heavy laden, and I will give you rest,” in the New Jerusalem Church where Ziegenbalg used to preach. It was his first word for his Master and Lord, possibly uttered with much humility and some misgivings of his own fitness but full of the abundant grace which is ready to fulfil the promise to every creature. Of this discourse some brief outlines are preserved. It was a very earnest appeal to these people, facing him for the first time with their dark faces

and hearts full of shadows from superstition and ignorance. He began at once by pointing out the one and only hope for humanity and begged them to take advantage of the gracious offer of salvation. This was the key note of his life work, and it has been well pointed out that in an age when theological controversies and contention were the characteristic of the Church, it is a cheering fact that the faith of Schwartz preserved its simplicity, and that he preached the great essential verities of the Evangel of God to a sinful world.

CHAPTER IV.

IN TOUCH WITH THE BRAHMINS.

THE early experiences of a missionary on arriving in his field of work abroad will sometimes dissipate a little of the romance which fancy had gathered about his outlook, and will instead reveal quite unexpected difficulties to try his faith, forcing him to a fuller dependence on God. On the other hand, all that is best in him of inspiration and devotion is deepened by the fact of his seeing as never before the unutterable need of his message and recognising his clear call to give that in the name of his Master. And seeing that the highest summits of success can only be attained by simple and persevering steps, he will apply himself with prayerful fidelity to these necessary details of his new position. His call was instant, his fitness for it must be attained by hard work and patient application.

All this was true of Schwartz. He faced the difficulty of language, seeing that unless he could speak to the people in their own tongue it was of no use his coming so far to be a missionary in India. It will be seen that he found that from the native children there was much to be learnt in this direction, and his easy access to their hearts, for he was particularly fond of young people, was very useful as an open door to future usefulness. Not only did he exercise his gift as a linguist in gaining a knowledge of the native languages, but he learnt Portuguese, because amongst his hearers were many of that nationality. It was also his aim to know not only

the language but the people themselves, to know how they lived, what were their difficulties, and as regards their present religion how they stood in respect to Christianity. He began his work with an unshaken confidence in his right and authority to be where he was and do the will of his God according to his abilities. On this point, from the very beginning, he never had a shadow of doubt. Very humbly and sincerely he wrote: "It is a sweet comfort to my heart that I am enabled to say, 'It is thou, O my God, who hast conducted me to these parts, I have not run hither of my own accord but would rather have declined the call, if Thine unseen hand had not retained me. O therefore help and bestow upon me all necessary wisdom, grace, and strength for this office!'

"My gracious God has already manifested so many proofs of His paternal love towards me that I cannot but remember the word of the Lord Jesus which He spoke to upright Nathanael, 'Thou shalt see greater things than these.' May the Lord give me grace that like Nathanael I may use the proofs of divine goodness and mercy which I have hitherto experienced, and as a solid foundation and confirmation of my faith. If henceforth I do not behold the glory of God then verily unbelief will be the cause of it. At Nazareth my Saviour did not many mighty works because of their unbelief. Now Lord grant faith, and that *lively* faith! . . .

"I humbly praise God that during the year I have been here He, notwithstanding all my imperfections, hath borne with me with great patience and forbearance; hath been daily nigh unto my soul and hath kindly refreshed me. If I have not had the same enjoyments daily, the fault was on my own side. Now this goodness, long suffering and patience of our Lord, I shall account my Salvation, according to St. Peter's exhortation.

"As to external things, God has given me life and health and has made the climate and the heat supportable,

so that though my breathing was sometimes oppressive yet I have not been induced to complain. Praised be His name also for this special help! Whoever always reposes in the good and holy will of God saves himself much trouble, and makes that supportable which an impatient and unsubdued self-will renders intolerable. May the Lord subdue this self-will more and more by the power of the Cross of Christ!"

He looks back with thankfulness on his Tamil studies at the University of Halle. He discovers that after preaching in that language conversation becomes much easier. He starts a catechetical class in the Tamil or Malabar School and "with the youngest lambs, I thus learned to stammer." From time to time he makes excursions into the district round Tranquebar and discusses points of doctrine and difficulty which are presented to him by inquirers. Here we see the tact of Schwartz, his readiness to reply to any question, and at the same time, while giving a clear statement of the claims of the Gospel, he would not offend or hurt the religious feelings of his listeners. It was also necessary to exercise great care in testing the reality and sincerity of those who presented themselves for baptism. Schwartz was not satisfied with a superficial adhesion to the Christian faith; he felt that the work would be hindered so much by the instability or inconsistency of those professing Christianity. While much of his work lay among the lowest caste natives, he frequently met and conversed with thoughtful and inquiring Hindus of the higher grade.

One day one of these, a Hindu merchant, said to him: "God has created us to the end that we should know and serve Him." This simple and accurate proposition was of course agreed to by Schwartz, but he added that unfortunately, although God had given him and many of his countrymen a knowledge of the end of their

creation, yet they remained in idolatry and thus unhappily never attained to it. After this he pointed out how Christ had come to reveal the will of God and Himself as the way, the truth, and the life to all sinners.

But then, to a far greater extent than now, the difficulty in the minds of unbelievers was the inconsistent lives and character of professing Christians. The European population was by no means a good example of what the Christian religion did for a man; of course, in many cases the difficulty arose from the common mistake of supposing that because a man had a white face and came from a Christian country he was necessarily himself a Christian. A wealthy native merchant who was growing old and could speak in Danish, English, and French, came with this respectful inquiry—"Sir, be not displeased, I wish to ask you a question. Do all Europeans speak like you?" To this Schwartz made answer that all Europeans were unfortunately not true Christians, but there were many amongst them who were sincere and real in their belief in Christ, and these prayed for the conversion of the Hindus. This was, however, a surprise to this honest and venerable inquirer, and he frankly expressed his opinion of the Christians with whom he had met, who at any rate were Europeans: "You astonish me, for from what we daily observe and experience we cannot but think them, with very few exceptions, to be self-interested, incontinent, proud, full of illiberal contempt and prejudice against us Hindus and even against their own religion, especially the higher classes. So at least I have found it with the majority of those with whom I have had any intercourse." Still more plainly did the girl pupil of a Hindu dancing master retort when Schwartz told them that no wicked and unholy person could possibly enter the Kingdom of heaven. "Alas, sir," she cried bitterly, "in that case hardly any European will ever enter it."

In some cases the discussion of Christianity revealed the philosophic and alert mind of the Hindu. Schwartz had one day been preaching the Gospel when a Hindu raised the point with him that he and others in India really worshipped the same God as the Christians only they gave him another name. To this argument Schwartz replied :

“The true God must possess Divine perfections, such as supreme wisdom, omniscience, omnipotence, holiness, justice. Now nothing of this is found in your divinities, but by your own records, ignorance, impurity, cruelty. How can it be said of such that they are gods? You have a proverb that where sin is, there is no excellence. Now you acknowledge the practices ascribed to your gods to be sinful; consequently by your own confession they are unworthy of the name.”

“That is very true,” replied the Hindu, “but if we receive even what is false and think it to be true in our heart, it is done to us according to our faith.”

“How can you adopt,” said Schwartz, “a sophism which you yourselves on other occasions reject? You are accustomed to say, ‘if one writes the word sugar and then licks his finger, it will not on that account become sweet, though he believe it ever so firmly.’”

Here is a striking statement made by another to the missionary one day—it is the unbelief of a later day in its old setting. We can imagine Schwartz, with his keen intellect, watching this caviller as he tries to throw the net of a fine spun objection upon the teaching of the missionary.

“I am surprised to hear you say,” urged this clever Hindu, “that if we forsake Paganism our souls will be happy and that if we do not God will punish us. What is the soul? A breath which when it has left the body is blown away with other winds. You may perceive this by holding the hand to a dying person’s mouth to feel

whether there is yet breath. If there be, life is still in him. Thus breath and the soul are one and the same thing. Who then can say that wind shall be punished? What is God? Can He be seen? He is the universe. I die—that means nothing more than that my body is resolved into its original elements—water, fire, earth, air. But the existence of such a spirit within me as you speak of, I believe not. Where is it when I sleep, when I see no one, or though one touch me I do not feel it?”

Schwartz quietly and with careful reasoning strove to put him right. He felt he was dealing with the problem of the soul in every age, in every country, his own as well as under an Indian sky, the questionings of a spirit wanting, perhaps, behind all its cavillings, to find the truth, at any rate feeling its need of direction, but ignoring the only key, the only guiding hand. He spoke to this Hindu of the operations of the soul, such as thinking, judging, determining, and asked whether mind was capable of these. Then lifting his thought to a higher plane he pointed out the arguments for the existence of a soul, how this constituted his immortal part and personality, which being endowed with understanding and will can act for itself and knows the fluctuations of sorrow, anxiety, and pain, as well as joy and satisfaction. Then he opened to him the Scriptures and showed him from St. Paul's Epistle to the Corinthians the doctrine of the resurrection from the dead. It will be seen how Schwartz drew his strength from the Bible—the book he loved—which was the power and inspiration behind all his soul.

His readiness to answer questions and the pleasant welcome he gave to all inquirers attracted to his side many who had been set thinking by his words. It is remarkable how the fit word was given him.

“If I become a Christian,” asked one of the natives standing by, “how shall I be maintained?” A justifiable question in India where the profession of the

faith meant so much loss. Schwartz replied, "Work and pray," handing to the man the open Gospel of St. Matthew in Tamil, and the words upon which his eyes lighted were from the sixth chapter and verses thirty-one to thirty-three: "Take no thought, saying, what shall we eat and what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek, for your Heavenly Father knoweth that you have need of all these things. But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

About this time he received tidings of serious reverses which had befallen his home at Sonnenburg. A disastrous fire which had broken out in the little town had burnt down his father's house and in his letter of the 8th October, 1753, he expresses his desire to help all he can. Although so far away he is anxious to sustain his father in these new difficulties.

"I have been thinking," he writes, "of some means of performing my duty as a son, in sending home some little assistance. I have a watch given me in England and request that you will sell it to some watchmaker and send the proceeds to my father."

The capacity which Schwartz displayed and his increasing influence amongst the converts as well as upon the natives who gathered to listen to his message so impressed the brethren of the mission that they gladly handed over to him the oversight of the branches and schools south of the river Cavery. This entailed upon him a good deal of travelling, and on one occasion he went with his colleague, Mr. Kohlhoff, to visit Cuddalore. The journey had to be made on foot, and when they rested their time was occupied in reading the Hebrew Psalms to each other and whenever opportunity offered they preached the Gospel to the crowds which gathered round. In some cases the message was not well received,

as when their boatmen who were taking them across the Coleroon refused to hear what they had to say about Christianity. But pulling up by a wood the party got out of the boat and soon found a number of Hindus, Mohammedans and a Roman Catholic native to whom they preached, and the Romanist afterwards spoke to them in private, asking for advice and instruction. It was then the practice to punish a man guilty of stealing by cutting off a limb and one of these mutilated robbers came to Schwartz and begged for a plaster to heal the wound where his foot had been amputated. This help was given him, but while his bodily pain was being treated he was directed to the great Physician who was alone able to save his soul. One man said, as a tract was offered him, "We follow our rulers." "Then," replied the missionary, "follow God, He is the Supreme Ruler of us all."

When they arrived at Cuddalore the brethren in the mission received them with thankfulness, and during their short stay they took part in the weekly conference which was founded by Ziegenbalg. He had established it upon lines of simple and practical wisdom with these words:

"The weekly conference which we hold every Friday with all the labourers is of the greatest utility in keeping the mission work in order. For on that day, in the forenoon, we pray to God for wisdom and counsel and each relates how he has been employed or what has occurred in the congregations and schools and in the printing and bookbinding offices and in the private houses. Here everything that might occasion disorder or detriment is adjusted and those means are adopted which may best promote the general good. The conference being over the Portuguese and Tamil assistants make a report of their labours and of whatever may be wanting, that as far as possible it may be supplied."

It is interesting to note that this excellent arrangement continued for about a hundred years after the death of Ziegenbalg, a testimony to his wise administration. In addition to this meeting Schwartz held what they called a "colloquium biblicum," reading together those striking verses in the tenth chapter of the Acts of the Apostles where St. Peter declares the great missionary mandate that "God is no respecter of persons but in every nation he that feareth Him and worketh righteousness is accepted with Him." There was something very Apostolic about the visit of Schwartz and his companion to this mission station, the gatherings together for prayer and exposition of the Scriptures, the gracious influence which broke down all barriers and cheered every heart in mutual love, then finally the solemn covenant before God to bear one another's burdens and preach the Gospel to the heathen around. Schwartz with his hands outstretched gave them his blessing: "Now the Lord has heard what we have spoken before Him. May He give us life, strength, and prosperity!"

The brethren accompany their visitors a little way on their road back and then bid them farewell.

They journey homewards with thankful spirits for all they have seen and been permitted to do and in due time come within sight of Tranquebar, where one of the brethren hastens forward to bid them welcome home. As they get near to the mission house the Tamil school children come slowly forward singing the metrical version of Ecclesiasticus 1. 22-24: "Now let us praise the Lord," their sweet childish voices bringing a smile to the faces of the returning missionaries. Then the other brethren come forward and the Danish soldiers stationed at the place join in the welcome. Schwartz lifts up his voice in prayer and praise.

"Praised be Thy name, O Lord, in profound humility, for all the grace, protection, and blessing during the

whole of our journey Thou hast graciously bestowed upon us of Thine undeserved mercy for the sake of Christ, our Mediator! May the seed of Thy word, which we Thy poor servants have sowed on our journey, spring up and produce abundant fruits that we and those who have received the word in their hearts, may praise and adore Thy goodness to all eternity! May the mission with our brethren at Cuddalore, which has been renewed afresh in Thy sacred presence, be productive of abundant blessing! Our supplications, which we have jointly brought before Thy footstool, with regard to ourselves and the flock entrusted to us, vouchsafe graciously to hear and let us perceive it for the strengthening of our faith. And thus begin anew to bless us and to prosper the work of our hands. Yes, prosper thou our handiwork, O Lord, for the sake of Christ and of His bitter sufferings and death! Amen."

CHAPTER V.

AMID WAR'S ALARMS.

DURING these early days of the mission of Schwartz, in the middle of the eighteenth century, while he was peacefully preaching the Gospel and instructing the native children, the fate of India in the struggle of conquest was being sealed. Doubtless there came to his ears the distant alarms of war. Rival Rajahs fought against each other for supremacy, and it taxed the utmost tact, diplomacy, and resources of the Company to hold their own, when a new element of disorder appeared in the person of the French General Dupleix, which threatened the very existence of the English in that land. Securing powerful allies among the native chieftains he carried all before him, with his military genius and valour. But another star was arriving, and Clive, still more brilliant and not less brave, fought the French and beat them, saving India by the splendid defence of Arcot and the victory of Plassey.

Honours were freely bestowed upon him, for he was statesman as well as warrior, and in the history of India his name will never die. But the fate of Dupleix was far different. Battling against failure and seeking to retrieve the fortunes of his flag he was ignominiously recalled by his ungrateful country and died in direst poverty of a broken heart.

These were then some of the darkest days of Indian history, the time of the tragedy of the Black Hole of Calcutta, of wanton treachery, of pitiless hate and

massacre, and all the miseries of a bloody war. In the midst of these stormy conflicts, Schwartz was much concerned with the indifference which existed in the minds of the natives towards the claims of the Christian religion. Thankful as he felt for the marks of success on many hands, he realized increasingly, as all thoughtful workers must do, the darkness of the heathen mind and how little after all was accomplished. Schwartz was no pessimist; indeed, a careful study of his character gives the refreshing idea of a man of vivacity and hopefulness, strong of faith in God and ultimate victory, comforting himself with the promise of Holy Scripture whenever the difficulties were more than usually severe. With it all, there is the revelation of the sense of self-abasement, the condemnation of the slightest risings of pride and satisfaction which we find in the lowliness of spirit of Thomas à Kempis and other mystics. The mind of the man, too, is manifested so clearly in his letters, which are like little windows enabling us to look into this brave heart. He is writing under date 17th October, 1755, to his old friend and guide, Professor Francke at Halle, and breaks forth into a strain of praise and thanksgiving: "Blessed be the God and Father of our Lord Jesus Christ, the God of all true consolation, salvation, and life, who mercifully and gloriously helpeth us in all trouble! He is a God that delighteth in our life, a God that humbleth that he may exalt us, that maketh us to feel our wretchedness that he may thoroughly save us from it. My soul doth magnify the Lord!

"The distress of the Christian congregation and the insensibility of the heathen to the word of God often grievously afflict my soul, which is not yet experienced in the ways of truth. However, I strive, as well as I am enabled by the Spirit of Jesus Christ, to cast this burden upon Him that is mighty to help and delights to bow down to us in mercy that we may not remain and sink

in trouble. The words of Christ from Isaiah xlix. 4 often occur to my mind: 'Then I said, I have laboured in vain, I have spent my strength for naught and in vain, yet surely my judgment is with the Lord and my work with my God!' But, indeed, the following verse ought to allay all my grief and to bind the sorrowful heart to the word of the divine promise. The unwearied patience and mercy of God is working upon my own soul also greatly comforting me, when He saith unto me, 'Tell it once more—go announce it to both Christians and heathens, for thou also wert sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, and yet in that most corrupt condition, deserving wrath and death, a merciful God hath wrought in thee for Christ's sake and waited for thy conversion, not a few but many years. Now learn thou also to wait patiently in hope.' Now my heart, mind, thoughts, desires, designs, and all my will be offered up to the will of my heavenly Father. Not my will but Thine be done. Yea, let Thy Kingdom come in India also to myself and others!

"As to outward circumstances, a gracious God hath paternally preserved me and amidst bodily weakness mightily supported me. Let my God only give me that which Paul was enabled cheerfully to say, 2 Cor. v. 1: 'We know that if our earthly house of this tabernacle were dissolved we have a building not made with hands, eternal in the heavens!'"

In the following year the missionaries gathered together and commemorated with gratitude the jubilee of the work, for it was on the 9th July, 1706, that Ziegenbalg and Plütschau landed, as the first Protestant missionaries at Tranquebar. They recalled the lowliness of those two faithful pioneers, how they were rebuffed and insulted by the European and civil authorities, chilled by the attitude of the clergy and made to feel unwelcome by their own countrymen in the presence

of the heathen. But in those intervening years what had God wrought! They sang their song of praise and gladness, though at that very moment the native Christians were passing through much persecution. For it was the misfortune of the mission that, wherever French interest and power were in the ascendancy, the Romish priests and Jesuits brought trouble upon the converts of the Protestant mission, and this often showed itself by the malignity of the native rulers, who became too easily the allies of the enemies of English rule. In this respect the fortunes of the mission appeared to be the shuttlecock of the contending parties in the game of war. Besides all this the representatives of the great religions of India, especially the jealous Brahmins and the vindictive Mohammedans, were always standing ready to strike a blow at the new religion of Jesus Christ, which they foresaw would threaten the existence of their own.

In some cases, especially where no outside influences had perverted their judgment, Schwartz found these Rajahs and native chiefs were quite open to receive the truth. A leading Hindu, the minister of state of the Rajah of Tanjore, was ready and willing to acknowledge that there is but one true God and that the images and idols they ignorantly worship were only worthy of being thrown into the sea. But while this was a step in advance the opinion of this man does not seem to have carried him very much farther, and his master, the Rajah, was also so superstitious that he was prepared to make a sacrifice of five hundred human beings in order to obtain some imaginary hidden treasure which the evil spirits would not relinquish except on that awful condition.

As Schwartz had acquired a fluent knowledge of Portuguese he found many opportunities of speaking to that large class of people who spoke the language, and where there were signs of a real concern he could lead them on by careful instruction in spiritual progress. As

he looked wistfully into the faces of these young people, the children of the Portuguese who many years before founded the colony and inter-married with native women, his soul yearned to bring them to a fuller knowledge of Jesus Christ, for it must be to them the heathen would look for evidence that Christianity was the gracious power it professed to be. It was a work of patience and he did not undertake it lightly or with any self-confidence. Here is an expression of his mind at this time in a letter written home to Europe :

“ This is certain and I have it daily, that neither is he that planteth anything, neither he that watereth, but God that giveth the increase. He who, although despairing of himself and his own strength, goes out in all humility with prayer and supplication, seeks that which was lost and then waits for the former and the latter rain from the Lord, he receiveth blessing of God and is preserved from much disquietude. And although the blessing is not instantly visible, yet God awakeneth the heart and enableth us to say, ‘ At Thy word I will let down the net. And when they had this done they enclosed a great multitude of fishes.’ This text I remember frequently, especially as it is that on which I preached my first sermon at the University, and by means of which God has produced in me purity of spirit and at the same time a filial reliance on His word. May He teach it me more and more and inculcate it by His Spirit.”

The visit of Schwartz and Kohlhoff to Negapatam enabled them to give the European community there some excellent advice as to their duty as representing a Christian nation in their behaviour before the people. This had such a good result that the Governor promised to build a church for the use of the native Christians. Schwartz certainly was an example of the truths he taught, for wherever he went the greatest respect was shown to him. The natives were eager to wait on him,

and sufficiently rewarded by his courteous acknowledgment. A high caste Brahmin who had been listening to one of his addresses said to Schwartz, in bidding him farewell, "You are a universal priest"—a significant compliment.

While Schwartz and his fellow missionaries were quietly conducting their work at Tranquebar their brethren in the Madras mission were passing through trying experiences. The French were determined at all costs to gain the paramount position as rulers of India, and on the night of 28th April, 1758, they landed troops near Fort St. David and ravaged the country in a lawless and cruel way, which would not be likely to increase any respect for Christianity in the minds of the natives. It was a reign of terror, and large numbers of Roman Catholic natives sought refuge in the walls of their own church close to the Governor's house, but a false report was circulated that these fugitives were Protestant missionaries with their converts and on that assumption they were massacred in the sacred building, which was afterwards entirely demolished. On the approach of these soldiers, excited by their success, to Cuddalore, the frightened inhabitants brought their treasures into the mission house, and when the capitulation was arranged, the French General, Count Lally, assured the missionaries that they had nothing to fear, and it is a curious fact that a German officer who had heard Mr. Kohlhoff preach at Seringapatam was with the troops and gave orders to his men to take care of the mission premises, while another regiment under the French flag was almost entirely Irish and were on their part most friendly. This providential incident saved the mission, and the brethren were not slow in showing their gratitude by giving refreshment to the officers and soldiers and making them welcome to their doors. Afterwards the French General visited the mission and had long conversations with the missionaries

in English, making many inquiries about their doctrines, and how they made their converts. He gave them a free passport to leave, which they did in two country boats, collecting their little flock and bidding them farewell. It was absolutely necessary for them to take this step, because under present circumstances they would be compelled to take an oath of allegiance to the French Government. In due time they arrived at Tranquebar and were welcomed by Schwartz and the brethren of the mission. Through the instrumentality of Hüttemann, the colleague of Schwartz who had come out with him, a Pandaram of the highest caste was converted to Christianity. On the 21st November, 1760, great interest was awakened at Tranquebar by the funeral of an aged Christian woman, one of the first five converts admitted by baptism in the days of Ziegenbalg and Plütschau in 1707. Her life had been blameless and her testimony as a former Mohammedan was always very profitable to her friends.

Trouble now broke out afresh in Madras, for the French were again investing the town, and the missionaries at Vepery gathered together in prayer for the safety and success of the British arms. During an assault on the town the native horsemen who were assisting the French troops swept down on to the mission buildings and robbed the Christian men, women, and children who were in the church for security. It is surprising that there was no bloodshed, but, as one of the missionaries said, "Our gracious God, however, without whose permission not a hair falls from our heads, mercifully preserved his servants, so that their persons were not touched and, with the exception of being plundered, no one sustained the slightest injury." After getting some protection from the French officers, Mr. Fabricius went back to his dismantled station at Vepery, where everything was in confusion and only a few manuscripts and books were left

by the fierce Mohammedan troops. For some time it seemed as if the English in the fort would not be able to hold out, but at the critical moment their fleet appeared before Madras and not only was the siege abandoned but in several subsequent battles the French power was, as regards India, broken for ever.

The visit of Schwartz to the island of Ceylon was in response to an appeal by the Dutch missionary there, and on his arrival he received a very respectful and kind welcome from the brethren and also the Dutch commandant. The missionaries were converted Tamils, and it was a great delight to them to receive the instructions and advice of Schwartz in their own language. With unwearied zeal he travelled from place to place, visiting the hospitals, preaching in the churches, and, at the Governor's request, administering Holy Communion. But here his health broke down; what was the nature of his sickness does not appear, but for a whole month he was laid aside and the only record we have is the gratitude of his heart when he was sufficiently recovered to begin work again. At the end of his visit, on his way to India, the ship lost sight of land and the Mohammedan sailors implored him to tell them about Jesus Christ, and when he did so they listened with respect. Schwartz was one of those men of whom it may be said they are never off duty, not only in his ministrations as a preacher, but continually from quite unexpected quarters and at frequent times an opportunity came or someone would open a conversation with him, asking his help and advice. While he was at Jaffna, for instance, a well educated and serious native, who viewed religion as other matters from a scientific standpoint, wanted him to relieve his mind of many doubts on the subject of revelation. A long conversation followed in which Schwartz tried to lead him from his doubts one by one to a position of faith and liberty. The closing advice exhibits the far-seeing judgment of the

missionary and is just as applicable to the case to-day as then.

“It is very right to endeavour,” said Schwartz, “by sound reasoning and argument to become convinced of the truth of divine revelation, but this is not sufficient. The chief cause of your unbelief is your own perverse will and inclination. You wish that the word of God may prove untrue for no other reason than this, that you may be allowed to live undisturbed in sin, but I declare to you that your understanding is convinced of the truth—your heart and will must be changed. Turn therefore with full purpose of heart to the living God and endeavour to obtain grace and pardon through the blood of his atonement; and watch and pray and you will find help. You must enter upon this most important business with great zeal and with a holy importunity.” It is stated that this advice was evidently put to some good test, for the listener went home greatly impressed, sent for one of his neighbours who was an enemy and freely forgave him, making reconciliation where there had been enmity and strife.

One of his public services while in Ceylon was at Point Pedro at a spot which had become historic, for under an ancient tree there the famous Dutch evangelist Baldeus had first preached the Gospel to the natives in the seventeenth century. Schwartz was deeply impressed as he stood under the boughs of that old tree and proclaimed the same saving truths to the people.

His letters are so full of interest and so self-revealing that from one written to his friend, Dr. Francke, dated 16th October, 1760, an extract must be given, giving his impressions of Ceylon.

“May I never forget the good I have received at the hands of God; and may the remembrance of His great and unmerited kindness strengthen me to do His will, and to walk in the way of His commandments! I know indeed from experience that after God has comforted the heart

with the assurance of His grace and pardoning love, there will be also found readiness and strength faithfully to discharge our general and relative duties. May a merciful God glorify Christ in my soul, as my adorable Mediator and Redeemer, that I may taste and see how gracious He is. I was much troubled and even somewhat impeded in the discharge of my duty by a dry cough in January and February last, which always greatly increased whenever I attempted to remain for any length of time in the open air, during the presence of northerly winds, on which account an opportunity of taking a voyage to Ceylon was particularly welcome to me. When I reflect how God has condescended to humble and purify me by means of an illness with which I was visited at Colombo, I am constrained to praise Him in silence! 'All the paths of the Lord are mercy and truth,' even when it would seem as if He had visited us no longer and contrary to the assurance which His word contains. I have reason to think that the seed of the word sown at Colombo has been productive, in some instances, of real and lasting good. The Commanding Officer at Galle, a member of the Reformed Church, appeared much affected and said to the Lutherans, 'I suppose you would be glad to receive a similar visit once a year.' And on my taking leave he thanked me most feelingly for the edification he had received and begged me to come again. The word of God being so scarce in this island I assure you that the divine service was conducted in a very solemn and edifying manner. Indeed my inmost soul was moved by it."

CHAPTER VI.

A GLIMPSE OF THE MAN HIMSELF.

THE time occupied by a missionary in mastering the language of the people to whom he ministers is always well spent. To some this task presents difficulties which make the process arduous and prolonged, to others, happy in a natural facility for learning another tongue, success is more easily and quickly achieved. There is no doubt that Schwartz had very remarkable linguistic capacities. To him one language more or less did not seem to matter; we have seen how he was fully at home with Tamil, and he discovered that as Persian was the language of the Mohammedans' Court he ought to know it, and that Hindustani would also be of service in speaking in the presence of the Nabobs and high Indian officials, so he must learn that too. So on his way he had a word for everybody, the door of opportunity was the tongue of the people, and each in his own language heard the word of God. Whatever the station or caste, it was just the same, their questions were respectfully answered, and they felt that in this missionary a friend was speaking to them and also one who knew more than they.

Schwartz and his friend walking by the sea-shore sit down to talk with a group of fishermen. One of them answers with the bitterness of conscious poverty, "You are not in want and are therefore not prevented from serving God," but Schwartz points to the mighty deep with its inexhaustible treasures and tells of the mercy of God. A passing Brahmin asks why they have come hither. "From Tranquebar," answers Schwartz, "for the purpose

of addressing to you the tidings of salvation." For a few moments the message was given, how the Lord of Heaven called upon them to enjoy peace and happiness in another world. "What would you have us to do?" The answer came simple and clear: "We earnestly exhort you to repentance towards God and faith in Jesus Christ." "We do worship God," they replied, "and He being omnipresent we may as well worship Him under the form of a stone." Schwartz then pointed out that there was no likeness of the living God, either in heaven above or in this earth beneath, and that therefore it was dishonouring Him to worship Him in the form of anything corruptible.

He overtakes a young Brahmin carrying the idol Ramen on a bench of wood and as he walks with him for some distance the opportunity is given of opening up the Scriptures and pointing out that idolatry can never help and only Christ can redeem us from our sin. Sometimes inquirers come to him, drawn by curiosity as to what this Christian religion really means.

One day as he sat under a shady tree reading an English tract on the parable of the Prodigal Son an old Hindu, who had often refused to listen to his Christian sermons, now came with others and begged to know what he was reading. Schwartz told him that it was a narrative of the truly paternal conduct of God towards us and of our refusal to render due obedience to His kind and gentle government, thus abusing His mercies and bringing upon ourselves distress and misery. Notwithstanding this, there was, he went on to say, a way opened by which we might return to our justly offended Maker and become partakers of His grace and benediction. The old man being pleased with this parable, he proceeded to relate to him that of the Sower, telling him why the seed did not everywhere bring forth good fruit. He comprehended this also perfectly and asked whether God is not omnipresent. "Yes," replied the missionary, "He sees everything that

passes on earth whether it is good or evil but His omnipresence is formidable to the wicked." The Hindu then said, "In my heart inwardly I worship God." "If that is the case," answered Schwartz, "your outward conduct must prove the reverence you profess to entertain in your heart towards the Almighty. What would you think of a man who reproached and even struck you, while he contended that he had cordial love for you in his heart?" The Hindu confessed that he could not value such love. "Neither," Schwartz concluded, "can God accept the homage which you profess to feel inwardly for Him, while in your words and conduct you deny and dishonour Him."

It is very curious to observe how these Hindus and Brahmins constantly took up the ground that they were already worshipping God and did not need to change their faith to please Him. When Schwartz was visiting Caroor, twelve miles from Trichinopoly, he made a special effort to reach these high caste men with the Gospel. He says of them:—

"They listened with great attention to all that I told them of the supreme excellence of the true God and of the redemption of mankind from their fallen state by His Son Jesus Christ. The next day I assembled a number of natives under a tree and explained to them the Christian doctrine. They felt how vain and irrational it was to worship their numerous deities and fully approved of the doctrine of one God, Creator of Heaven and Earth. I also visited a Brahmin, who was considered the richest inhabitant of the place; he allowed me without interruption to expose the folly of idolatry and then said, 'I also worship God.' We were interrupted by the arrival of a Hindu who fell on his face before him. The Brahmin took some ashes, which he spread over the poor man. I told him how wrong he acted in accepting honours which were due to God alone. Enraged at this reproach he exclaimed, 'Prove that there is only one God.' This I did

by directing his attention to the great works of Creation. He dismissed me by saying, 'In the same way that we bow before the body of a man and yet mean to pay respect to his soul, we bow before images and intend to worship God,' a plausible excuse which has been argued in favour of idolatry in all ages, but which is at once derogatory to the majesty of the Supreme Being and destructive of all true and acceptable worship."

In a letter written about this time Schwartz opens his heart to his friend at Halle on his own spiritual experience, and from this we can gather how simple was his faith in God.

"With respect to my present circumstances I feel constrained to bless God for the manifold mercies showered down in the past year upon me, the least of His servants, through Christ's atonement and intercessions. He has supported me day by day in the most gracious manner, He has instructed and reproved me by His Spirit, He has never left me without consolation—there my soul does magnify the Lord and my spirit hath rejoiced in God my Saviour. Indeed, I have the greatest cause for gratitude, for the Lord has regarded the low estate of His servant, my joy is not extravagant but calm and abiding, and my great aim is to know that I am the Lord's through Christ, that I have found grace in His sight, that His peace rests upon me, that I can confidently approach Him in prayer and have a certain hope of Eternal life; so that even days of sickness cannot deprive me of these consolations.

"Many of the Roman Catholics in this place acknowledge the superior advantages which the pure Gospel has over the confused doctrines and traditions of men; which instead of relieving, only oppress the conscience. When I visit them in their houses they listen to me gladly, and I affectionately invite them to convince themselves of the full, perfect and sufficient sacrifice, oblation and satisfaction made by Christ for the sins of the whole world as the

foundation of their faith; and that, believing this, they may enjoy peace of conscience and become partakers of the precious blessings obtained for them by His sufferings and death upon the Cross. I point out to them what Jesus Christ Himself has taught respecting the way which leadeth unto life and how much the Romish Church has deviated from the pure doctrine of the Gospel. Father let Thy kingdom come! O send forth faithful labourers into Thy harvest!"

Sooner or later, in a country so disturbed by war and strife, Schwartz was sure to get his baptism of fire, and we find him praised as of great service in the siege of Madura. Within the walls of this city Mahomed Issoof, who at one time held a high appointment as commander of the English Sepoys and had been active in reducing the refractory tribes to order, was now defending the place against his old employers. During one of the unsuccessful assaults on the place Major Preston, a friend of Schwartz, was killed and his dead body with all honours was restored to the British camp.

Eventually Mahomed Issoof was betrayed by one of his own people and afterwards treated with great severity. It is not clear in what manner Schwartz distinguished himself in this conflict—doubtless he would succour the sick and care for the dying soldiers—but it is possible that his great personal influence was for the first time used with the natives on behalf of the British cause. When it was all over a large sum was presented to him and he generously devoted the whole of it to the use of the mission and for the support of the orphans of English soldiers who had fallen in the fight. This was the first time in which we find Schwartz using his influence as a peaceful helper in time of conflict; later we shall see with what success he played the part of diplomatist at a crisis in the affairs of India.

He had made many friends already among the English

people; one of these was Mr. William Chambers, an important official to the East India Company and a man of great character and ability. He was a master of Oriental languages and took a deep interest in missionary work as a corresponding member of the Society for Promoting Christian Knowledge. So close was his intimacy with Schwartz that he had intended to write an account of his life and labours, but this was cut short by his death and so only a fragment of rough notes is left. From this, however, we gain some interesting particulars of the mission, and, particularly, the only glimpse of the striking personality, as Mr. Chambers knew him, of Schwartz at this time. He explains in this fragment of biography that he first made his acquaintance with Schwartz when on a visit to Trichinopoly from Madras in order that he might perfect his knowledge of Tamil and Persian, and during a prolonged stay, in a season of ill health, he came in very intimate touch with the missionary who was so well qualified to help him with those languages. Besides this reason, however, he had a desire by personal inquiry to estimate the value of the work in which Schwartz was engaged.

“I had often heard mentioned,” he writes, “of Mr. Schwartz before I went thither, as a man of great zeal and piety, and of considerable attainments in the language of the country, but as these accounts were in general given me by those who viewed the excellence of a religious character through the medium of popular prejudice, my ideas of him were very imperfect, and as I myself had then scarcely any better rule of judgment, a preconceived notion of great strictness and austerity had mixed itself with everything I had heard in his praise. The first sight of him, however, made a complete revolution in my mind as to this point. His garb, indeed, which was pretty well worn, seemed foreign and old-fashioned, but in every other respect his appearance was the reverse of all that could be

called forbidding or morose. Picture to yourself a stout well made man, somewhat about the middle age, erect in his carriage and address, with a complexion rather dark, though healthy, black curled hair and a manly engaging countenance, expressive of unaffected candour, ingenuousness and benevolence, and you will have an idea of what Mr. Schwartz appeared to be at first sight. During the intimacy which I had afterwards the happiness to contract with him I learnt his past history."

Mr. Chambers, after giving an account of the early days of the missionary, and his work as tutor in the University at Halle, reveals to us from the testimony of an observer how thoroughly Schwartz worked in order to qualify himself to the utmost for his important labours. There was nothing superficial about this man, either as regards his personal character as a Christian or in his work amongst the natives; he never spared himself in taking pains to do his best for them and he was equally honest in testing their profession of Christianity and grounding them in the faith. Mr. Chambers tells us that the people among whom he had come to labour were a superior people with an ancient stock and through generations back had pursued learning and the arts and crafts with considerable success. They were worthy of the best efforts for their conversion to Christianity and these were put forth without stint.

"Mr. Schwartz, deeming it necessary, in order to converse with advantage with these people, to be well acquainted with their system of theology, whatever it was, spent *five years*, after he had attained some proficiency in their language, in reading their many mythological books only. Hard and irksome as this task must have been to a devout mind, he has reaped this benefit from it, that he can at any time command the attention of the Malabars by allusions to their favourite books and histories, which he never fails to make subservient to the truth. He also learnt at Tranquebar the Portuguese tongue, particularly

that dialect of it which is used by the Portuguese who are natives of India.

“The missionaries have found great numbers of these, in every place at which they have settled, ready to embrace the Protestant faith, or who, having already embraced it, or been brought up in it as servants of Protestant masters, were in need of instruction and of pastors. Willing, therefore, to seek souls whenever they were to be found, they have all voluntarily added the study of Portuguese to that of Malabar and preach and instruct in that language also.

“Mr. Schwartz, however, while engaged in these pursuits at Tranquebar, found his province there somewhat confined and therefore sought and obtained permission to go and establish an English mission at Trichinopoly where the Gospel had not hitherto been preached, at least not for a continuance. He was there happy in a correspondence and frequent intercourse with another young missionary named Dame, who was settled at Tanjore and was as fervent and zealous as himself. The same spirit and the same pursuit soon threw them into the strictest bond of Christian friendship—the sublimest of all earthly affections. Their prayers, their labours and their souls, were united in the same glorious and never dying cause, for which they had both resigned all temporal prospects. But Mr. Schwartz did not long enjoy this source of comfort, for being called over suddenly to see his friend, he hastened to Tanjore and found him dead.

“At Trichinopoly he had much to do with very narrow means. His whole income was ten pagodas a month or about £48 per annum, and he had no other fund for making a new establishment. I must here, however, observe that though, computing at the usual rule of exchange, one hundred and twenty pagodas must be allowed to be equivalent to £48, yet if we estimate it according to the effective value of money in India and in England it will not be equal to half that sum. I mean that a

European may live much better on £24 per annum than he could in India for one hundred and twenty pagodas. Let us see then how he managed with this income. He obtained of the commanding officer, who perhaps was ordered to furnish him with quarters, a room in an old Gentoo [*i.e.* Hindu] building, which was just large enough to hold his bed and himself and in which few men could stand upright. With this apartment he was contented. A dish of rice and vegetables dressed after the manner of the natives was what he could always sit cheerfully down to, and a piece of Chintz dyed black and other materials of the same homely sort sufficed him for an annual supply of clothing. Thus easily provided as to temporalities his only care was to 'do the work of the evangelist.' He preached to the natives incessantly, both in the town and in the villages around, and was not long without a congregation of converted Hindus, and among them three or four who were capable of instructing others, whom he therefore entertained as catechists and continued to maintain out of his little income.

"But these were not his only labours at Trichinopoly. He found there a large English garrison without a chaplain, and to these also he sought to be of service by every means in his power. The kindness of his heart and the unaffected simplicity of his manners soon procured him a civil reception among them and he improved this into an opportunity of gaining a knowledge of the English language, with which he was unacquainted at his first arriving. After he had made, however, but a small proficiency in English, he undertook to read the lessons to the garrison on Sundays and at the same time read them sermons from those of our English divines in whose writings he discovered an evangelical spirit. But since he has attained a more perfect acquaintance with our language he has proceeded to preach extempore, which I am told he still continues and is enabled to command the

utmost attention in his auditory. It is indeed astonishing, if we consider the manners of our troops to India, how he has been able to persuade whole garrisons.

“ At first he prevailed upon them to meet in a large apartment in the old Gentoo building, but in time the garrison resolved to subscribe to erect themselves a church, and the money which would have been thought by contractors a very inadequate sum has been so well husbanded, and the materials and work, in consequence of Mr. Schwartz’s knowledge of the country and its language, were procured so exceedingly cheap that a very handsome, lofty and roomy structure was raised out of it.”

At this point this fragment from the pen of Mr. Chambers comes to an abrupt close, but enough has been written to throw an interesting side light on the character and work of Mr. Schwartz at this period. The building referred to was duly completed as Christ’s Church, capable of holding from fifteen hundred to two thousand persons, with mission house and school adjoining, to complete which he gladly devoted the whole of his salary of £100, given to him by the government at Madras as chaplain to the garrison. Its dedication was on 18th May, 1766, a very impressive scene, when Schwartz, overflowing with thankfulness, in company with his good friends Col. and Mrs. Wood, acknowledged in prayer the goodness of God in bringing all this to pass. Some of the expressions of his earnest petition are still preserved. After the description from the memory of Mr. Chambers it is not difficult to imagine Schwartz standing reverently in this house of God for the first time, a crowd of Europeans and natives, especially the soldiers of the garrison, filling every seat. His prayer was:—

“ Most gracious God, we humbly rejoice in the assurance of Thy holy word, that though Thou dwelledst not in temples made with hands, yet Thou delightest in the children of men, who as brethren meet together to confess

their sins, to beg Thy Divine forgiveness, to implore Thy goodness and to praise Thy Holy Name.

“Be merciful therefore unto us and hear our prayer that we make before Thee in this place. As often as we from henceforth shall assemble here let Thy Spirit awaken our hearts to seek Thy face sincerely, without hypocrisy. As often as we shall hear Thy word, let us do it with an unfeigned intention to obey and keep it without exception. As often as Thy Holy Sacraments, which are means of entering into a covenant of love and obedience, are administered to this house, O be pleased to make them effectual to the salvation of our souls. And, finally, when strangers who do not know Thy name hear of all the glorious doctrines and methods of worshipping Thee preached in this house, incline, O mercifully incline, their hearts to renounce their abominable idolatry and to worship Thee, O God, in the name of Christ! In this manner make this a place where Thy name is glorified, Thy kingdom sought for, and Thy will duly performed. . . .

“Frustrate all the machinations of the devil against this house, preserve it from all dangerous accidents, and let it long be what we from henceforth humbly call it, Christ’s Church.”

After this, with the consent of the Danish Mission and the Society for Promoting Christian Knowledge, he decided to make Trichinopoly his centre of work instead of Tranquebar.

CHAPTER VII.

WAYSIDE WORK.

THE town of Trichinopoly, which for the next sixteen years was to be his new sphere, was the second capital of the Nabob of Arcot and his residence. It was here that in 1767 he consented to become chaplain to the English garrison on condition that at any time he might again give himself wholly to the mission.

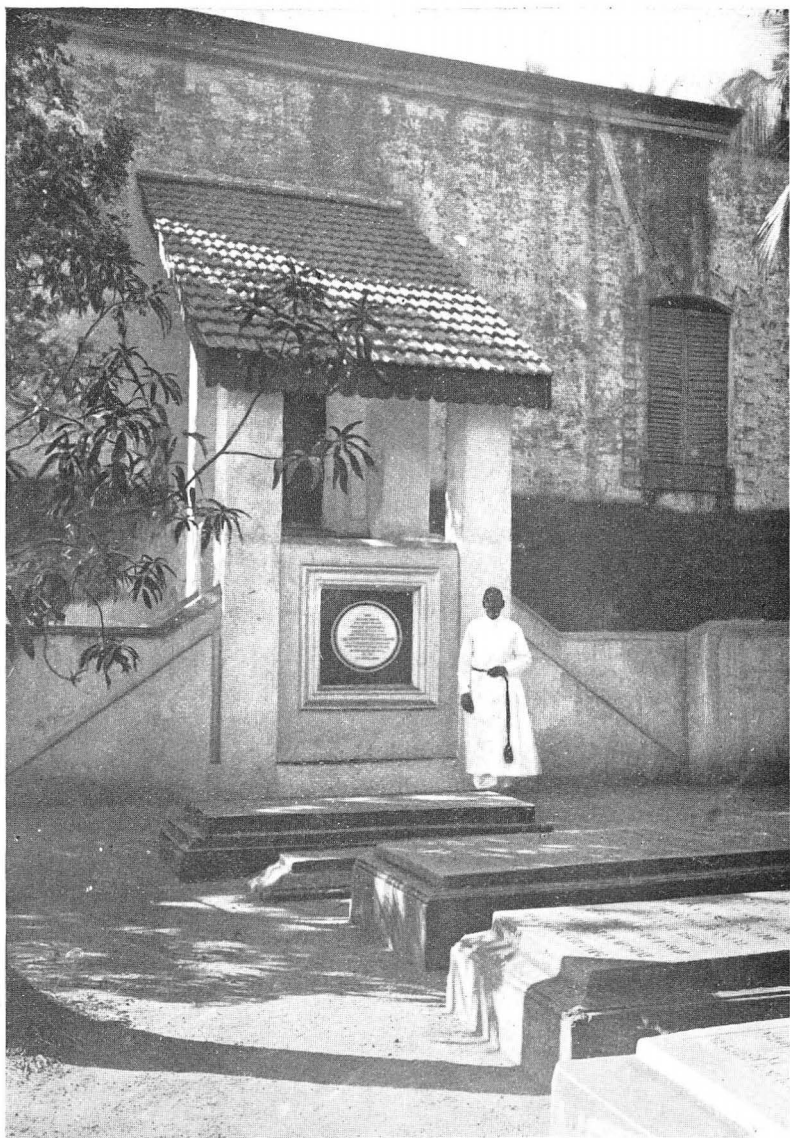
Once more the air was filled with battle-cries, and Hyder Ali, the despot of Mysore, began to threaten the great provinces of Southern India whose rulers had made an alliance with the English for the common safety. A large army prepared to march against the invader and in one of the heathen temples at Trichinopoly, converted into a hospital, Schwartz preached to the troops, standing for a pulpit upon a heap of black polished stones. He then went on a missionary journey to see the brethren at Tranquebar. On the way he found plenty of opportunity for giving his Gospel message to processions and wayside pilgrims and especially at one place, Ammal-Savadi, where, attached to a palace, was a row of houses nearly a mile long built for the Brahmins. Here he gathered a large crowd unto whom he preached the Word of Life, expounding the parable of the Prodigal Son. One of the Brahmins, much impressed, applied to himself the character of the wandering son which caused Schwartz to exclaim: "O that they would arise and go to their Father!" After ten

days with his old friends at Tranquebar, he returned, passing on his way a magnificent banyan tree, in the shade of which the merchants were busy in their booths. To them he spoke of the Supreme Being, the Fall, how Christ came to redeem us, and that now there is a way of salvation and a highway of holiness. They could not do otherwise than agree with his earnest reasoning. "It is so written," they said, "but who can live thus? Who is able thus to eradicate his desires? We have it also on the palm leaves but it is impossible to keep it." There appeared no active opposition to his declaration of the truth. He records as regards the way of salvation that he invariably and most justly represented it "by true repentance, faith in the Divine Saviour Jesus Christ and godliness springing from a true faith. Not a single heathen made the least disturbance, they listened in silence. Afterwards I addressed them separately and exhorted them to receive the saving doctrines of the Gospel."

Nothing seemed to stir the heart of Schwartz more than the abject idolatry of the people. He never missed an opportunity of pointing out that their superstition was no good to them, it could neither help nor comfort them in their need. "We talked ourselves quite weary," he writes, "with various heathen. When the catechist read to them our Lord's warning against false prophets and said something in explanation, a Brahmin declared before all present: 'It is the lust of the eyes and of pleasures that prevents us from embracing the truth.'"

As a result of the continued fight with Hyder Ali, Schwartz found on returning to Trichinopoly a number of sick and wounded soldiers glad to welcome him back again. He makes a note in his journal of several interesting facts with regard to his ministrations among these English soldiers in the hospital.

"Here I have often found," he writes, "blessed traces of awakening grace. A soldier said he had been such



SCHWARTZ' HOUSE AT TRICHINOPOLY

BISHOP HEBER PREACHED HIS LAST SERMON FROM THE STEPS

thirty-two years. I asked him how long he had served Christ? He wept and replied, 'Alas, I have not yet entered His service.' " "An officer who had previously discovered a great inclination to religion and entreated me to instruct him catechetically, just as I would an ignorant heathen, in which we had made a beginning, but were interrupted by the war, was brought in mortally wounded. He expressed a great desire for instruction. I accordingly visited him daily and explained to him the chief points in practical Christianity. After a few days he appeared to be something better. He could occasionally take the fresh air and his appetite returned. Under these circumstances he gradually yielded to indifference as to religion. He listened, indeed, but not with real earnestness. At length I said to him, 'I see you are quite different. I fear you are deceiving yourself. Your wound is as mortal now as it was fourteen days ago. When you perceive that you are drawing near to your end you will be terrified to think that you have been so foolish as to allow worldly men to draw you off from the chief concern.' He replied, 'It is true, they have flattered me with the hope that I shall recover; but it is not so. I know that my wound is mortal.' After this he became more earnest in prayer and meditation on the Word of God. Before his death I visited him and exhorted him to commit himself in faith into the hands of his Merciful Saviour. Speaking was painful to him, yet he said he hoped to obtain mercy, and thus he departed amid the exhortations and prayers of those around him."

He went frequently to the river where the Brahmins used to assemble the people and read to them the history of Ram. On his way he met one of the Court officials, called the King's Ahlikar, whose duty it was to go about the place and among the crowds and then to make a report to his Royal master of anything which he saw of an extraordinary nature.

“Tell the King,” said Schwartz, “that you saw me and that I declared to great and small that they ought to turn from vain idols to the living God, and that from my heart I wish the King would set others in this respect a good example.” “Good, good,” said he, “I will tell him so.”

There was something in the personality of Schwartz which greatly attracted the Brahmins, who were and still are very loth to discuss the Christian religion. But with this missionary at least they had no such reserve; indeed, they often presented themselves as seekers after truth, and quite frankly admitted the force of many arguments advanced against their idolatry to be reasonable. It must be considered that hitherto they had had little opportunity of judging the claims of Christianity, for in the case of the Europeans it was unhappily absent as any moral force, and as presented by the Roman Catholics it contained an element as idolatrous to their mind as their own. For the first time they had come into touch with a man who had a profound knowledge of their own position and had a friendly and sincere sympathy in meeting their difficulties and bringing light where they were in darkness. He met them as a friend and yet never spared their sinfulness, he never rebuffed them as beyond hope, he cheered them with a loving message of peace from One Who could save to the uttermost. These conversations are of the deepest interest; the difficulties they disclose have not changed and the answers which Schwartz gave are just as wise and applicable as if spoken to-day. His journal is rich in these incidents. A little hut of leaves of the palmyra tree at Ureius near the foot had been put up by him as a place of resort for quiet to which any inquirers were always welcome. One day a group of Brahmins came and he opened the conversation by asking them what was their creed and what it all meant when they taught the people.

“The eldest replied, ‘We teach that God is omnipresent and is to be found in everything.’

“‘It is true,’ I said, ‘God is present everywhere and to every one of his creatures but it does not follow from this that you are to adore and worship every creature. If you regard the heaven, earth, sun, and moon, as evidences of the power, wisdom, and goodness of God and as creatures that lead to the Creator you do well; but if you invoke the creature, you ascribe to it the glory which is due to God alone and fall into idolatry. Besides the creature is not perfect but only a frail image of the Almighty. Can an idol which is unable to see, speak, or move, adequately set forth to you the majesty, greatness, wisdom, and goodness of the living God?’

“They acknowledged that it could not. I next demanded of a Brahmin whether he did not perceive that the world was full of sin and that we should all be found guilty and how he might obtain forgiveness? He answered, ‘Through the mercy of God.’ ‘You say right,’ I resumed, ‘but you know that God is righteous and punishes the wicked, how then can a just God be gracious to such sinful creatures so as fully to pardon us and to make us blessed?’ Upon this I explained to them the doctrine of redemption through Jesus Christ and earnestly exhorted them to embrace it.

“In one of the pagodas at Puttur there resides a learned Pandaram who is generally friendly and does not seem entirely to reject instruction. We both seated ourselves on a bank of earth near a street. This brought together a concourse of inhabitants. The Pandaram said: ‘My chief question to you again and again has been this: How shall I arrive at a knowledge of God whom I cannot see?’ I replied, ‘It has often been stated to you that heaven and earth declare the glory of God. Reflect then attentively on the creation and you will soon be convinced that no other than an Almighty, All-wise and All-

gracious Being produced it. This Creator we ought in justice to reverence and adore, but you render this honour to the creature and not to the Creator.' 'This,' said he, 'is all good but it does not satisfy me, this knowledge is not of the kind I seek.' 'Well,' I said, 'do you desire to have a clearer and more perfect knowledge? God has in great goodness afforded it. He has taken compassion on ignorant man and given freely to him His word and true law, whenever He has revealed all the doctrines which are necessary to the attainment of everlasting happiness. He has made known to men, rebellious, corrupt, and lost, the Saviour of the world, as the restorer of forfeited blessedness and the way in which that salvation is to be attained. In short, all that can make us holy and happy is in this word of God made known to mankind. Read and meditate upon it with prayer to God, so will it become clear to you. Compare it also with your heathen instruction and the superiority of the Divine word will soon be discovered.'

" 'Still,' said he, 'this is not enough, for even if I read this I cannot rightly conceive the idea of what God is.'

" 'Well,' I replied, 'one thing is wanting to you, namely, *experience*. Lay your heathenism aside; follow the word of God in every point and pray to Him for light and power. Then I may assure you that you will say "Now I am like one who could not, from any description, understand the nature of honey but now I have tasted it and know what honey really is".'"

Then as now too often the argument against Christianity is the inconsistency of those who profess to believe in it. This strikes a Mohammedan, for instance, very much, and while it is, of course, no logical excuse, he will make much of it to the detriment of the power of the Gospel. Schwartz met with this on every hand; Anglo-Indian Society was not at a very high moral

water mark in the days of the Company, and it did not escape the criticism of those dark and watchful native eyes. There is an incident which illustrates the position at Trichinopoly in the year 1768.

“The Nabob’s second son,” writes Schwartz in his journal, “who is a genuine disciple of Mohammed, that is, inclined to cruelty, watches narrowly the lives of Europeans, and if he remarks anything wrong he generally gives it a malicious construction as if the Mohammedan doctrine rendered people better than the Christian. This young man observing some Europeans, entered into conversation with them. I was the interpreter. ‘It seems remarkable,’ said he, ‘to me that Christians are so inclined to card playing, dancing, and similar amusements which are contrary to the true law.’ One of them answered, ‘We think it no sin, but an innocent pastime.’ ‘Indeed,’ said he, ‘it is singular you do not consider it sin to spend your time in such amusements when even the heathen themselves declare it to be sinful. It is certainly wrong to pursue such things, though you are of opinion that there is nothing sinful in them. You,’ he continued, addressing one of the party, ‘are a cashier, if you do not know the value of money you inquire and inform yourself on the subject. Why then do you not examine into *these* things? The omitting such an examination is a sin also. Nay, if you do not know whether it is right or wrong and yet continue to play that is still a greater sin. I am sure Padre Schwartz would tell you at once that it is sinful, if you would but receive it.’ The cashier replied, ‘It is better to play a little, than to absorb all one’s thoughts on money.’ But the young Nabob answered him very discreetly on this point, ‘that we are not to justify one sin by another.’ So artful is he that he will accost and converse with a European during divine service and afterwards observe: ‘If the man had the least reverence

for the worship of God he would not have allowed himself to be interrupted.' On the 15th of this month," continued Schwartz, "in the morning I had a conversation with him. He first asked how God was to be served and how we should pray to Him and censured us for not washing our hands and taking off our shoes before prayer. I answered that this was merely a bodily, outward act which was of no value in the sight of God—that His word requires pure hearts which abhor all and every sin and approach Him in humility and faith—we could then be assured that our prayer was acceptable to Him. One of those present asked, 'From what must the heart be cleansed?' I replied, 'From self-love, from fleshly and worldly lusts which constitute, according to the first commandment, the real inward nature of idolatry.' The Nabob's son said, 'This inward cleansing is very good but the outward is also necessary and God is pleased with it, even though the inward cleansing be not perfect.' I replied, 'Not so. You should rather say that God has pleasure in inward purity, though the hands be not washed immediately before prayer.'"

We have no means of knowing whether this young quibbler was in the end awakened to a sense of his own deficiencies. But we can judge by these conversations that in Schwartz he had a patient as well as a faithful listener who did not fail to show him the way of life and the only source of grace and truth.

On one of the occasions when he could hold conversations with the Nabob's son over religious matters, Schwartz impressed upon him the law of brotherly love, even to enemies, which Christ enjoined on His disciples. The answer he received was a remarkable instance how in the poetical books of the Hindus the same principle of meekness towards enemies was laid down. "Of the behaviour of men in regard to meekness," said he, "four kinds were mentioned of

which he gave the following explanation: *Schariat*, *Terikat*, *Marifat*, *Hakikat*, are four ways which men go. "A young man," he said, "once asked a priest what he understood by these four ways? The priest desired him to go into the market and give a blow (or box on the ear) to each one he met. The young man did as the priest desired. He struck the first man who met him; now he was evil and returned like for like and struck him again. The second whom the young man met, was indeed wicked, and raised his hand to strike him in return, but changed his mind, and went away quietly. The third who was beaten was not wicked and did not threaten to return like for like, in that he thought the blow came from God. The fourth when he was beaten was full of love and kissed the hand that smote him. The first who when he was beaten struck again, is an emblem of *Schariat*, or the way of the world. The second felt wrath but overcame it and is an emblem of *Terikat*. The third endured the blow with patience and is an example of *Marifat*, or mature knowledge. The fourth who kissed the hand that smote him is an example of *Hakikat*, or inward union with God, in that he regarded all the injustice that was done to him as love on account of this union with God."

Following the example of his Divine Master, Schwartz turned from the arguments and equivocations of the wise and prudent and looked with infinite compassion on the sincere seekers after good, those who were poor and simple, and were pitiful in their need and darkness. Can anything be more touching or expressive of the yearning of a loving heart than these words which Schwartz addressed to such?

"At length I said, as I often do to them, 'Do not suppose that I reprove you out of scorn, no, you are my brethren, we are by creation the children of one common Father. It grieves us Christians that you have forsaken

that almighty gracious Father and have turned to idols who cannot profit you. You know, because you have often heard, that a day of judgment is before us, when we must render up an account. Should you persist in remaining enemies to God and on that day hear with dismay the sentence of condemnation I fear you will accuse us Christians of not warning you with sufficient earnestness. Suffer yourselves then to be persuaded, since you see that He wants nothing of you but that you turn with us to God and be happy!" They all declared that they were convinced of our sincere intentions and that they would speak further with us."

His hands were full but his work was the very joy of his heart. One thought stirs him continually, the need of these poor heathen and the sufficiency of Christ for it all. He rejoices that in the midst of all his labours he has such a measure of good health and he has signs on every hand that he has not laboured in vain. "Affliction, both from without and from within, has not failed us but God has been our helper" is his testimony. He finds that the natives are not ready to show the same respect to his catechists as to Europeans, so here is opportunity for encouraging the weak and he stands by his native helpers like the strong good man he was. He thanks God for Europeans, military and civil, who have been led to make a stand for Christ, specially of one young visitor. "He visited me several evenings and acknowledged that he was stirred up to greater concern for his salvation. I testified my joy but observed that he was at present trusting to the sandy foundation of his own righteousness, from which he could derive neither rest nor power. He received all that I said in good part and began to read his New Testament better; that is with prayer. Shortly afterwards he was invited to a gay party but declined it, which had a good effect on others. He soon learned how the Gospel becomes

saving and communicates to man more power unto salvation than any considerations derived merely from the law. He went boldly forth, and when many were displeased that a young man should speak so freely, he gladly bore the cross and his example has been a blessing to others."

CHAPTER VIII.

IN FIRST TOUCH WITH TANJORE.

THIS ancient kingdom, adjoining that of the Nabob of Arcot on the southern side, was at this time under the rule of Rajah Tulsi, otherwise called Tuljajee. It was described by Schwartz as “ a well watered garden upon which a large population managed to live, though oppressed and robbed in the most unscrupulous manner. If the ground yields one hundred bushels of rice the King takes seventy and in time of war the whole is seized without compunction. Therefore it was a proverb with the people ‘ Without stealing we cannot live.’ ” To this place Schwartz was destined to bring the later years of his life, with his ripe experience, wisdom, tact and unquenched enthusiasm.

After some delays, caused by the incessant warfare in the district, he started on his journey inland to Tanjore, and arrived there on the 20th April, 1769. His first duty was to visit the mission stations and schools and then he sent word that he would like to interview the King or Rajah. This was readily complied with and he tells us how favourably impressed he was with one who, though naturally much under the influence of the Brahmins, had an open and intelligent mind toward religion. Tuljajee was by no means an ordinary Indian despot; he was a good Sanscrit scholar and had indeed written some poems in that classic language; with a desire for information and of a natural dignity of manner, this ruler, then in the prime of life, was quite worthy of that special interest

which Schwartz was destined to have in him. That he was fond of ease and sought any means to indulge his fancies might be expected. At five o'clock in the afternoon of the 30th April, 1769, Schwartz was ushered into his presence, finding him seated on a magnificent couch suspended from pillars and surrounded by his high officers of state. The missionary was invited to take the seat provided before him and a good feeling was established when in Persian the visitor spoke to the King, who said immediately that he had received a good report of him. Schwartz thanked him warmly for these kind expressions and trusted that God might enrich him with every blessing. As the interpreter had not fully delivered this statement, one standing by said, "He wishes you a blessing." The King was pleased. "He is a priest," he said, and was still further impressed when Schwartz, to enable him to understand more easily, began to speak in Tamil.

He had many inquiries to make of the missionary. Evidently he had noticed or been told something of the worship in the Roman Catholic churches, for he asked how it was that some European Christians worshipped God with images and others without them. The answer was explicit, pointing out that the worship of images was expressly forbidden by the word of God and that this corrupt practice was because the Holy Scriptures had been disregarded and taken away from the people. In answer to questions as to the Christian religion, Schwartz with the King's permission very slowly and distinctly instructed him in the word of God and warmly condemned the use of idols, which, he said, the Europeans also worshipped before Christianity came. The King laughed at this and said, "He speaks plain!" Then followed the story of how man has fallen and deliverance has come through the death of Christ, finishing up his discourse with that matchless parable of the Prodigal Son.

Sweetmeats were brought in, and before eating

Schwartz asked permission to thank God for His goodness, and then with fearless tact and simplicity he sang to the King some verses of a Lutheran hymn beginning :

“ My God, to thee this heart I bring,”

which had been translated into Tamil by Fabricius, and departed. “ I withdrew,” said he, “ repeating my good wishes for his happiness.”

The result of this favourable interview was the urgent request of the King that he should remain in Tanjore, and therefore, after consulting the brethren at Tranquebar, Cuddalore and Madras, he returned and was soon again in the presence of the King. “ I explained to him,” he writes, “ the command of God relative to the consecration of the Sabbath and His merciful intention in giving it, namely, to make us holy and happy, by devoting it to the concerns of our souls. He then inquired why we Christians did not anoint ourselves as they did. I replied that the heathen thought they were thereby purified from sin, but we knew that sin could not be thus removed—that God had provided a more effectual remedy, by sending a mighty Saviour who had taken away our sins by the sacrifice of Himself, and that we must seek forgiveness through faith in this Redeemer.

“ He then asked some questions respecting the King of England and expressed a wish to visit our country. I took occasion in reply to say something concerning the religion which is there taught and how much it contributes to the welfare both of princes and people, adding, ‘ This is our wish, that you and your subjects may embrace it, to your present and future happiness.’ The King looked at me and smiled. His chief Brahmin often interposed and told him what he had seen among the Papists at Pondicherry, to which he replied that we were very different from the Papists. He then desired me to speak to the Brahmin in Persian, which I did and addressed a

short admonition to him, but he professed to have forgotten his Persian."

From this time Schwartz with unflagging zeal lost no opportunity of preaching the Gospel to the people in the open air, until they were so affected that they cried, "O that the King would embrace it! All would then forsake heathenism!" He won their hearts. After speaking to some of the King's chief officers in the fort one of them came forward and begged him to accept a present of some money, but this he declined, explaining that he did not wish to oppose any obstacle to their acceptance of Christianity by giving occasion to any to suspect him of interested motives. "He who tendered me the present replied that he should never think that of me. I answered, 'That may be but you cannot prevent others from thinking thus; I seek the good of your souls and not gifts.' I accepted a nosegay and so we parted."

But this free access to the King was short lived. The Brahmins, like the Ephesians of old crying "Great is Diana," were discovering only too plainly that the progress of Christianity would inevitably replace the old religion and their influence with all its material advantages would be gone for ever. So every attempt on the part of the King to show favour to Schwartz was defeated and concealed by those around him, and the chief Brahmin at last persuaded him that any change would disturb the whole of the country and that the people did not want the missionary. This proved how correct was his estimate before when he said the King was more of a slave than a King, being so much under the domination of the Brahmins. In his heart, there is no doubt Tuljajee was most anxious to have Schwartz near to him, but was overborne by his high officials. In his journal Schwartz says of this crisis:

"Many even of the Brahmins themselves said that the King would gladly have had me with him but he was

afraid of the people around him. The great about this court saw with regret that he was desirous of detaining me, being fearful lest their corrupt practices might be exposed. At length I visited one of his principal officers and after declaring to him the Gospel of Christ I begged to make my humble salaam to the King and to ask what was his purpose with regard to me, that I was come at his gracious summons, ready to serve him from my heart in the cause of God, but that as I had an engagement at Trichinopoly it would be necessary that some one should take charge of my duty there if I were to remain at Tanjore. I requested therefore to know the King's intentions. The answer which I received the next day was this, that I might return for the time to Trichinopoly but that I was to remember that the King looked upon me as his *padre*. Many of the common people were grieved that the King should allow himself to be hindered by his servants from detaining me near him. But God can and at His own time will, cause this nation to adore and bear His name. May He compassionate this poor people, now lying in darkness and the shadow of death, for His name's sake!"

Subsequently a curious circumstance came to his ears. A Brahmin who had been earnestly pressed to become a Christian stated that the King of Tanjore had at one time felt a strong desire to adopt the Christian faith and gathered together all his chief officers and ministers to a conference, when he stated what was his conviction in this matter. This caused a general uproar; they remonstrated with him, pointing out how faithful his fathers had been to the worship of their gods and how they had prospered thereby. They insisted upon his putting from his mind this idea. But the Brahmin said it was a remarkable fact that all these advisers who had withstood the King's resolve were now in prison or wandering about the country as vagabonds and beggars.

Back to Trichinopoly he soon began his work again and once more came the people as inquirers, not scoffers, to his side.

It is all so natural and their experiences and difficulties were in their nature by no means confined to their day and generation, and their sincerity was manifest even when they did not carry it to the extent of believing in Christ.

Two gardeners stopped their work to ask Schwartz this question: "We have not yet obeyed our own Shasters, how should we now keep the true law? When we leave you, we forget what we have heard." He told them to pray. "But how shall we pray?" This was his advice, a bit of wisdom for all time. "Act like starving beggars. Do not they know how to set forth their hunger and distress? Set before God your ignorance, obduracy and misery, and beseech Him to open your eyes and discern Him and His true word. This you may do, even in the midst of your labours. But come also and allow yourselves to be instructed. Try this for ten days, it will assuredly be better with you if you follow this advice. *Consider that in a few days, perhaps, you may be happy or miserable for ever, give therefore all diligence and seek your everlasting salvation.*"

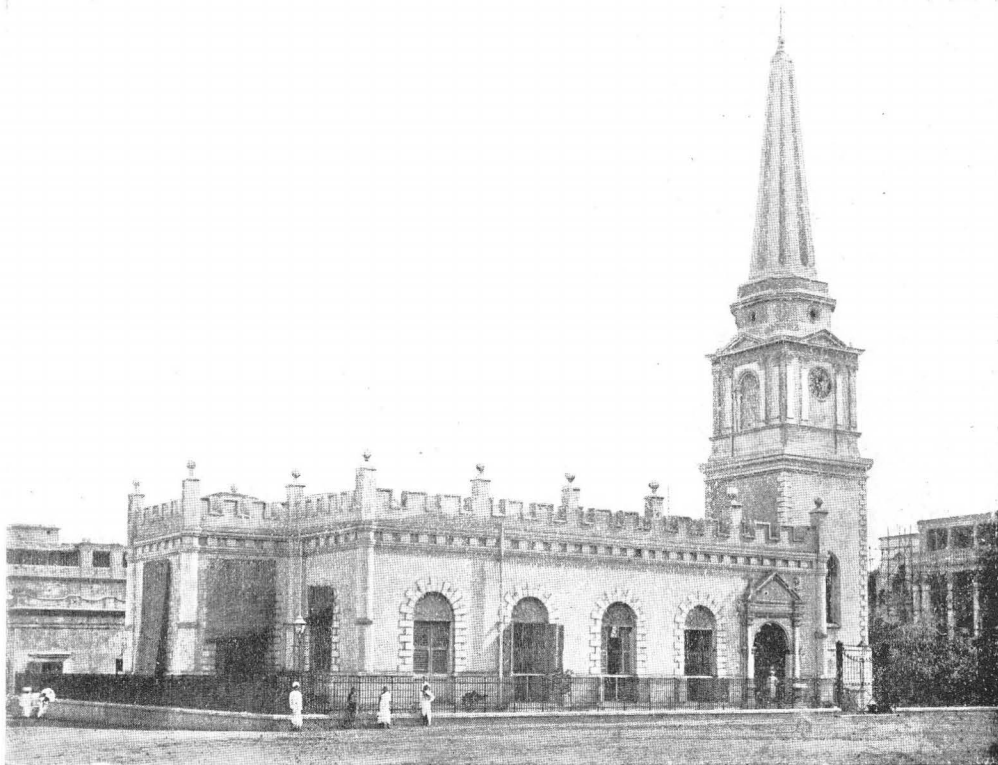
The Nabob's son, accompanied by the Brahmin, asked Schwartz to question him on the subject of religion. "The great question is," said Schwartz, "how shall we be freed from sin, from its dominion as well as its punishment." The Brahmin excused himself on the ground that he was not familiar with the Persian language but his companion replied for him, "Hate and forsake anger, sensuality, envy and so you will be clean." "You require life from the dead. Say to a dead man, walk! and see if he would obey." The young Nabob had his answer ready: "What is not done deliberately will not be imputed to us." Then the missionary replied: "You separate the holiness from the goodness of God. He will

doubtless forgive but in such a way as that His holiness be not thereby obscured—namely, through Jesus Christ.” The young man walked away saying, “Certainly we must confide in God so as to fear Him.”

In the midst of all these labours, these incessant conferences and preaching, his own soul was being nourished and kept by divine grace. Few men have left behind them such undoubted evidence of their work, instances abundantly testifying to the zeal and capacity of the worker, his singular winsome attraction by which men were drawn to him and the success which so often followed his ministrations. He never spared himself; like his Master he often had not so much as leisure even to eat. But what were his own personal experiences during all this activity? We know that with any real and serious worker for God, the height of his success is the measure of the depth of his own sense of unworthiness. The man who like the Apostles stood without fear before the face of a King, was in his own soul humble and adoring at the feet of his Lord and Master.

Here is a picture of an ideal missionary's day. It is the steady, persistent, loved and reverent talk of one whose very life is the service of his God. What fresh interest there is in these simple records of his journal and how little he thought that thousands would find, in the years he would never see, inspiration and help by their perusal!

“October 22nd. I went out early to the river. Near the river was a pagoda, where grew a beautiful and shady tree. I seated myself beneath it and asked the heathens who came near, what the pagoda was for and to whose glory it was erected? Who the idol was, what he had accomplished, and what his wife was called. When they had quietly replied to all, I said to them: ‘All you have now said relative to the idol, clearly shows that he was a poor, dying and withal very vicious man, and therefore you grievously sin against yourselves in appropriating the



ST. MARY'S CHURCH, FORT ST. GEORGE

glory which pertains to the true God to a sinful creature. After this the supremacy of God, as well as the deep corruption of men, the unutterable love of God in sending a Saviour, and the way to obtain a participation of this wonderful grace of God, were pointed out. One of them said: 'It is our fate to be heathens and therefore a favourable reason must come before we can get free from it.' 'Can you call that fate,' I said, 'which you yourselves acknowledge to be evil and yet persist therein, against better knowledge and against conscience? Will God, to whom you and I must render an account, accept that as a suitable reason or excuse? Will you not bewail it for ever that you waste the period of grace? It is the fear of men which holds you all in bondage.' To the last assertion they assented. In the afternoon I had a conference with many people adjoining the fort. They all listened attentively. An animated young heathen said, 'Show me God so that I may behold Him and I will be your disciple.' I said: 'You talk like a sick person who desires health without a physician. There is a way, true and revealed by God Himself, by which man arrives at a vision of God. That way is denominated true poverty of spirit, patience, meekness, hungering and thirsting after righteousness, etc.' This was all explained and afterwards the young man was questioned, whether this deterred him. But the way seemed to him to be too difficult.

"As evening approached and I was about to depart, a man of respectability sent to me out of the fort, requesting me to wait a little as he was desirous of speaking with me. He came rather late and then we discoursed about the Christian doctrines, as well as heathenism and its soul destroying nature. He heard in silence. The Lord's Prayer, which I paraphrastically explained to him, pleased him."

At this period, September, 1770, some of his letters are full of self revelation. In those which he sent to his

intimate friend, Mr. Chambers, with whom he had so much real and personal fellowship, he seems to lay bare his heart and we see the inner workings of a noble, loving and lowly spirit. Such confessions, aspirations and meditations are too precious to pass into obscurity. He is still speaking to us in our later age, and we seem to know and love him better for such words.

“I thank you for your tender (I might almost say too tender) regard for me, poor sinner. I wish, nay, pray heartily that you may always appear clothed with the righteousness of your Divine Redeemer. Just now we considered to our mutual edification in our evening prayer, that excellent chapter, Romans v.: ‘Being therefore justified by faith we have peace with God through our Lord Jesus Christ, rejoice in the hope of glory, rejoice even in tribulation.’ What inestimable blessings are these! And all purchased by Christ and given freely to all hungry and thirsty souls! O that we might open our mouths wide and be filled! As I read you once that passage in the garden, so I could not help reflecting on it, nay I shall remember you as often as I read it. May the Spirit of God be poured out in our hearts, and may He display to us the incomparable wonders of the grace of God towards us!”

He had been reading in the Revelation about the Epistle sent to the angel of Ephesus, whose first love had been deserted and now while still cold and indifferent many things were being performed more from custom than love. The thought of a soul in that condition deeply touched him. He writes:

“I cannot say how that tender and mournful complaint moved me. It was as if Jesus stood before me, telling me ‘I have that against thee.’ My heart was quite melted down. Yes, no doubt too many things, otherwise good in themselves, are done without that noble spirit of love. O that my heart might bleed for that unaccountable coldness

with respect to the love I owe to my blessed Redeemer! I repent of it sincerely, though not so as I wish, remembering how great the fall is. But how cheering is the promise which that beloved Redeemer gives to all those who overcome that coldness and strive to be fervent in love. They shall 'eat of the tree of life, which is in the midst of the paradise of God, they shall enjoy the sweet favour and love of God, they shall see and taste how good the Lord is.' May this inestimable promise keep up a fire of love in our heart! May we condemn all coldness and mere formality in religious exercises! I hope your heart is burning with the love of Christ, as the heart of the disciple on the road to Emmaus. Indeed, materials to kindle that fire within us are not wanting, provided we take care and be vigilant. Let us then mutually excite one another as long as we have opportunity, and let not the multiplicity of business damp that holy flame, which ought to be burning continually. My heart wishes you may be always a shining light!"

Later on he is writing again, full of good wishes for his friend in the New Year:—

"O may Jesus be glorified in your precious soul, so as to be your wisdom and righteousness, sanctification and redemption! We were reading and meditating this evening on Colossians ii. wherein Jesus is set forth as our all—the sun, the centre, and fountain of all our bliss. Whatsoever we want we find in Him, and are as the Apostle says 'complete in him.' In Him we are circumcised by putting away the body of sin, which is the true spiritual circumcision when we are buried, by being baptized in His Name, in Him we are raised from the dead by believing in Him and His divine resurrection, by Him we are quickened with a true sense of the paternal favour of God, having our sins pardoned. If then we have all in our Divine Redeemer, how just and comfortable is the conclusion that we are not to look out for any happiness in the new moons, etc. Why should we run to the shadow having

and possessing the body? Why should we complain of want of comfort and strength, having Jesus? Let us stir up one another to a faithful adhering to the fountain of all our bliss. But let us receive Him entirely as our all—love, serve and glorify Him as such by our whole life.”

His mind has been dwelling upon the exhortation of St. Paul that we “be strong in the Lord.” He knows what it is to meet with powers of darkness and enemies which are for ever attacking him without and within. But he takes heart and admonishes his friend to be faithful.

“Let us stand, therefore, having our loins girt about with truth. The truth of the Gospel, particularly concerning the Author of our salvation, is like a girdle that will keep close and, as it were, unite our strength. But as the principal truth of the Gospel concerneth the righteousness of Jesus Christ, let us above all take and put on that perfect righteousness as a ‘breast plate’ which covers our breast and screens our conscience, so that no accusation or condemnation can reach and disturb it. And as the Gospel contains and sets forth that glorious righteousness of Christ let ‘our feet be shod with the preparation of peace.’ When our enemies deride our relying on the righteousness of Christ and ask us from whence we have it, let us say ‘So it is written.’”

In a subsequent letter he has been referring to the dismissal of some one, unworthy doubtless, from the work. He believes that God will bring good even out of this evil.

“Whatever we do let us do it with humility and submit the whole to God who can mend and rectify what is amiss. When I read the Evangelists, particularly the speeches of our Saviour to His disciples towards the latter end of His ministry, I think they consist mostly of admonitions to humility. And when we consider how long God has borne with us, I think we should not soon lose patience when we endeavour to mend others. Yesterday we treated

in church of Ephesians vi. 1-6. To walk worthy of our vocation or calling, how necessary! And in order to do so, humility is placed in the front. Meekness follows as a consequence and forbearance. O may the Spirit of Christ lead and strengthen us at all times."

After quoting from his Greek Testament those wonderful verses in St. John's Gospel, chapter xvii. 3, 11, 14, 18, 21, he urges again the blessing of unity, writing: "Let us, therefore, according to that heavenly pattern and divine admonition, strive to be one, one in doctrine, one in adhering to Christ, one in loving Him, one in despising and renouncing the world, one in loving one another, and one in bearing the cross. As God has made us equal in the share of the most glorious benefits of the Gospel, one baptism, one hope, one glorious Redeemer, so He has thereby designed us to be the same in brotherly love. And as without joint prayer that brotherly love cannot be kept in proper vigour, let us endeavour to keep up that holy exercise."

With Schwartz the practice of brotherly love was part of his daily life, it seemed natural to him to show charity and to make no difference in dealing with native or European. It was his custom at the meetings of the missionaries for worship and prayer to admit the natives and in not a few instances it was seen that good results followed this practice. It will be sufficient to mention one case of which Schwartz makes a note in his journal:

"Here I had a few days ago an example which pleased me very much though attended with trouble. A young man of twenty-four years, of the Shraf caste, resolved to visit us at an evening prayer—heard the word of God explained, joined in prayer, meditated what to do—came to a settled resolution to join the despised people of God. Not poverty, not quarrel, but a desire of being happy inspired him. He was engaged to marry a young woman, the daughter of a rich man at Seringapatam. The day of

their wedding was appointed. He told his mother that he would fain marry the girl but not with idolatrous rites. The mother said, 'I wish I had killed you as soon as you were born, etc.' All this happened before his being baptized. The relations got him cunningly and kept him a close prisoner; but he found opportunity of making his escape and came hither to Tanjore. His mother and others made a great noise and came and begged I would not admit him. I replied in the presence of the Brahmins and a number of people that I never forced anybody and that I could not reject him if he desired me to instruct him. Further, I said, 'Here he is; ask him whether he likes to go with you or stay with us.' The young man said, 'Mother and friends, if you can show me a better way to heaven I will follow you—but I will not live any longer in idolatry.' I remained in my house; the young man went to the chattiram; his relations followed him and fairly carried him off to Vellam; but he again contrived to make his escape. After that I instructed him daily and baptized him. May Jesus triumph over all His enemies shortly."

CHAPTER IX.

AS PEACEMAKER WITH HYDER ALI.

IN the journal of Schwartz we have some very interesting records of his work among the military, and he speaks with gratitude and affection of the little group of pious and devoted English soldiers who met from time to time for prayer and worked so hard in the service of Christ. It is refreshing to see in those early days, when beyond the chaplains there was no one to look after the soul of a soldier, that Christ had His witnesses in the ranks who lived bravely and died well in the Faith. Of one of these Schwartz writes: "There was a manliness in his whole deportment. The Gospel of Christ was precious to him and produced a settled peace and holy courage in his heart. This year he became sick. His pious companions visited him diligently. His mind was perfectly composed and he longed for the Holy Communion, which was administered to his edification. Some hours before his death I visited him and found him in a most happy frame. 'My sins,' said he, 'are forgiven me of God for Christ's sake, my heart has rest and peace, the enemy has no power over me. I look forward with complacency to a blessed eternity. I would not exchange with the King of England. O the poor world that it could but reflect what a blessed thing Christianity is!' Then turning to me he said, 'And I thank you, my friend, for having made Jesus Christ known to me!' At last he repeated several times that beautiful sentence, 'Into Thy hands I commit my spirit, Thou hast redeemed me, O Lord God of truth.'"

In his letter of 10th August, 1771, Schwartz refers to the air being filled with rumours of war and that the English troops are moving on to Tanjore. The King, who had shown such friendliness to Schwartz, was in difficulties, and General Smith with his soldiers was investing the foot of Wallam or Vellam, the strongest defence of Tanjore. A battle had already taken place and the storming of the walls was imminent, when a treaty of peace was suddenly signed and hostilities ceased. A little later on Schwartz was again in Tanjore and the King asked once more to see his old friend. He was taken to a shady spot and the King came under a yellow umbrella, looking much thinner and not so well as when they met two years before. "Padre," he said, "I wish to speak with you privately" and led him away. But the chief Brahmin, who no doubt was on the alert, would not leave them alone and came in. On his entry the King bowed low and stood before him with folded hands, an evident sign of the absolute ascendancy which this priest had gained over his mind and action. The Brahmin took an elevated seat and required Schwartz to repeat the sermon which he had delivered at the Palace the day before. This was done very faithfully, to which the Brahmin listened in silence, but the King afterwards asked some questions about repentance and whether a man might return to his sins again. Schwartz replied that "true repentance consisted in a hatred of all sin, which was inconsistent with such a return." Afterwards at a subsequent interview the poor ruler, the slave of his courtiers and sadly addicted to intoxicating drugs and the love of women, said to the missionary, after an earnest personal appeal that he would give his heart to God, "Alas! my padre, that is no easy matter!"

But in spite of the opposition and intrigue of his Brahmin advisers, the distracted King of Tanjore was compelled to seek the help of his old friend to save

him from political complications. And here it is well to observe how unwilling Schwartz was to be drawn in as a judge in the strife of politics and the hazard of war. He felt so keenly that his proper place was the sphere of the souls of men, that he was most anxious not to allow anything to interfere with his liberty as a preacher of the Gospel, with hands clean from the suspicions of a bribe, and willing to be the friend for Christ's sake of both sides, if by any means he might save some. Of course, as unofficially representing the British Government and acting as chaplain to their troops, he was in a sense committed to advance their interests in every possible way. On the other hand he felt that this strong confidence which he had inspired in the hearts of the native rulers, especially King Tuljajee of Tanjore, was a sacred advantage which he must use for the highest purposes and ought to exercise if need be to keep the peace and save conflict. The King had sent for him again because he felt that his friendly understanding with the English was not so cordial as it had been. So he asked Schwartz to interview them on his behalf. But the position was fraught with risks, and he records his impressions. "Now this in itself would not be sinful but it is a dangerous matter to engage in such things with a people so prone to deceit and this I distinctly avowed to them. The King said, 'Padre, I have confidence in you because you are indifferent to money.' But his officers did not wish me to be engaged in this affair lest their own iniquity might be discovered. And thus it passed off; for which God be praised, as I had no occasion to declare fully my averseness to the employment."

Things went, however, from bad to worse; the Nabob of the Carnatic pressed his claims, and the English supported him against Tuljajee. Schwartz saw the King's impending doom and could not prevent it, and in

a sense he felt the punishment was a just judgment on the corruption and superstitious blindness of his rule. It was not for want of warning but in face of the clearest light that this weak and miserable King had erred. "I am afraid," writes Schwartz, "Tanjore has filled up the measure of its sins and is giving up. Certainly the poor Rajah was blind and infatuated, otherwise he might have prevented the present misery that comes upon him. In January I was there the last time. I warned them and told them that in the present course they must perish. Manozhiappa's son said, 'What can we do?' I answered, 'Turn to Him who can help you!' He said, 'It is not the way of the world?' 'Well,' I said, 'the course of the world will undo you.'"

Shortly afterwards the army moved to invade Tanjore and the place was captured with hardly any resistance or loss, the poor affrighted King and his family were made prisoners, the Nabob took the kingdom and its treasure, and Schwartz found himself and his work under new masters and at a disadvantage. He appealed for more considerate treatment but was refused, and he reported the state of affairs to the Society for Promoting Christian Knowledge, pointing out "that many of the best families would not hesitate to become Christians, could it be shown how they could maintain themselves. But the difficulties are now greater than when Tanjore and the Marawar country had their own princes and governments, many thousands of the inhabitants having quitted the country for want of food and employment." Happily, after the position had been discussed in England, the Court of Directors of the East India Company disapproved of what had taken place, and for the sake of British interests the restoration of Tuljajee was carried out in April, 1776, and once more Schwartz felt that his influence was restored for the good of the work. But the contention which this new policy caused in Madras

again made it impossible for any amicable arrangement to be made, and the Council begged Schwartz to bring the pressure of his personal influence to bear upon the King, but this he refused to do as it would interfere with his sacred functions. "This is the cause," he writes, "of my not having conversed with the King for six months past. It is with great regret that I have to inform you that he has lately given way to a luxurious and dissipated life, so that little hope can now be entertained respecting him."

Meanwhile, to help the work at Tanjore, Schwartz made himself proficient in the Mahratta language and wrote a dialogue in that tongue on the Christian faith which was fruitful of good results. He resolved to stay at Tanjore and found much cause for encouragement in his converse with the Brahmins, many of whom admitted that nothing but fear of consequences prevented them from being Christians. The poor puppet of a King, however, was rapidly going downhill, drink and sensuality had done their work, and his authority was counting for little in any quarter. A small church was being built in the fort and Schwartz preached the opening sermon after the General of the English troops had laid the foundation stone. The Madras Government were anxious to make Schwartz a handsome present of money for his work among the soldiers and other services, but he refused it, asking only for some bricks and lime to help to build his church.

It was just at this time, in March, 1779, that he received an urgent summons to see Sir Thomas Rumbold, the Governor at Madras. On his arrival he was told that he was desired to undertake a very important mission to Hyder Ali at Seringapatam to discover his real intentions and to assure him of the peaceable thoughts of the English. "As the intention of the journey is good and Christian, namely, to prevent the effusion of human

blood and to preserve this country in peace, this commission militates not against but highly becomes your sacred office and therefore we hope you will accept it." This was an honour and yet it meant great danger; Schwartz made it a matter of much prayer and finally agreed to go, feeling that in so doing he was fulfilling the will of God. He had very carefully considered the question from all its bearings, as was his wont, and decided on three grounds, 1st, that its aim was to promote the blessings of peace; 2nd, because he could thereby preach the Gospel in many parts hitherto unvisited; and 3rd, the Company had shown him great kindness and he wished to return this with some gratitude. But he would accept no presents and not a single farthing would he take beyond his travelling expenses. He stayed a month at Caroor on his way, and with the assistance of his only fellow-traveller, Sattianaden, he preached to crowds of people and discussed privately the doctrines of Christianity with many Brahmins. Afterwards he climbed the steep and dangerous path from Guzzulhatty, and being now in Mysore talked to the Brahmins in Hindustani, one of them telling him that "Hyder is quite unconcerned as to religion; he has none himself and leaves everyone else to his choice." In a short time he reached Seringapatam and his impressions of the place and an account of his reception by this despot are so admirably told in his journal that an extract, therefore, must be given *in extenso* :

"The palace of Hyder Ali, built by himself, is very beautiful according to the style of Eastern architecture. It is entirely of hewn stone with numerous pillars. At the extremity of the pagoda stands the ancient palace of the Kings of Mysore. The former possessor of the throne, to whom Ali allows an annual income, still inhabits it. He has his servants, but is treated as a prisoner of state; Hyder himself sometimes visits him and stands in his

presence as a servant. Thus men of the world can dissemble. The King's sons are all dead and the general opinion is that they were secretly dispatched.

“Opposite the palace is a large square, on two sides of which are open buildings in which the military and civil servants of Hyder have their appointed stations for conducting public business. He can overlook them from his balcony, and as they are required at appointed times to be in the places assigned them, to receive the reports of the country and army, whoever has business to transact knows where to find them. Here reigns no pomp but the utmost regularity and dispatch. . . . Though Hyder sometimes rewards his servants, the main spring of action here is terror. Everyone performs his part from a motive of fear, well knowing the consequences of any neglect of duty. Persons of the highest as well as of the meanest condition are punished with the same instrument. The tyrant keeps two hundred men with whips in constant readiness; and no day passes without many being chastised. The Governor of a whole district is whipped in the same manner as the meanest groom. Hyder treats them all alike. Even his two sons and his son-in-law are liable to the same cruel usage. When any one of his highest officers has been thus publicly flogged he does not allow him to resign his employment but compels him to retain it, that the marks of the whip on his person may serve to deter him from repeating the offence; for he seems to think that almost all persons who seek to enrich themselves are devoid of all principles of honour.

“Entering the palace one evening I observed in the audience chamber a number of people sitting in an arch. By their dress I perceived they were collectors of districts and in their countenances the marks of anxious fear were visible. I was informed by Hyder's Persian secretary that they were come to submit their accounts. They appeared

to me like criminals expecting death. Very few were able to render them to Hyder's satisfaction and in consequence dreadful punishments were daily inflicted. I hardly know whether to mention how one of these unhappy men was treated. The poor criminal was tied to a post, two men approached with whips and flogged him in the most cruel manner, the pointed nails lacerating his flesh. The cries of the wretched victim were most heart piercing.

“But notwithstanding this severity of punishment there are numbers who eagerly seek these lucrative employments and even out-bid each other. The Brahmins are the worst in this traffic. When one of them has obtained a district he fleeces the inhabitants without remorse. At length when called upon by Hyder for his arrears he pleads poverty and having undergone a flagellation returns to renew his exactions. Can we be surprised if the people under such a Government lose all sense of shame?

“Hyder's army is under the management of four chief officers (called baschi). They may be considered as paymasters but their office is not confined to paying the troops, as they have to provide for the recruiting service and to regulate other military matters, being likewise judges for the decision of private quarrels. With these people I often conversed. Some of them speak Persian, others only Hindustani, and all are Mohammedans. They once asked me what was the most acceptable prayer and to whom it ought to be addressed? I explained to them that as sinful creatures and therefore deserving eternal death, we could only approach the Almighty in the name of the Mediator, Jesus Christ, and then expounded the Lord's Prayer. They next inquired whether the Lord Jesus in His Gospel had fixed the period of His coming and of the day of judgment. In reply to this I explained to them the doctrines of the Gospel, to some in Tamil, to others in Hindustani. As the house-

hold of Hyder consisted chiefly of Brahmins, I had very frequent conversations with them. Some of them gave me very modest answers, whilst others avoided the discussion and gave me to understand that they did not consider their temples to have been built in vain. 'The building,' I replied, 'may be useful, but the idols you worship are worthless.'

"Without the fort several hundred Europeans were encamped, some of them were French, others German. I also met with a few Malabar Christians, whom I had instructed at Trichinopoly. To find them in that country, far from all Christian ordinances, was painful, but to renew the instruction which they had formerly received was very comfortable. Captain Buden, the commander of the German troops, lent me his tent, in which I performed Divine Service every Sunday, without asking permission, acting in this as one bound in conscience to do his duty. We sang, preached and prayed, no one presuming to hinder us. The whole I considered as a kind providence of God.

"To Hyder's palace high and low came, inquiring of me the nature of the Christian doctrine, so that I could speak as long as my strength allowed. Hyder's younger son (not Tippoo), seeing me in the Durbar or hall of audience, saluted me in a friendly manner and invited me to pay him a visit in his own apartments. I told him I would come most cheerfully, provided his father would give permission, since to do so, without his consent, might prove injurious both to himself and to me. Of this he was perfectly aware. Even the most intimate friends do not venture to speak their mind freely. Hyder has everywhere his spies, but I knew very well that on the subject of religion I might discourse day and night without fear of giving him the least offence.

"When I was admitted to an audience Hyder bade me sit next to him on the floor, which was covered with

the richest carpets, and I was not required to take off my shoes. He listened to all I had to say, expressed himself in a very frank and open manner, and told me that notwithstanding the Europeans had violated their public engagements, he was willing to live in peace with them. A letter was then read to me which had been prepared by his order. 'In this letter,' said he, 'I have stated the substance of our conversation but you will be able to give further explanations personally.' Hyder seemed by this expression to consider my visit as the preliminary to a treaty of peace, but the Nabob at Madras defeated all these intentions. While sitting near Hyder I was struck with the expeditious manner in which the public business was dispatched. When he had ceased conversing with me some letters were read to him and he dictated an immediate answer. The secretaries hastened away, wrote the letter, read it before him and he affixed his seal to it. In this way many letters were written in the course of the evening. Hyder himself can neither read nor write, but he has an excellent memory. Few have the courage to impose upon him. He orders one to write a letter and then has it read to him, after which he calls another and hears it read a second time, and if the secretary has not strictly conveyed his meaning, or has in the least deviated from his orders, his head pays for it.

"I frequently sat with him in a room adorned with marble pillars, opening into the garden, which though not large, as it could not be in the fort, was neatly laid out with trees which were grafted and bore two kinds of fruit, rows of cypresses, fountains, etc. Observing a number of youths carrying earth in the garden, I inquired respecting them and was told that Hyder had established a battalion of boys, all of whom were orphans and whom he had taken under his protection, boarding and clothing them and furnishing them with wooden guns for the purpose of their exercise. This care of poor

orphans really pleased me and I wish our Government would in this particular imitate the example and improve upon it, particularly as to religious instruction, so as it becomes Britons and as God will certainly require it at our hands, who hath armed us with power, that we should use it chiefly for His service and glory and not merely for our own. On the last evening, when I took my leave of Hyder, he requested me to speak Persian before him, as I had done with some of his attendants. Of this language he understood a little, but he does not speak it. I did so and explained the motives of my journey to him. 'You may perhaps wonder,' said I, 'what could have induced me, a priest, who has nothing to do with political concerns, to come to you, and that on an errand which does not properly belong to my sacerdotal functions. But as I was plainly told that the sole object of my journey was the preservation and confirmation of peace, and having witnessed more than once the misery and horrors attending on war, I thought within my own mind how happy I should esteem myself if I could be of service in cementing a durable friendship between the two Governments, and thus securing the blessings of peace to this devoted country and its inhabitants. This I considered as a commission in no wise inconsistent with my office as a missionary of religion of peace.' He said with great cordiality, 'Very well, very well! I am of the same opinion with you, and my only wish is that the English would live in peace with me. If they offer me the hand of peace and concord I shall not withdraw mine provided ——.'"

What those provisions were was never known. The interview was over, and apparently the tyrant must have showed to Schwartz his better side, for there was nothing in his actions to indicate any desire for peace or the good of humanity. A despot who pitilessly slew his enemies without mercy, whose officials high and low lived in a

reign of abject terror, who had depopulated entire districts with the sword and whose ferocity had not even the limitations of any religious consideration, was hardly the man to appreciate any proposals for peace and goodwill. On the other hand, it speaks well for the influence of a pure and fearless personality like that of Schwartz that he could have instantly inspired respect and attention. When he left Hyder he found a handsome present in his palaquin, which he would have returned forthwith but the officials assured him it would imperil their lives for him to act so contrary to the etiquette of Hyder's court.

Although in his journal no further particulars are given of this interview, amongst the papers of the late Mr. Huddleston was found a note of what Schwartz had told him respecting the attitude of Hyder.

“In his very first interview Hyder told him that he was made an instrument to cover intentions and views very different from the purity of his own mind, that the English had adopted the designs of his enemy (the Nabob) and that it was now too late to convince him that they had altered their policy or that they entertained any views really friendly towards him. He then requested Mr. Schwartz not to renew the subject, but assured him that for any other purpose he was welcome to stay in Seringapatam and should receive every attention and might come to his Durbar as often as he pleased, and thus remarkably concluded ‘that he had also his free permission to try to convert any of his people to his religion, if he thought he could succeed, for he was sure he would say nothing improper to them, or that would tend to injure his authority.’”

Doubtless the character of the English, as represented by the policy of the East India Company, fully justified the suspicions of Hyder; indeed, in the letter which Schwartz brought back, there was a haughty recital of the misdeeds of the Company, military and civil, and

concluding with these terrible words, bespeaking the vindictive spirit of the writer: "*I have not yet taken my revenge and it is no matter.* When such conduct is pursued what engagements will remain inviolate? I leave you to judge on whose part treaties and promises have been broken. You are acquainted with all things, it is right to act with prudence and foresight."

There is every reason to believe that on his return Schwartz not only discharged his mission but exhorted the authorities to play their part with honesty and straightforwardness, and this was not perhaps a welcome or acceptable admonition. Of this remarkable visit not a record remains in the archives of the Company; possibly had such a faithful note been made it would have been a witness against the provocation and trickery which marred their administration. But Schwartz had done his duty and again he refused any personal advantage, even handing over to the Board at Madras the three hundred rupees given him by Hyder. All he would agree to was that an English orphan school might be built with some of it at Tanjore.

Probably amongst the most distinguished of native rulers the name of Hyder Ali stands pre-eminent. He has been called the Napoleon of India, and considering his limitations as an Oriental, if only from the brilliance of his military tactics and personality among his armies, he may deserve that high comparison. It is easy to denounce him as a bloodthirsty tyrant, and much of his character justifies that condemnation, but he had other traits which in fairness must be remembered. He lived in an age and a country where duplicity in politics was the rule rather than the exception, yet it is to his credit that he kept his word with the English, who were not always equally considerate as regards their obligations with him. Mounted on his white elephant in his gaudy uniform of white satin and gold flowers, vain of display as all his

fathers were, he was the idol of his troops, who were animated by the example of a man who had no fear and exposed himself to any risks in leading them to victory.

The victim of sensuality, he yet kept his head clear for business, and though he could not read a word he dictated several letters at the same time and his marvellous memory kept him always in touch with the financial and political affairs of his kingdom. Schwartz has given us a picture of his court, and his interview represents Hyder in one of his best moods. He seemed a very Gallio in his religious views and used the Brahmin because it suited his purpose to be guided by the ablest and only educated men. There is no doubt he misled the pious Schwartz in letting him imagine that those boys were the objects of his charity and tender care. As a matter of fact, they simply represented his practice of carrying captive the young natives of any country which came into his hands. He was cruelly severe in his discipline and did not spare his own son when it was needed; his ferocity of revenge and his lust of plunder made him an unsparing enemy and an avaricious thief. And yet, as we have seen in his talk with Schwartz, there was a better side of him and he had a desire at least after truth and justice. It is quite a natural question, when reviewing such a character, to ask oneself what Hyder Ali might have been had he embraced the Christian faith.

CHAPTER X.

THE STRAIN BEGINS TO TELL.

THE truce which followed the visit of Schwartz to Hyder Ali was short lived. While the missionary, not without many misgivings, had returned to complete his church and care for his flock, the storm clouds were already on the horizon. His health he finds is not quite so good, the arduous travelling and exposure, in addition to constant preaching work, has begun to tell on him. He complains in some of his letters of pains in his shoulder and side. He is thankful that he can still go out as usual. "For though I was not confined," he writes, "my right arm gave me so much pain that I was unfit to write, nay to hold a book with it. But now it is much better by the mercy of God. He is the author and preserver of our lives."

"If He be pleased to let us stand for some time O may He grant us strength to live to His glory and praise! Our time is in His hand." He is shocked at the luxurious and sinful life which the Europeans are living, careless and corrupt, on the edge of a volcano but blind to consequences. This degeneration in the character of the white men utterly discredited them in the dark watchful eyes of the natives. The tearing up of treaties and breaking of solemn promises had exasperated Hyder Ali and made him resolve to sweep the English with their rotten government into the sea. His ambition was like a roaring furnace; while the enemies were fiddling and dancing he was preparing the immense army of nearly an hundred thousand well trained men, led by French officers and equipped for immediate battle. He

swept onward, wasting, burning, killing, behind him a smoking desolation and before him a terror struck and fleeing people. His objective was Madras and then a clean sweep of the enemy all through the Carnatic. It seems inconceivable that the Government could, from sheer apathy, wilful ignorance and vicious living, become so incompetent as to make no provision for defence and take no notice of impending doom until the black clouds of smoke and lurid flames almost reached the City. Here is the comment of Schwartz upon the position :

“ Our leaders pursued other things; the welfare of the public was entirely forgotten, private interests, pleasure, luxury were come to a stupendous height. They were warned three months before Hyder’s invasion but they despised the warning saying, ‘ Hyder might as well fly as come into the Carnatic!’ None could persuade them to the contrary till they saw his horse at their garden houses. Then consternation seized them, nothing but confusion was visible. Hyder pursued his plan, took one fort after another, till he got possession of Arcot. . . . Now what is to be done? I say with Jeremy! ‘ Be thou not terrible unto me, O God’. This calamity is from the Lord and doubtless He intends to purge us from our sins and take away our dross . . . our infidelity, our contempt of divine things is beyond description and brings upon us the wrath of God. Heathens and nominal Christians were asleep and minding nothing but the things of this world. Who knows but they may arise on hearing the thundering voice of the law.”

The grain stores having been destroyed by the enemy, no seed was sown, no harvest could be reaped, and famine, gaunt and deadly, stalked through the land. No strong men were left, only wandering skeletons were met within the miserable and devastated villages. Hyder carried off the healthy children and the flower of the people, the rest were left to die, as Schwartz says : “ When passing through

the streets early in the morning, the dead were lying in heaps on the dunghills." And here in this extremity we see the forethought and practical wisdom of Schwartz. With the anticipation of such a famine he had purchased twelve thousand bushels of rice, and when it seemed as if the soldiers would die for want of food, he went to the natives, who had lost all confidence in the word of a European, and got them to bring in their animals and stores, making himself personally responsible that they should be duly paid. "I afterwards settled with the natives and they went home quite satisfied. The Lord also enabled me to consider the poor, so that I had it in my power to feed a large number for the space of seventeen months."

"Our fort," he writes, "contained the best part of the inhabitants of the country, who flocked hither to escape the unrelenting cruelty of the enemy. Daily we conversed with these people and tried to convince them of the vanity of their idols and to induce them to return to the living God. They readily own the superior excellence of the Christian doctrine, but remain in their deplorable errors for various frivolous reasons. It were to be wished that the country people having suffered nearly four years all manners of calamity would consider the things which belong to their eternal welfare, for which my assistants pray and labour in conjunction with me. But though this fruit of our labour has not hitherto answered our wishes, still I am happy in being made an instrument of Providence to instruct some and to warn others. Who knows but there may come a time when others may reap what we are sowing."

This was the period when another crisis had arisen in the great political drama of Indian history, and again, to save the situation, another great Englishman entered the field. What Clive had won, it was the duty of Warren Hastings to hold and make sure. He had not only to stem

the warlike onrush of a man like Hyder Ali but he had to counterplot and play successfully the wily stratagems of native intrigue. He saved the Company from bankruptcy and made the path of English government safe and possible in India, yet he ended sadly, harried to death by the bitterness of his enemies at home, and the proud head, which overawed the East, bowed in heart-break in his native land.

Of Warren Hastings it has been truly said as regards these closing years of persecution and bitterness:

“ His life, his heroism, his proud reserve and confident assurance that all his failings and faults arose from a single-minded desire to carry out the intentions of his time, are summed up in the words by which he declared his own vindication and his accuser’s condemnation:

“ ‘ I gave you all, and you have rewarded me with confiscation, disgrace and a life of impeachment.’ ”

This terrible fighting gave evidence of the high regard in which Schwartz was held by both combatants. It is perhaps not surprising that the English whose cause he had served so well in a diplomatic mission should be glad to give him every advantage, but it is remarkable that a tyrant like Hyder Ali should give orders to his officers ‘ to permit the venerable padre to pass unmolested and to show him respect and kindness, for he is a holy man and means no harm to my government.’ ”

The death of Hyder Ali in 1782 did not end the war. His son Tippoo, exceeding his father in cruelty and vindictive oppression, was inspired to retrieve his reverses and carry the conflict against the English to the bitter end. For a time, however, the tide of war was against his arms and, the French troops having left him on the declaration of peace in Europe, the English Commander Fullerton was advancing upon Mysore itself, when he was stopped by the half hearted policy of the Madras Government, who had received from Tippoo a request for peace.

Once more in their difficulty an appeal was made, this time by Lord Macartney, to Schwartz, that he should accompany the commissioners on their visit to Tippoo's camp, to which, for the same just reasons as before, he agreed. At the same time he pointed out in plainest terms the folly of stopping Colonel Fullerton when he had an enemy at a disadvantage, and forecasted further trouble, if indeed it did not render his mission futile. In his conversation with this brave officer he fully sympathised with him in the disappointment and greatly regretted the step that had been taken.

In writing to the Madras Government Colonel Fullerton in a very handsome manner acknowledged the value of the service of the missionary.

“ On our second march we were visited by the Rev. Mr. Schwartz whom your Lordship and the Board requested to proceed as a faithful interpreter between Tippoo and the commissioners. The knowledge and the integrity of this irreproachable missionary have retrieved the character of the Europeans from imputations of general depravity.”

The attempt to reach Tippoo in accordance with Lord Macartney's wishes was frustrated by the turning back of Schwartz for some unknown reason, whether it was because, unlike his father, Tippoo, in his desire to insult an Englishman, did not hesitate to show disrespect to this aged missionary, or because he did not mean to confer until the district of Mangalore was in his possession. Schwartz said that he would have been very glad to have helped to make peace but he was thankful he was spared the strain for he was far from well, and when a further request was made he felt justified in declining it. Though he could not go himself he prayed earnestly that the commissioners might be guided aright in their interview with this violent man. He also sees behind all this what a tragedy of misery, sin and cruelty is going on.

“ I entreat God to bless them,” he says, “ with wisdom,

resolution and integrity, to settle the business to the welfare of this poor country. But alas! We ourselves are so divided—one pulls one way, the other quite a different one. When one considers all, high and low, rich and poor, rulers and those that are ruled, one is struck with grief and a variety of passions. What blindness, insensibility, and obstinacy, greediness, and rapaciousness. A thousand times I think with myself: ‘Good God, must all these people *die*—must they all give a strict account of their lives—must they all appear before the tribunal of Jesus, the mediator and judge? How little do they mind their end, and the consequences of their lives?’”

There is no doubt that at this time Schwartz was feeling the effect of his long life of incessant work, and in his letters to his friends he asks their prayers that more strength may be given him. He tells that while at present in no position of pain, his weakness is great and that speaking or walking so fatigue him that he can hardly stand. He has spent so many years in the work, under a trying climate, without any furlough, that it is no wonder that he begins to fail under the burden of a labour he has borne so long. Not that he complained; Schwartz was one of those men who consider themselves last and scorn to make much of either their physical pains or their difficult circumstances. He dismisses the question of his illness with almost an apology for referring to it.

“Enough of this, age comes upon me, I have no reason therefore to wonder at weakness. If the mind be sound all is well, the rest we shall quit when we enter into the grave. That will cure all our bodily indispositions. . . . Our time is short. Within some days I have sojourned in this country thirty-four years. The end of my journey is, even according to the course of nature, near. May I not flag! May my last days be my best!”

Few missionaries either then or since have preached so many sermons, every one worked out with so much care-

fulness and so rich in thought. And yet he had no time to prepare in the ordinary sense; he never wrote out his sermons and was content with putting on a piece of paper the principal points of his discourse, which was otherwise quite extempore. From one of these notes a brief extract will be interesting; he is speaking on the condition of a believer and how love, his favourite theme, must be paramount in his heart. "Let us now represent a person truly believing in Jesus and united to Him, washed from his sins, strengthened by His Spirit, and cheered with the hope of an unspeakably glorious crown hereafter. Being endowed with such a gracious faith and lively hope, what shall he do? What will be the effect of such a faith or hope? Love towards God and all men. A person that is blessed with such faith and hope cannot but love God and all mankind and that from the bottom of his heart. He looks upon God as his Father who has loved him in an unspeakable manner, who sent His only begotten Son into the world for his eternal happiness, who has called him out of darkness into marvellous light, who has blessed him with pardon, peace and hope, and this heartily inclines him to love Him sincerely and ardently. The conclusion which St. John draws from the love of God towards us is very natural. 'We love him because he first loved us.' Such a Christian will esteem and venerate, adore and praise God, keep His commandments, His Sabbath Day, His word. Love will teach him all this. His soul and body he will present as a living sacrifice, holy and acceptable unto God, which will be his reasonable service. Such an one will not be conformed to this world but transformed by the renewing of his mind, that he may prove what is that good and acceptable and perfect will of God. Whether he eats or drinks, or whatever he does, he will endeavour to do it to the glory of God.

"Let us seriously examine our hearts and lives whether we have loved God in such a manner. Have we venerated

Him and His Divine Name above all? Have we delighted in Him so as to renounce sinful pleasures? Have we endeavoured to glorify God or to promote the honour of His Name among those with whom we live? Have we worshipped Him privately and publicly, in such a manner as to inspire others with devotion? Have we kept the Lord's Day in a holy manner?

“And as he loves God he will likewise love his neighbour, and that not only externally but from his heart. The sense of the love of God will be to him instead of a thousand commandments. He will love the souls of his fellow creatures, the ignorant he will instruct by word and example, the wicked he will endeavour to convert and lead them into the path of pity; the poor and afflicted he will assist, nourish and comfort, according to the ability which God hath given him. He will take care not to offend or injure his neighbour, either in his fortune or his name. So that backbiting, envy, strife, malice will be far from him, and all this will flow from a principle of faith and hope.

“What a happiness it would be if all Christians were actuated by such love or desire of making others happy here and hereafter!

“Let us therefore ask you seriously before that God who knows your hearts and ways, do you love your neighbours sincerely? Is it the bent of your lives not only to honour your God but likewise to make your fellow creatures happy? Have you showed a tender regard to their eternal welfare? You see thousands before your eyes sitting in darkness and the shadow of death. Have you endeavoured at least by your example to convince them of the purity and excellence of your religion? Have you discouraged vice and wickedness or have you promoted it and so laid a stumbling block before your ignorant and careless fellow-creatures? Have you assisted the poor and needy in their distressful circumstances or have you been regardless of their misery?

“Let us examine our hearts seriously and whatever we find in our behaviour to have been against the will of God let us immediately repent of it and beg forgiveness in the name of Jesus Christ. Cultivate these three principles, faith, hope, and love, and you will glorify God, enjoy true happiness and edify your fellow-creatures—which God grant!”

Travelling into Tinnevelley, we find Schwartz busy establishing a Christian church at Palamcotta where a number of converts had gathered together and with the help of some English gentlemen had built a little church, and here he preached to a good congregation, with eighty persons, to whom he administered the Sacrament. He is not, however, unmindful of the need of discipline and some elements in the church were rather unsatisfactory. “But this,” he adds, “is no more than what are usually united together, wheat and chaff.”

The worldliness of the European residents was always a disturbing aspect in the eyes of Schwartz, and writing to his friend Mr. Chambers on 20th July, 1785, he speaks of these things, knowing that his correspondent as an earnest Christian will appreciate what he says:

“How much is squandered away in what is called fashionable living, to no purpose but rather to the worst! Health, strength, conscience, and the sweetest sense of the favour of God are lost—for what! Though we are not to serve God for the sake of temporal advantages, we shall find that true unfeigned ‘godliness’ is profitable even to all things, having promise of the life that now is and of that which is to come! The people of the world love both. Their tumultuous mirth does not deserve the name of joy and is always closely attended and embittered by unspeakable disquietude and anxiety, which they must feel so soon as they begin to reflect. . . .

“Be this our aim—and may our hearts (ah! our slippery hearts) never swerve from the path to that

heavenly Canaan! May we never murmur or lust after the things which we have once renounced! May we be faithful unto death and so realize the crown of life! Remember me likewise when you come before the throne of mercy that my approaching age may not be unfruitful but blessed."

CHAPTER XI.

TULJAJEE AND SERFOGEE.

MEANWHILE, matters were not very settled in Tanjore, and Schwartz on his return found the people almost in rebellion and the Rajah in great straits because the Government at Madras were pressing him for tribute. All was turmoil and the political atmosphere was charged with storm, into the midst of which the old missionary came to bring a little peace and confidence. His first duty was to write to Sir John Macpherson, the Governor-General, and put in a plea for a more tender consideration for his old friend the Rajah, notwithstanding all his shortcomings.

“Now my dear sir,” he writes, “will you permit an old friend to intercede for this poor country and the dejected Rajah, requesting not to use violent or coercive measures to get the immediate payment of the arrears, which would throw the country into a deplorable and ruinous state, but rather to admonish him to rule his subjects with more justice and equity.”

We get from his letters at this period references to the political trouble which was making his efforts as a missionary very difficult, the people resenting oppression, the policy of the English represented by the Company changing continually with the fluctuation of their alliance with the native rulers, agriculture at a standstill, and the sepoys in a state of mutiny because they can get no pay. “It is truly melancholy,” he writes, “that nothing but fear will incline us to do justice to them. By these means

all discipline is relaxed, the officers lose that respect which is due to their rank and station, and the Sepoys become insolent. This has been the case not only in time of war, but now in the time of peace. May God help us to consider the things which belong to our peace in all respects." But amidst these difficulties he works hard to consolidate the little gatherings of Christians which look to him as a spiritual father and is busy with the schools, the interest of the children always lying so near his heart. Schwartz is full of faith, and his sunny presence brings confidence and hope wherever he goes; of such a man one might well say that he was a happy saint with an optimistic view under the most depressing circumstances. In so many respects he was ahead of his age, seeing possibilities which had not yet been revealed to the few Missionary Societies existing, at any rate in England, and drawing confidence and encouragement from the Society for Promoting Christian Knowledge, which had so well supported him in all his aims.

Still the old heart searchings kept him very humble; his letters, with scarcely an exception, indicate this increasing sense of need of watchfulness and a quiet walking with God. He reminds a friend that what we want is not so much urgent petition to God in difficulty and peril but a steadfast resting upon Him, in personal and unbroken converse. He quotes how a friend once asked Francke of the Orphan House at Halle how he kept his peace of mind. The reply was "By stirring up my mind a hundred times a day! Wherever I am, whatever I do, I say 'Blessed Jesus, have I truly a share in Thy redemption? Are my sins forgiven? Am I guided by Thy Spirit? Thine I am. Wash me again and again. Strengthen me.' By this constant converse with Jesus I have enjoyed serenity of mind and a settled peace in my heart."

In reviewing his work from time to time he thanks God



SCHWARTZ' PULPIT CHRIST CHURCH, TANJORE

THE PILLAR BEHIND IT IS ONE ON WHICH THE RAJAH DESIGNED TO ERECT HIS MEMORIAL.
IT PROVED TOO NARROW FOR THE PURPOSE

for the practical evidence of the word preached to the soldiers in his capacity as chaplain to the garrison at Tanjore. Both on Sunday and week evening services the men come in good numbers. "To this they are encouraged by their officers, who all confessed that corporal punishments had ceased from the time that the regiment began to relish religious instruction."

He found less encouragement in dealing with Tuljajee, the Rajah of Tanjore, who, broken in health and spirit, the victim of vice and rapacity, mourning miserably the loss of his son, was rapidly going downhill. His servants were doing as they liked, and a new Sirkeel or principal officer, named Baba, was helping himself to the treasury, oppressing the poor down-trodden people. Schwartz would stand no nonsense from this man. In a letter to the English resident, Mr. Huddleston, he strongly denounces him. "If the Rajah will let him go on in this manner, my being a mediator is hypocrisy. The Rajah and Baba are entirely mistaken if they think that I would sacrifice truth or integrity to oppression and low cunning. I am heartily tired of their behaviour and shall mention it in plainest terms to them and the governor." In the end the Government were compelled to take charge of Tanjore and in its administration asked Schwartz to take a seat on the Committee with this well deserved compliment: "Happy indeed would it be for this country, for the Company and for the Rajah himself, when his eyes should be open, if he possessed the whole authority and were invested with power to execute all the measures that his wisdom and benevolence would suggest." He accepted this honorary position on condition that he was to be a party to no coercive measures towards the unfortunate Rajah; at the same time he will not allow his friendly interest in the past to bias him as to his attitude of injustice towards his people. "This I have declared more than once, when I humbly entreated him to have mercy on his subjects, for

which plain declaration I lost in some degree his good opinion." Soon this ruler found that his people would have nothing to do with his promises of amendment and began to leave the country in despair. The Rajah appealed to Schwartz to intervene on his behalf and such was his personal influence that seven thousand of these emigrants returned again to their homes, saying to the aged missionary, their true friend, "As you have shown kindness to us, we intend to work night and day to manifest our regard for you."

Amongst the many friends and fellow-workers of Schwartz, the name of his young pastor, John Caspar Kohlhoff, will ever be associated. He was the son of the venerable John Balthasar Kohlhoff who for fifty years had laboured so well and faithfully in the field. It is not surprising that Schwartz took such a special interest in this young man, for he was his son in the faith. He speaks of this with great simplicity and thankfulness: "From his younger years I instructed him in Christianity, English, German and some country languages. Having been instructed for several years it pleased God to awaken him to a sense of his own sinfulness and to raise in his mind a hunger and thirst after the righteousness of Jesus. He then prayed, wept and meditated, and in short he became a very agreeable companion to me. His improvement in knowledge I observed with delight."

And now at Tranquebar on the 23rd of January, 1787, a large congregation is gathered of Europeans and their families, with the native Christians, to the Ordination Service of this young missionary of promise. His old father sits by his side and Schwartz preaches the sermon from 2 Tim. ii. 1: "Thou therefore my son be strong in the grace that is in Christ Jesus." After his ordination the young preacher ascended the pulpit and preached in Tamil and the meeting concluded with some faithful words from the missionaries present and the sacramental service.

It was most impressive and it is a pleasure to know that the ministry thus begun was continued through many years of faithful and successful work.

The interest of Schwartz in another young man, in this instance a native prince, forms one of the most striking incidents of his work. It shows the tenderness and fatherly care, the fearless loyalty to the right and the wise direction which the old missionary devoted to one who never forgot his protector and friend. The story of Serfogee must be told here.

Tuljajee, the Rajah, according to the custom of his country, being now childless, for he had lost by death his son, his daughter, and his grandson, adopted as son the ten-year-old boy of his cousin and, after formally acquainting the English governor of the fact, on the 26th January, 1787, he sent for Schwartz to bless the child. "This is not my son," said he, "but yours, into your hands I deliver him." And the old missionary reverently replies: "May this child become a child of God." Later on with much emotion the Rajah begs a favour of his friend: "I appoint you guardian of this child, I intend to give him over to your care, or literally to put his hands into yours."

But Schwartz hesitated to take this responsibility, pointing out to the Rajah how he was leaving this boy with a support "like a garden without a fence," and amid the bickerings and jealousies of the palace his life would be endangered and it would be difficult to protect him, though he would gladly see him from time to time. He urged him to make his brother the proper guardian of the boy. "You have a brother," Schwartz said, "deliver the child to him, charge him to educate and treat him as his own son till he is grown up. Thus his health and life may be preserved and the welfare of the country may be secured." To this advice the old Rajah strongly objected at first, for this brother of his was not by any means a satisfactory relative, even his legitimacy was doubtful, and it was only after an

interview with his mother, who strongly supported the proposition of Schwartz, that it was agreed to.

There is no doubt that Schwartz rejected this offer of the guardianship of Serfojee because it would have placed him in a position of political responsibility in the government of the country, amounting to a regency. This, of course, would be quite incompatible with his work as a missionary. The position was a very difficult and embarrassing one, needing the utmost caution, for, on the one hand, Schwartz was anxious to stand by the boy at the affecting request of the Rajah (who had evidently not much longer to live), and, on the other hand, he must hold himself aloof from any entanglements as regards the conduct of the country during his minority. But it will be seen how lovingly and faithfully the old missionary until the day of his death fulfilled the moral guardianship of Serfojee which he from that moment accepted as a solemn charge. The next morning the decrepit and worn out Rajah summoned the English resident, Mr. Huddleston, and Colonel Stuart, the Commander of the garrison, with Mr. Schwartz to his chamber, where his brother and Serfojee with the principal officers were also assembled. He explained his will as regards the boy, agreed to his brother acting as Regent, but when Serfojee was old enough to take the throne, he trusted the Company would "maintain him and his heirs on the throne as long as the sun and moon should endure." He was told by his visitors that this would be done and then he exclaimed: "This assurance comforts me in my last hours."

A few days afterwards the old man died, and, although his body was burned, no woman mounted the pile to die, a significant fact, seeing that at this time the suttee was still the practice of the law. Troubles soon arose, however, over the succession; Ameer Sing was not disposed to act as simply regent and guardian, and eventually the Governor was persuaded to refer the

question of title to a meeting of pundits, who, under the influence of bribes, reported that by the religious laws of the Shasters Ameer Sing should take the throne. For a time things went well, Schwartz was allowed to build schools and the money promised under the will of the late Rajah was supplied. Wherever Schwartz went the importance of providing schools for the native boys and girls was uppermost in his thoughts. At Vepery, where Lady Campbell had established an asylum for female orphans, he was much interested. "The children read to me," he writes, "showed me their copy-books, their sewing and knitting, and recited their catechism. I expressed a wish to catechise them (by extemporaneous questions), but they were not accustomed to it. I observed 'that mere learning by head would be of very little use to the children.' 'True,' Lady Campbell answered, 'but where shall we find persons to catechise them in a useful manner?' I have often mentioned this subject since and trust that God will point out the means." To these institutions the Government at Madras made liberal contributions and Schwartz asked for the same support to be granted to Tanjore. He saw how the provincial schools were succeeding at Palamcotta. These were not places where the doctrines of Christianity were taught but he always appreciated the indirect advantage to the spiritual welfare which these institutions obtained. His words are wise and explicit in speaking of the value of such schools. "They consist chiefly," he says, in writing to the Society, "of children of Brahmins and merchants who read and write English. Their intention doubtless is to learn the English language with a view to their temporal welfare, but they thereby become better acquainted with good principles. No deceitful methods are used to bring them over to the saving doctrines of Christ; though the most earnest wishes are entertained that they may all come to the knowledge of God and of Jesus Christ whom He hath sent."

At Tanjore one of these schools was filled with children from the best families, and the young men from the seminaries obtained good situations under the Government at Madras. Schwartz looked forward to developing in this direction a residential academy for catechists and was very anxious to start a provincial school at Combaconum, which was a very idolatrous place. But with the Rajah Ameer Sing he did not find such a favourable reception of his plans as with the old King Tuljajee, his predecessor. On this point he had the following conversation: "I spoke with the Rajah on the subject, but he seemed not to approve of it and afterwards sent to inform me of his disapprobation. I went to him and inquired how it was that he did not approve of it, especially when everyone was left at liberty to have Hindustani, Persian, Mahratta, and Malabar Schools. 'But,' I said, 'the true reason of your disapprobation is a fear that many would be converted to the Christian religion. I wish you would all devote yourselves to the service of the true God. I have assisted you in many troubles and will you now treat me as an enemy? Is this right?' He answered, 'No, that is not my meaning, but it has never been the custom.' 'Ought it then,' I replied, 'always to remain so? There has been much done already that never was the custom.' He said, 'Good, good, I will do it.'"

One of the difficulties which exercised his mind especially at this time was the question of caste and here again his far sighted policy endeavoured to bring the people together, especially in divine worship. One day while waiting to see the Rajah a Brahmin challenged him, "Mr. Schwartz, do you not think it a very bad thing to touch a Pariah?" "O yes," he replied, "a very bad thing." The Brahmin saw that something more was meant by his answer, so he said, "But, Mr. Schwartz, what do you mean by a Pariah?" "I mean," was the rejoinder, "a thief, a liar, a slanderer, a drunkard, an adulterer, a

proud man." "O then," said the Brahmin hastily, "we are all Pariahs!"

Meanwhile the new Rajah of Tanjore was causing increased trouble; history was repeating itself, for he had appointed an unscrupulous man as his sirkeel who also simply exacted bribes and corrupted justice. Schwartz promptly reported this state of things to the Government at Madras and it was decided to administer the state with the help of Schwartz and Mr. Petrie, a commissioner. This led to a strong remonstrance against the confinement of the boy Serfogee in what was equal to a prison and the neglect and unkind treatment he received. There was little doubt that Ameer Sing, who had taken such solemn pledges to protect and care for him, had intended to hide him away and if possible get rid of him. It was a moment of peril for the boy and demanded instant action. Schwartz, with an English gentleman, went to the palace, asked for Serfogee and taking him by the hand told him to follow. The Rajah, alarmed, implored that the boy should not be removed, promising that he should be well cared for. Schwartz consented, but slept by the boy all night and never left him until twelve sepoy's of the 23rd Regiment were set to guard. Schwartz afterwards wrote a long report to the Council at Madras, narrating the corrupt condition of the Rajah's government and that it was imperative that the boy should be placed in more security, be properly educated and provided for. Not only so, but Schwartz prepared and submitted a clear and most able plan for the administration of justice in Tanjore. This long and statesmanlike document is a proof of his remarkable knowledge and experience of the needs of the people. "It is acknowledged," he writes, "that the administration of justice is the basis of the true welfare of a country."

But this excellent reform, while appreciated by the Government at Madras, did not find equal favour at the

court of Tanjore. The Rajah, dissipated, diseased and weak minded, was more and more in the hands of the rapacious intriguing people around him, nominally his servants but really his masters.

In the meantime Schwartz pursued his work in spite of many hindrances, opening fresh schools and utilizing the native catechists. One of these was ordained at this time, Sattianaden, a man of high character and some talents. Schwartz, writing of his qualifications for the work of a minister, gives him high praise, "His whole deportment 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 in 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."

The ordination of Sattianaden was a step of much importance, for it inaugurated a new era of utilizing native help in the Indian mission field. His sermon was considered by the Society for Promoting Christian Knowledge to be worthy of publication and he was also much cheered by a very kind letter the secretary sent him with the good wishes of the Society for the success of his ministry. In a letter to Mr. Jaenické, his fellow worker at Palamcotta, Sattianaden makes a grateful and affectionate reference to Schwartz.

"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. Schwartz. This, my venerable father, received and instructed me. His exertions by day and 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 concerns but appointed me to bring my nation to the knowledge of God and of Jesus Christ whom He sent to redeem the world."

Meanwhile the work at Tanjore progressed. Schwartz mentions with thankfulness that in the year when he attained the age of sixty-five no less than eighty-seven heathen had been baptized and that he had heartily welcomed the new missionary Mr. Caemmerer at Tranquebar, who had begun well. This new comer, writing home, speaks of the anticipation he felt of meeting Schwartz and how his heart was kindled when that hope was realized. His letters contain a few pictures of the old veteran. "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 lead me to this country. . . . Nothing could possibly afford me more lively satisfaction than the society of Mr. Schwartz. His unfeigned piety, his real and conscientious attention to every branch of his duties, his sincerity—in short, his whole demeanour fills 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. . . . 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 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 of 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 exhortions constantly to live as in the presence of God, zealously to preach the Gospel and entirely to resign our-

selves 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 Schwartz. His disinterestedness, his honourable manner of conducting public business, procured him the general esteem both of Europeans and Hindus. 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 condemnation, 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 this world much was affected by presents and gold, and he himself had done much by these means, but that with Padre Schwartz they answered no purpose. . . . 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 were 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, everyone, 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 his Society to establish a Christian congregation in their part of the country.

“During my stay, about thirty persons, who had previously been 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 Tamil 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.'"

One of the problems which often exercised the mind of Schwartz was how to find employment for his converts, a difficulty which is no stranger to the mission field to-day. In more senses than one the native Christian has to begin life all over again. In some cases he has made material sacrifices which he can never recover, but to all there is the right to live and the need for supplying its common necessities. In his journal under date 1791 Schwartz makes a brief mention of the action taken in this respect :

"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 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 their hours of solitude.

"The great wish of our heart 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."

CHAPTER XII.

RESPONSIBILITIES AND PATIENCE.

AGE was creeping on apace and almost every letter written by Schwartz contains some reference to the filling up of years and the nearness of eternity. But he is happy enough in his work and in no haste to be gone. In saying good-bye to his friend, Mr. Huddleston, who was returning to England, broken in health, he gives him a little fatherly counsel, in a letter dated 7th February, 1792, begging him to practice patience and contentment and be quite restful in the will of God.

“This lesson,” says he, “we learn with difficulty; however, if we humble ourselves and believe as we ought, that God directs all to our advantage, we shall willingly, if not cheerfully, resign over our own will to His divine and perfect will. You take now your farewell and I do the same. Having lived nearly forty-two years in this climate, my strength decreaseth and I look for a blessed eternity.

“God has dealt kindly, very kindly, with me. He has led me as a father, forgiven me ten thousand talents which I owed Him, has given me a knowledge of His love and the love of my Redeemer, has made me, unworthy creature, an instrument of His grace to convey some knowledge of the Redeemer to others; so that I have a lively hope of finding some with whom I shall sing the praises due to the blessed Jesus for ever and ever.

“To complain I have no cause; except when I consider how often I have disobeyed Him. Then I have reason enough to complain of myself. But I know the

exceedingly great mercy of my God, who is willing to cover my sins and to heal all my infirmities.

“ You, my dear friend, are younger in years and may still live for some time. I entreat you to give your whole heart to Him, who can fill it with eternal joy. All worldly goods are deficient in that respect. They may please us but they cannot make us truly happy. Let us therefore take our refuge in Him who has loved us and given Himself for us. Live to His glory, and forget not that the true disciples of Jesus crucify the flesh and the lusts of it. Be guided by the blessed Spirit of God—trust not in your own strength—watch and pray and the God of peace be with you.

“ May we see one another in a world where sin and sorrow are not to be met with ! ”

While writing these farewell lines to his friend, Schwartz enclosed another letter to his wife, whom he had possibly never seen, but he feels that after spending years of intimate friendship with her husband in India he need make no apology for writing this letter to her. Here also he gives judicious counsel and says some things about the education of children which can never grow old or out of date. He also laments the decline of loyalty to Scriptural teaching which characterizes the theological literature of his day. In both these respects this letter would be quite as appropriate if written in our own times. We have progressed and travelled far, and in many respects India and England are so different that Schwartz would rub his eyes were he to re-visit these lands to-day, but the problems and the perils of the Church are, though under a different guise, still the same to face and to solve if we can in our own times. He is sending his blessing to the circle of his friend's family at home and writes :

“ I must confess that the education which many parents give their children is highly detrimental. Their understandings are not furnished with divine knowledge,

their wills are not bent to love and obey God, their passions are not properly restrained or directed. At last they grow up without fearing, obeying, and honouring God, they are ashamed of showing anything relative to true Christianity. They are taught to do their duty, without knowing the source from which they ought to draw strength.

“I find that in many of the latest publications the atonement of the Redeemer and the divine operations of the blessed Spirit of God, are altogether forgotten, nay exploded. If the foundation of true Christianity is destroyed, what superstructure can be raised? I therefore cannot but entreat you to learn the way to heaven from the Sermons of your Redeemer and the Epistles of St. Paul and the other apostles. My favourite chapter is the third of St. Paul’s Epistle to the Philippians. There you will find the genuine character of a true Christian.

“All worldly things though not sinful in themselves, appear to that exalted Christian as dross. He wishes to find Christ as his treasure and greatest gain, by Whom he has obtained mercy, pardon, peace, and the hope of everlasting life.”

Schwartz began perceptibly to lose strength but not heart. We gather this from a letter written by one of the missionaries at Tranquebar who found it necessary to seek his advice upon some matter and met him by appointment at Tripatore.

“I reached that place,” he writes, “at seven and at eight Mr. Schwartz 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."

Weary as he was, he had to brace up his energies to face new and serious difficulties, one being the unsettled and unsatisfactory arrangement as regards Serfogee. In reply to many pathetic appeals beseeching his old friend's protection, Schwartz prevailed upon the Board of Directors at Madras to send some soldiers to bring away this unhappy young prince and also the two Royal widows, and the whole matter was laid before Lord Cornwallis, who at that time was finishing up an arduous but successful campaign against Tippoo Sultan. But unfortunately in the confusion and disagreement of the ruling powers of that day, the pressing needs of his case got shelved and indefinitely postponed. Ameer Sing, with all his wrong-doing and shameless incompetency, was allowed to continue on the throne of Tanjore for four years more. By this time a state of anarchy existed.

A new complication arose: the poor subjects, jealous of the peaceful character of the Christians and their steadfast refusal to join in plundering expeditions, encamped themselves with the avowed purpose of extirpating Christianity, root and branch. Many of the Christians, therefore, armed themselves in self-defence. Once more, as peacemaker, Schwartz hurried to the scene of action and by the spell of his personality persuaded the malcontents to disarm and go back to their ploughing and sowing on the fields. His grateful comment is "My heart rejoiced at the kind over-ruling providence—surely He is a God that heareth prayer."

Although the rights of Serfogee were delayed, his friend Schwartz, seeing that the comfort and even safety

of the young prince were in peril, obtained permission to take him and the two widows away to Madras, and on the 10th January, 1793, we find Schwartz leading a troop of the Company's soldiers into Tanjore, and, despite the opposition of Ameer Sing, bringing the captives safely away to a place of security.

It will be seen how frequently and with what success Schwartz placed himself at the disposal of the Government, but he was scrupulously careful to keep clear of any money consideration. He knew only too well that a missionary, undertaking by request the performance of delicate political duties, might easily be suspected of seeking his own advantage, especially in an age and place where bribes, in some sort or another, were rather the rule than the exception. But he could always plead his disinterested aims.

“For two years,” he writes, “I have discharged the duties of a resident. A resident usually receives 700 star pagodas, or £300 sterling. I have not received anything nor have I asked it.”

“My journey to Madras I undertook at the desire of the Government, as tutor of Serfogee. The expenses of the journey *I bore myself*. I was obliged for conscience' sake to undertake it, as the legal guardian of the young man.”

While he felt it his duty to assist the ruling powers at any time when his influence might help the cause of peace and the prosperity of the people, it was always his spiritual work which held his heart in thrall. His supreme delight was the proclamation of the Gospel, his vast parish took in its range the countless souls of Southern India; whatever their station or caste, high or low, philosophic or ignorant and degraded, they all alike needed Christ and that was enough for him. Here we get a little glimpse of him in quite an ordinary scene of his busy life, as it impressed Mr. Paezold, his fellow-worker and travelling companion.

“ We rested in the evening at Tripatore, a large heathen place, distinguished by two celebrated idol temples, which are situated on an eminence. Mr. Schwartz embraced the opportunity of entering into a conversation with a number of Brahmins and other heathen. He addressed them in a most eloquent and impressive manner, powerfully contrasting the follies and corruptions of heathenism and the state of awful blindness and delusion under which its professors laboured, with the light and purity of the Christian religion and its perfect accordance with the dictates of sound and enlightened reason, and I observe with wonder and delight the eagerness and attention with which the heathen population listened to his instructive discourses. But to attract and keep up such attention, one must really possess the talents and influence of Mr. Schwartz—his intimate acquaintance with the native language, his prudence, experience, and commanding authority. For a considerable time he continued his conversation in a standing position, and though I did not sufficiently understand the Malabar dialect, in which he addressed the numerous assembly, I could still perceive from their lips, their gestures, and the whole of their outward deportment, how deeply interested they felt. Indeed, when certain questions were proposed and certain answers given I repeatedly heard them exclaim, ‘ Surely this is true, this is right, thus it should be!’ ”

“ The shades of night were coming on and Mr. Schwartz was preparing to retire to a resting place but the people wished to detain him still longer.

“ ‘ Stay with us,’ was their exclamation; ‘ we wish to listen to you further. Sit down both of you, you are tired of standing.’ ”

“ We therefore sat on the steps of one of their temples, near an enormous idol car, which during their festivals is sometimes drawn by two or three thousand people. Mr.

Schwartz protracted his address for another half hour, and when he left them they all united in thanking him for the pains bestowed upon them. But should you, however, ask such people afterwards, what reason they would assign for not embracing a doctrine which it was impossible for them to refute and which they could not help pronouncing truly admirable, they return answers like these:—

“ ‘ We certainly should embrace it, were it not for the world and our means of living. The world would hate, despise, insult us. And even from your own Christian people we should meet with ridicule and contempt. And how can you refuse the demands of nature? You missionaries cannot support us, nor would it be fair to require you to do it. Your governors will make no provision for us. Besides, our ancestors here constantly professed the same religion which we are professing.’ ”

The reference here to the reception a convert would be likely to receive from the Christian people, by which they meant the Europeans, reveals the religious conditions existing in the time of Schwartz. At no period in the history of Christian missions in India had the cause of Christ received any considerable approval from the representatives of the civil power. In the early days of the Company no impediment was placed in the way of preaching the glad tidings of Christianity, but the ruling classes had studiously avoided any interference with the superstitious and religious customs of the natives. Meanwhile in the region of the Carnatic these idolatries were on the decline and we have seen how readily the message of the missionaries was received, even by the Brahmins. Probably such a scene as we have just considered in the preaching of Schwartz has not its parallel even in modern missions. But when the debate in the British Parliament raised the religious question

on the renewal of the Company's charter in 1793 quite another spirit was made manifest. A jealous fear of weakening our hold on India by disturbing the religious predilections of the natives became a scare and a hindrance, which has taken many years to overcome. The opinion which created this difficulty was very clearly stated by Mr. Fisher, an English chaplain, to the effect that "even amongst many of the most enlightened British officials in the country there could be no more dangerous means of estranging the hearts of the people from the Government and no surer way of endangering the stability of the English rule than by attempting to meddle with the religious concerns of the Hindus, however prudently and carefully one might set to work. All were convinced that rebellion, civil war, and universal unrest would certainly accompany every attempt to promote missionary enterprise, and above all that the conversion of a high caste native soldier would inevitably mean the disbanding of the army and the overthrow of British rule in India." This false position soon began to bear its natural fruit; if these idolatries were to be considered and protected it might perhaps be a paying policy to patronize them. Therefore we read: "The civil and military servants of the Company were compelled to present offerings with their own hands to idols and to fire salutes in their honour; and Christian Englishmen, whose religious scruples caused them to shrink from these unhallowed compliances, had no alternative but to relinquish their appointments." The converts had now to contend with a new difficulty which ought never to have been put in their way by the power which emanated from the country from which Christianity came. They not only had to face the separation and hostility of their former relations and friends but the English boycotted them, and heathens and Mohammedans were preferred before them for employment.

“You do your work by halves,” was the remark of a Brahmin to Schwartz. “After you have instructed us you say, ‘Go and labour.’ But what shall we do? If you could get us situations suited to our abilities, you would see things wear a different aspect. But you take us out of all our connections and are not able to place us in any other.”

“This,” adds Schwartz, “is an appeal which bears with too much force on us unfriended missionaries. Yes; we are constrained to admit that if any one confesses the Christian doctrine he is despised, not only by his own connections but by Europeans also. This is a hard trial.”

CHAPTER XIII.

A NOBLE DEFENCE OF MISSIONS.

WHEN the renewal of the Charter of the East India Company was under discussion in the House of Commons, Wilberforce, the champion of liberty and progress, proposed that the religious and social improvement of the Indian people should be an accepted obligation. This was fiercely opposed, especially by a Mr. Montgomery Campbell, who had for a time held some official position in Madras. He scouted any possibility of the conversion of a Hindu, sneered at the attempt as visionary, and, while appreciating the high character of Schwartz, did not hesitate to depreciate the permanent value of his work. When the report of this attack reached him at Tanjore, Schwartz lost no time in sending to the Society for Promoting Christian Knowledge a powerful reply, a noble vindication of missions in general and his work in particular. The old veteran was roused with indignation and yet the spirit of his masterly defence of his Hindu converts is in every way becoming a Christian. As Dr. Buchanan rightly describes his letter, "Perhaps no Christian defence has appeared in these latter ages more characteristic of the Apostolic simplicity and primitive energy of truth than this apology of the venerable Schwartz."

The first intimation which reached him of this violent attack upon missionary effort in India was from a newspaper cutting in which Mr. Montgomery Campbell had sought to justify his vote against the proposition of

Mr. Wilberforce. The arguments adduced were not unlike those put forward by objectors to foreign missions to-day, declaring that only the lowest class were proselytized and that they degraded the religion which ignorantly they came to profess.

“Mr. Schwartz, whose character was held so deservedly high,” said he, “could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An incident occurred to his recollection perfectly in point. He had been preaching many hours to this caste of proselytes on the heinousness of theft and in the heat of his discourse had taken off his stock, when that and his gold buckle was stolen by one of his virtuous and enlightened congregation. In such a description of native did the doctrine of the missionaries operate. Men of high caste would spurn the idea of changing the religion of their ancestors.”

To this specific charge Schwartz had a clear denial to give. On the occasion referred to he was visiting some villages whose inhabitants were infamous thieves, and it is true that when he took off his stock some thievish boys did take it away. But neither that nor the buckle was stolen by Christians, they were pure heathen, and even they restored the property and handed over the boys for punishment.

“Neither did I preach,” rejoined Schwartz, “at that time. Mr. Campbell says I preached for two hours. I did not so much as converse with any man. This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called with a sneer, ‘*virtuous and enlightened people.*’ If he has no better proof, his conclusion is built upon a bad foundation and I shall not admire his logic; truth is against him.

“Neither is it true that the best part of those people

are Pariahs. Had Mr. M. Campbell visited, even once, our Church he would have observed that *more than two-thirds were of high caste*, and so it is at Tranquebar and Vepery."

He then goes on to prove how unfounded is the assertion that "a missionary is a disgrace to any country." Speaking not of himself alone but also of his fellow-worker, Mr. Jaenické, he shows how in times of difficulty the Government have been only too thankful to enlist their services. On one occasion one of the richest inhabitants said to him, "Sir, if you send a person to us, send one who has heard all your ten commandments," and another time a Rajah said to one of the leading men of the British Government: "*We all, you and I, have lost our credit, let us try whether the inhabitants will trust Mr. Schwartz.*" And they did so. In fact, if the Christians at all risks had not stood loyal at such a crisis the Fort could not have resisted the attack. It was not the poor native Christians who were living profligate lives, but the Gentoo dubashes who were lending money at exorbitant interest and were allowed to collect the same without any supervision.

"When Sir Archibald Campbell was Governor and Mr. M. Campbell his private secretary, the inhabitants of Tanjore were so miserably oppressed by the manager and the Madras dubashes that they quitted the country. Of course, all cultivation ceased. In the month of June it should commence, but nothing was done even at the beginning of September. Every one dreaded the calamity of a famine. I entreated the Rajah to remove that shameful oppression and to recall the inhabitants. He sent them word that justice should be done to them; but they disbelieved his promises. He then desired *me* to write to them and to assure them that he, at my intercession, would show kindness to them. I did so. All immediately returned, and first of all the Kallar (or as

they are commonly called collaries) believed my word, so that seven thousand men came back in one day. The other inhabitants followed their example. When I exhorted them to exert themselves to the utmost because the time for cultivation was almost lost, they replied in the following manner: '*As you have shown kindness to us, you shall not have reason to repent of it; we intend to work night and day to show our regard for you.*' Sir Archibald Campbell was happy when he heard of it, and we had the satisfaction of having a better crop than the preceding year."

The closing words written by Schwartz on this defence of Christian missions deserve a permanent record; they are as applicable now as they were then, and sum up the whole case for preaching Christianity to the heathen.

"Now I am well aware," he goes on to say, "that some will accuse me of having boasted. I confess the charge willingly but lay the blame upon those who have constrained me to commit that folly. I might have enlarged my account, but, fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm before God and man, *that if Christianity in its plain and undisguised form were properly promoted, the country would not suffer but be benefited by it.*

"If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished, but to reject them entirely is not right and discourageth.

"The glorious God and our blessed Redeemer commanded His Apostles to preach the Gospel to all nations. The knowledge of God, of His divine perfections, and of His mercy to mankind, may be abused; but there is no other method of reclaiming men than by instructing them well. To hope that the heathen will lead a good life without the knowledge of God is a chimera.

"The praise bestowed on the heathens of this country

by many of our historians is reflected by a close (I might almost say a superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

“I am now on the brink of eternity; but to this moment I declare that I do not repent of having spent forty-three years here in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel. Should a reformation take place among the Europeans, it would no doubt be the greatest blessing to the country.”

It is only just and right to record that, after perusing this complete and touching disclaimer by Schwartz, the critic of missions tendered an immediate apology to him. But the mischief would not by this be undone. The “Madras Courier” of the 24th May, 1793, made sympathetic comments on the attack. Schwartz in his reply had completely disposed of the charge, yet this journal continued to repeat that all native Christians were of the lowest class, and the European officials and the Brahmins began, with an easily satisfied conviction, to make it hard for the Christian convert to live. In 1802 the Hindu Maravars of Tinnevely, judging that, after what Mr. Montgomery Campbell had said, the Christians might be molested with impunity, so bitterly persecuted them that the Society for Promoting Christian Knowledge had to appeal to the Directors of the East India Company to put a stop to this oppression, which was successful. The incident has the old moral that an unjust charge may be fully disproved but a vindication can never follow or kill the slander.

Throughout the year 1794 many letters full of fatherly advice were written by Schwartz from Tanjore to his young ward Serfojee at Madras. He counsels him to look to nothing less than the Almighty power of

God as a sufficient help in the perilous paths of his youth. "Your welfare, believe me," he writes, "depends entirely upon God who governs all things. If He is your God and Father all will be well. But that He may be your protector and benefactor, you must honour, adore and fear Him. If you refuse to acknowledge Him, it is but just if He forsakes you. You have read the declaration of God concerning Israel, 'O that they would fear me and keep my commandments, it should be well with them.' But Israel disobeyed often and they were severely punished. It is therefore left to your choice, whether you will honour the true God or the idols. May God direct us to choose Him for our God and supreme good!"

Again we find him urging this young Oriental, who may have had some natural inclination to take things easy, to study more persistently. Some of his considerations are by no means strange or unnecessary even to readers who have long since passed the primrose age of youth.

"A language cannot," he assures Serfogee, "be learned but by assiduous application. As the Malabar boy is now with you, let him not be idle, as he is inclined to be. He used to make excuses but do not allow him to stay away; when the new Governor comes he will wonder that you have made no greater progress in the English language. I wish you had somebody near you with whom you could talk. By conversation we improve. When you send me a letter I wish to see your composition without being corrected, when I shall be fully convinced of your progress. . . .

"As Colonel Craithwaite has given you a globe you ought to learn something of geography, as you live in the world which God has created, that you may get some idea of the great God, the Creator of heaven and earth. It is ignorance of the works of God that inclines us to value the creatures more than God. A good prince is

obliged to imitate God. And how can he imitate Him if he does not know of His goodness, wisdom, power, and justice?

“I am very glad that you improve in knowledge, wishing that all useful knowledge may have a proper effect on your heart. Our knowledge is like a light, in which we are to walk, so that we are led and influenced by the knowledge of what is good and just. I have just examined the children who are in the Tamil School, fifty in number. All received a new cloth which they put on with joy. When I am dead, you will I hope clothe them. But when we look upon the Author of all blessings, we must humbly acknowledge that it is God who feedeth and clothes us all. . . .

“Our pride is at the foundation of all our sins. True humility is the root from which grows every virtue. There is not an unhappy man on earth but he owes his misery to his pride. Pride hinders us from hearkening to the good advice which our friends offer us. Pride makes us deaf, but true humility enables us to make the best use of friendly instructions. Our pride makes us indolent so that we are loth to exert ourselves. We grow angry with those who intend to stir us up, as a sleeper becomes angry with the man who awakes him.”

It was always in the mind of Schwartz that this young man would one day sit on the throne of Tanjore and that in that position he must exercise the gifts of a ruler and show discretion and courage in dealing with others. Serfogee had no doubt some excellent qualities and his training while at Madras in the care of Mr. Jaenické was a good preparation for his future responsibilities.

Here is a needful hint from his venerable guardian on the subject of keeping his own counsel.

“Here in Tanjore,” writes Schwartz, “everything that is said or written in the palace is known in a short time throughout the city. Learn from your youth to keep

your secrets within your own breast. It is related by Alexander that he told a secret to his friend, enjoining him to secrecy. This friend, unable to keep this secret, divulged it. Alexander hearing of it was very wroth, called for his teacher, and asked what punishment he ought to inflict on the man who had revealed his secret. The teacher said: 'Do not punish him; rather punish yourself, for if you could not keep your own secret, much less will others keep it.'

All these counsels disclose a fatherly spirit and yet Schwartz was never married. With his affectionate disposition and his love of children, no man seemed better qualified for the quiet joys of family and domestic life. And his letters to his married friends, sometimes pointing out a mother's duties to her children and also the love of a husband and father, disclose, if only between the lines, a wistful and lingering appreciation for the sacred blessings of the home circle. But his chief objection was to young inexperienced missionaries coming out with their wives, and thereby hindering, in his opinion, their proper preparation for the work, especially when everything has to be learnt. His views may seem narrow and old fashioned and at variance with the experience of modern methods, but his ideas on the subject are worth quoting. On receipt of an intimation from the Secretary of the Society that one of the missionaries on their way would be accompanied by his wife, this was the reply of Schwartz:

"I confess, dear sir, I was grieved at it. I assure you that I honour the state of matrimony as a divinely instituted state, but if a new missionary comes out he ought to be unembarrassed. His first work, besides his attention to his personal religion, is the learning some languages, which require great attention and unwearied application. I will not say that a married man is unable to learn languages, but this I know from experience in

others, that the work goes on slowly. Besides, a new missionary who comes out in the married state wants many things to maintain his family decently which may distract him. If one should enter into that state after he had become qualified for his office the difficulty would be less; but even then, he ought to be well assured of the real piety of his wife, otherwise she will be a sore impediment to him in the discharge of his duty."

These were not the words of a gaunt or fanatical ascetic, but the deliberate opinion of a genial, large-hearted, human personality who, while living simply and single for conscience' sake, was not condemning matrimony in a wholesale fashion as regards others in a like service as himself for the highest welfare of man. Unlike Martyn he does not appear to have suffered the pang of a refusal. Schwartz quite conscientiously and sincerely followed the Apostolic injunction of St. Paul, ever his highest ideal of the Christian missionary, when he tells the Corinthian Church that, "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord, but he that is married careth for the things that are of the world, how he may please his wife." It is recorded that on one occasion a ship arrived from Germany with a lady on board consigned to him as a prospective wife, either due to the unsolicited sympathy or unappreciated humour of a friend. At any rate she was promptly returned with a letter of indignant remonstrance from Schwartz. We may at any rate say of this man that he served God first with a single and undivided devotion; he made sacrifices but he was abundantly rewarded.

One of the difficulties which always menaced the success and progress of the Danish missionaries was the active opposition of the Roman Catholic priests. The persecution of one section of Christians by another section, each repudiating with some heat the other's

doctrines as heretical, was not a very edifying spectacle in the eyes of the Hindus. The state of the Romish missions after the death of Xavier was described by the Abbé Dubois, writing in December, 1875, after thirty-two years' experience in Mysore. Not only were the converts diminished but in moral and religious tone the work was degenerate. He gives the unvarnished truth, which may seem almost desperately pessimistic in its conclusions, and this is the Romanism which the Protestant missions had to reckon with. Speaking then of his own converts the Abbé declares: "By far the greater part of them—in fact I might say the whole—present nothing but an empty shadow, a hollow mockery of Christianity; for in the long period of twenty-five years during which I learnt to know them most intimately and lived amongst them as their spiritual director, I can't say that I once found anywhere one single downright and straightforward Christian amongst the natives of India. Several of them are fairly well instructed and know what are the duties of a Christian; but far and away the larger part of them live in the crassest ignorance and their entire religion is confined to the observance of a few external ordinances and the repetition of certain forms of prayer, without possessing one single spark of the inward practical spirit of Christianity. The Sabbath is either but just remembered or wholly disregarded and all their religious exercises are performed either simply because of custom or a vain desire to please men rather than God."

There could hardly be a more complete confession of failure than the conviction which the Abbé Dubois expresses when he declares, after a long personal experience, that Roman Catholic missions have borne no fruit worth speaking of in India. Christianity, he says, is wholly discredited.

"This religion which formerly was an object of indifference or contempt has now, as I can testify from

personal observation, well nigh become an object of abhorrence; it is certain that for sixty years past not one single proselyte has been made. Before half a century has elapsed there will not be the slightest trace of this Christianity remaining among the Hindus. I must confess it with shame and humiliation that there was not a single member of them (the Christian in his own sphere of labour) of whom it could be said, that he had accepted Christianity, save for some objectionable secondary consideration."

It cannot be said, happily, that this dismal prophecy even as regards his own Church has been fulfilled but the statement is sufficient evidence of the condition of the Romanist Missions when Abbé Dubois based his pessimistic conclusions.

The correspondence of Schwartz has many references to his contact with the Roman Catholics, and while they made themselves very offensive to his work, it was easy to see that he was doing the best to live at peace with them and not to provoke unnecessarily any spirit of hostility. This however was no easy matter. In his journal under date the 18th October, 1770, we find a record of an attempt on his part to come to a friendly understanding with the priest.

"The 18th October was the day appointed for the public conference which the Romish Padre was to hold with me. I went, accompanied by two helpers, after previous prayer to God. The rules by which we were both to bind ourselves were these: (1) To do everything in love and without heat; (2) To make the Word of God alone the judge in the dispute; (3) To allow all that should be advanced on either side to be taken down by a capable scribe, so that at the expiration of the conference, the whole might be reviewed. These three rules were proposed by me; and the members of the Romish congregation had nothing to urge in objection, though

whether the Romish Padre would be satisfied with them, they could not decide. At eight o'clock in the morning we arrived. Many of the Romish persuasion were assembled. They received me, but not with much courtesy. At length they collected together opposite the church, where I expounded to the members present many beautiful passages, as Matt. v. 1-10; John xiv. 6; 2 Cor. iv. 1; 1 Tim. i. 4-6; Matt. ii. 28. One of their chief persons said, 'You speak as if one need never sin any more.' At length, at eleven o'clock, a messenger arrived from the Romish Padre, with a message that he would not come, for he did not consider it to be necessary. The Romish were somewhat moved at his having broken his word on the subject, after having promised them that he would appear without fail.

"I again enforced the truth on their hearts, implored them to trust in the Word of God and become obedient to it and so took leave of them. One of the helpers remained behind with them, an old friend having requested him to eat something with him, when he re-presented much to them out of God's Word."

A year afterwards we get another entry in the journal describing in simple terms an act of persecution, which will represent the spirit of intolerance on the part of the Roman Catholics. Schwartz had been gathering his helpers together to comfort and encourage them amid these persecutions to declare the truth without shrinking, but "not to use the weapons of the enemy but much more after the example of the Lord Christ and His Apostles to oppose to gainsayers humility and meekness." An opportunity for displaying this virtue soon presented itself: "It happened that a near relative of one of the helpers, whose name is Nyanapragasam, arrived here from the country and soon experienced a fatal attack of smallpox. He solicited the helper and his mother to nurse him in his sickness, which they willingly did. The sick man was a Papist but very ignorant, on which

account the helper, besides nursing his body, often read to him from the Word of God and particularly exhorted him to turn with all his sins to the Mediator and Surety of the human family. The sick man expressed himself much satisfied and gratefully accepted the instruction. In about five days he died.

“During the illness none of the Roman Catholics had inquired after him, but as soon as he was dead they came to bury him. The helper said nothing against it, but as a near relative desired leave to follow the corpse. Some of the Romish said, ‘You shall not join the funeral procession because you are a heretic.’ The helper said, ‘When your Catechist comes I will ask him, and if he be against it I will go away.’ The Romish Catechist arrived and the helper inquired whether he might not be permitted to follow the corpse of his near relative? ‘What,’ answered the former, ‘do you take so great a liberty as to go with us?’ He drew his slipper from his foot and beat the helper, on which about twenty Papists assaulted him and beat him so long that he swooned. Then they dragged him by the hair through the streets and left him prostrate in the house of a heathen.

“This occurred on Sunday as early as seven o’clock and at some distance from my house. When I had finished public worship with the Tamils about ten o’clock the circumstance was communicated to me. From ten to twelve o’clock I preached to the English, after which I went with an English physician to the poor and almost murdered helper. When we arrived he was unable to speak or move. After losing blood, however, his chest, where he had received most injury, again heaved. When the case was made known to the Commanding Officer, he caused the Romish Catechist and three others, who had been particularly active in this murderous occurrence, to be imprisoned. The Nabob’s son put them into his own prison and promised to examine into the affair.”

The end of the case was quite on Oriental lines. The Nabob made a brave show of justice, ordering his chief servants to hear both sides. "When he observed, however, that the ill-treated helper was entirely innocent, and that on the other side there were presents offered, it was said that he would defer it for the present, and this he continued to promise until we became weary of his promising and he unmindful of its fulfilment."

Schwartz was pressed to carry the thing further but he said if these cruel men had been publicly punished they would be considered by their friends as martyrs. He begged them to be patient and endure.

"Whosoever will follow after the Lord Christ must take up his cross. When something of this has shown itself, will you be the first to yield? Be comforted, it will all turn out better, even in the way of the Cross, than you think. And having confirmed ourselves with many beautiful texts and examples, we went out comforted and again preached repentance towards God and faith in the Lord Jesus Christ. . . . The helper who had been ill-treated by the Romish conducted himself excellently, prayed fervently, and as soon as he was cured went forth again and preached the Word of God in the cities and villages."

On another occasion he was fortunate enough to get a personal interview with a Romish Padre and in their discussion Schwartz strongly points out his objections to the idolatries of the Church of Rome.

"If you prostrate yourselves," he asks, "before an image, complain to it of your affliction and desire help, do you not honour it after the idolatrous manner? God says in the second commandment, 'Thou shalt not make any graven image—thou shalt not bow down to it or worship it.' The Papist says, 'Thou shalt'—See how Popery opposes itself to God." "The Papist," said the Padre, "is the follower of St. Peter." "I heartily wish,"

replied Schwartz, "that it were so. Follow Peter and we from our hearts will rejoice. Peter was humble and desired no worship when he was in the house of Cornelius. Your new Roman Peter will be worshipped. Examine into it again my worthy Padre and follow after God and His word."

From this point the conversation proceeded to what he calls the idolatry of the Mass and the refusal of the sacramental cup to the laity, which were but feebly defended by the Romish Padre, to whom in conclusion he addressed this brief but solemn warning: "My dear Padre, prove all things by the Word of God. You and I shall soon appear before the Judgment seat of Christ, when we shall have to render an account of our ministry and doctrine and the souls which we have neglected."

"He departed wishing that I might become a Saint and I wished him sincerity of heart."

CHAPTER XIV.

THE SHADOWS LENGTHEN.

ALTHOUGH Schwartz was still bravely going on with his work it became evident that he was failing fast. But he realized all the more how much must be done to complete the work he had in hand. This guardianship of Serfogee was on his mind constantly. During this period of the stay of the young man in Madras, the question of the validity of Ameer Sing's title to the throne of Tanjore was being raised by the widows of the late Rajah, and in doing this they had the invaluable assistance of Schwartz. The authorities there were at great pains to test the value of the opinion of the Hindu pundits who had been bribed to favour the claims of Ameer Sing to his present position. Lord Cornwallis was implored to settle this difficult question of the succession before leaving India, because, these widows pointed out, it would not be difficult for Ameer Sing, though at that time without any heir, to adopt some child and thus place another obstruction in the way of Serfogee's lawful claim.

Meanwhile the anarchy and misery which increased in the unhappy kingdom of Tanjore through the incapacity and profligacy of Ameer Sing and his satellites made the position intolerable, and at last, after some delay, the Court of Directors passed a minute under the presidency of Lord Teignmouth, the new Governor-General, which practically settled the title of Serfogee as the future and only ruler of the place. The president therein expressed his entire disbelief in the pretensions of

the reigning Rajah and then proceeded to give his judgment upon the important and reliable interposition of Schwartz upon this delicate and complicated question. This eulogium of a venerable missionary in a purely official document deserves preservation; certainly in modern times such a testimony is rarely if ever adduced. These are the words of Lord Teignmouth:

“With regard to Mr. Schwartz, whose name the president has never heard mentioned without respect, and who is as distinguished for the sanctity of his manners as for his ardent zeal in the promulgation of his religion; whose years, without impairing his understanding, have added weight to his character, and whose situation has enabled him to be the protector of the oppressed and the comforter of the afflicted, who, as a preacher of the Christian faith and a man without influence except from character, was held in such estimation by the late Rajah, a Hindu prince approaching to his dissolution, that he thought him the fittest person he could consult concerning the management of his country, during the minority of his adopted son, Serfogee; and who, displaying more integrity than foresight, in the advice he gave, did certainly not prove the enemy of Ameer Sing, since at his suggestion he was named Regent—to the solemn assurance of such a man, the president is compelled to declare his unqualified assent, and upon his information he can easily reconcile the difference between the personal declarations and the letters of the Rajah.”

In the end the Directors reversed the action of Sir Archibald Campbell which, however, they declared, “was formed from the best and most upright intentions,” and Lord Hobart expressed at the Madras Council his entire concurrence in favour of Serfogee, and in due course he was elevated to his rightful position, although not in full possession of his rights until his aged friend and faithful protector had passed away.

Bearing bravely his weight of years and some infirmities, Schwartz still pursued his labours of love, encouraging the young converts, warning the unruly and headstrong, tenderly seeking the welfare of the children, and doing his utmost to establish on a sound basis the Church in its sacred offices and work. While diligent in preaching the simple truths of Christianity to the poor and the outcastes, Schwartz proved himself a skilled debater in holding controversy on religious topics with the learned Brahmins. They on their part were perfectly frank with him and respected his willingness to hear any objections they thought well to urge against Christianity. Their attitude may well be expressed in their own words:

“Very true,” they said, “your doctrine, your religion, your instruction is a pleasing thing, but it is inconsistent with flesh and blood, it is repugnant to our carnal affections, it strikes at the natural propensity to moral evil and to worldly pleasures. Moreover, we do not see your Christian people live conformably to what they teach. The Christians appear to be doing quite the contrary; they curse, they sneer, they get drunk, they steal, they cheat, and deal false with one another, nay, they blaspheme upon matters of religion and often make a mock of those who profess to be religious. In short, you Christians demean yourselves as badly, if not worse, than we heathens. Now pray, of what benefit and advantage is all your instruction and recommendation of Christ’s religion, if it does not reform the lives of your own people? Should you not first endeavour to convert your Christians ere you attempt to proselytize us pagans?”

It is not difficult to call up the scene, the cluster of twenty-four grave Brahmins, watching with keen eyes to see what Schwartz would or could say in answer to all this. Then the white-haired man, perfect in his mastery not only of their tongue but of their literature,

would in clear persuasive tones point out to them the truth as it is in Jesus. By a sudden consent of feeling they all draw nearer and when he has done speaking, they thank him for his words. "Of a truth," they exclaim, "you are a holy man, and if all you Christians thought and spoke and lived as you do, we would without delay undergo the change and become Christians also."

In the midst of this continuous and absorbing work, Schwartz was not unmindful of his own spiritual needs. Happily he was constitutionally free from that introspective self-condemnation which made so melancholy the experience of others in his day. Probably his theological standpoint was very much the same as that of Henry Martyn, but Schwartz was less of a mystic than he and possessed a calm and restfulness of spirit which his great successor in the field did not always enjoy. But no man knew better the value of that intimate and Divine communion which we know as "the practice of the presence of God." In the simplicity of his faith there was peace, not arising from any self-complacency, but because his soul, hungering and thirsting after righteousness, was so abundantly filled. This is his meditation on the joy which a Christian should enjoy and its Divine source: "This true union and communion with Jesus is the source of joy—the only source. From hence will follow a willingness to love, serve, and obey, and glorify Him as long as we live. Is it possible that we, who have found pardon, peace, and a lively hope of a glorious eternity in Jesus; that we, who have been made happy in Him, should not wish and endeavour to live to His glory?"

"But if instead of trusting in Jesus and His consummate atonement, we trust and rely on our own virtue and consequently stand upon our own foundation, we shall never enjoy a moment's peace and unshaken delight. Our virtue and holiness are and must remain imperfect.

We shall therefore always have reason to confess before God: 'If Thou wilt mark in my thoughts, designs, intentions, what is amiss, who shall stand before Thee?' Let us therefore seek for pardon, peace, and joy in Jesus; and having found that let us be grateful and obedient. But though we should be as holy as any of the apostles, let us beware lest we put our confidence in anything but the sufferings and atoning death of Jesus Christ."

With all this he was ever awake to the practical side of religion, and in offering advice to others would constantly draw upon his own personal experience to illustrate and enforce the truths he fain would teach. His views, for instance, about what is good for those who are workers in the vineyard of grace will never grow old or out of date.

"A missionary," he writes, "must guard against being cast down and dissatisfied, for this, especially here, is a poison to the body and highly pernicious to the soul, because thereby faith, love, and hope decrease, nay absolutely perish, and when the people remark that such an one is discontented, it is an impediment to the way of his labouring on their souls; from which nevertheless our comfort ought to arise. Whenever I meet with anything disagreeable *I go and catechize for an hour*. This employment sweets even bitter to me. No missionary must give way to complaining. *We must be witnesses for our Lord and not converters merely*. One could wish indeed that, as three thousand souls were converted by Peter's sermon, a visible abundant blessing might rest on our labours. Meanwhile sowing has its season, and reaping has its season, and, moreover, it might still be a question whether, with such great success, we should hold fast humility of heart. The best way is to labour diligently and then to pray that God would bless our labour."

He had many disappointments, as all who seek the

welfare of others are bound to have, but he cherished with thankfulness the souls of those who had been given him. And not only amongst the heathen. As chaplain of the English troops he found a thrilling pleasure in gathering together little groups of soldiers and instructing them in the knowledge of God and His righteousness. He knew that a soldier's life is such a test of character, that anything less than faithfulness and consistency would never be tolerated in the barrack room. A man who wears the King's uniform must either be a Christian in deed or a Christian not at all. This was true then, as it is to-day. We get some very interesting glimpses of work in the ranks and of brave good men who fought a good fight in more senses than one in those days long ago.

On his seventieth birthday, Schwartz, in marking the date, 8th October, 1796, is full of rejoicing that for so long his life has been spared and that goodness and mercy have indeed followed him thus far. He looks back to the time when the call first came to him and how through a thicket of many trials and difficulties he was brought safely by the providence of Almighty God. We catch his song of praise in the lines of a letter written just about this time.

“Ebenezer! Hitherto the Lord hath helped me. To-day I entered upon my seventy-first year. O the richness of His grace, compassions, and forbearance, which I have experienced during seventy years! Praise, honour, and adoration are due to a gracious God, Father, Lord and Holy Ghost for the numerous proofs of His abounding grace. Who am I, poor, wretched sinner, that Thou hast led me till now! O, my God, forsake me not in my old age but let me record, for the encouragement of others, the mercy which has spared, pardoned, and comforted me, and may they be induced to put their trust in Thee!

“I am still able to go through the labour of

instructing both young and old, without being over fatigued. This duty is so great a refreshment to me that I heartily praise God for continued health and strength to declare to heathens and Christians His name who has sent Christ as a Saviour and made Him, 'our wisdom and righteousness, sanctification, and redemption.' Let worldlings boast as much as they please, my boast is in the Lord, from Whom alone cometh my salvation."

It was with Schwartz a growing conviction that the hope of the work lay in the children, and he made it his business to examine them in the schools from time to time to see that they were being properly grounded in the faith. His advancing years and increasing weakness did not hinder him in this duty, and we find him again and again in his journal and letters referring to the happy times he spent with the young people of his flock. Writing to his friend, Dr. Schultze, he says:

"I have just risen from an examination of the school children, after having previously finished catechizing. Such examinations we have once a month, and it is in many respects an advantage to have them frequently, but particularly because the schoolmaster is thus encouraged to fulfil his duty faithfully. We examine their reading, writing, and arithmetic, and hear them repeat by heart the principal texts and a hymn."

It must be borne in mind that Schwartz had ever before him the future of these children, and the possibility of these being one day catechists and schoolmasters who would be entrusted with the guidance of other minds. In this and in other directions we recognize how far-seeing was his policy, and that with the limited means at his disposal, so different from the resources of to-day, he did useful work in education and training. He tells us his plan in one of his letters:

"I have selected from the school ten lively boys, whom I daily instruct in the doctrines of Christianity and

Church history, as well as the method of explaining the principal passages of Scripture. I allow them each a small sum monthly to prevent the necessity of their applying to other labour for support. Not that we expect that every one of them will be fit to be employed in Church offices, but they are thus previously instructed and their abilities as well as conduct are in the way of being proved. Those of whom we entertain hopes of usefulness we send with the catechists into the country, in order to afford them some assistance. May God endue them with His Spirit, sanctify their hearts, and make them useful to the benefit of the congregation and the glory of His name."

CHAPTER XV.

THE HOME GOING.

Flash from our eyes, the glow of our thanksgiving,
Glad and regretful, confident and calm,
Then thro' all life, and what is after living,
Thrill to the tireless music of a psalm.

Yea thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for He hath sufficed,
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end was Christ.

MYERS, *St. Paul.*

His thoughts again turn to the brevity of life, and he naturally questions himself as to how much longer he will be able to go on with the work he loves. These young souls in his care, whom he is trying to nurture as a wise and tender shepherd, will they remain faithful? He listens to the noise of war and strife, and prays for the time when peace shall come to India and Christianity will have many loyal witnesses, and the people will depart from darkness and see the light of life.

“How much longer,” he writes, “God may permit me to occupy my station is known to Him alone. My times are in His hands. He has heard my unworthy prayer that I may not become quite useless in old age.

. . . A few months ago I seemed standing on the banks of eternity, being suddenly seized with a painful oppression on my chest. I consider it as a summons from my Lord to hold myself in readiness at whatsoever hour He may come. . . . I look upon this sudden illness as a kind monitor to teach me that my gracious Lord will

soon call me away. May I be able to say, 'Come, Lord Jesus!' You see then that I shall soon quit this world. A blessed eternity is now the daily subject of my meditations. How awful is this change! Blessed be God Who hath sent us a Redeemer, who has borne our sins and purchased eternal happiness for all who, being sensible of their sins, 'flee to Him for refuge.' If we are reconciled to God by that blessed Redeemer we have no reason to be afraid of dying and quitting this world. Our whole life ought to be a preparation for death. May God give us grace to die to sin and the evil of the world, and to live to His glory, that when He calls us away, we may be prepared for that great change! To look up to the glorious state of the blessed in heaven is, and will be, a strong preservative of a true Christian."

Such thoughts as these are common to people, especially the old, as they look heavenward.

The golden evening brightens in the west,
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of paradise the blest.

When Henry Martyn was travelling in India in 1811, a Captain Kinsey, who had been brought up by Schwartz, told him: "It is said that Schwartz had a warning given him of his death. One clear moonlight night he saw a light and heard a voice which said to him, 'Follow me.' He got up and went to the door, here the vision vanished. The next day he sent for Dr. Anderson, and said, 'An old tree must fall.' On the doctor's perceiving that there was nothing the matter with him, Schwartz asked him whether he perceived any disorder in his intellect, to which the doctor replied, 'No.' He and General Floyd (now in Ireland), another friend of Schwartz, came and stayed with him. The next fifteen days he was continually engaged in devotion and attended no more to the school; on the last day he died in his chair."

He wrote his last letter to the Secretary of the Society for Promoting Christian Knowledge on the 4th September, 1797, in which, with his clear, business-like attention to details, he speaks of the stores and presents, and gratefully thanks the good friends in England for all the generous support they had given to the work, and this he does for all the brethren who are his comrades and fellow-workers in the field. God had graciously preserved their lives and health so that he was still able to go through his accustomed work, though with less vigour than heretofore. He added that should his life be prolonged, he intended to give a full account of the mission at the end of the year, and concluded with a prayer that God would prosper the work of their revered superiors. He evidently looked forward later on to a detailed report of his stewardship, and the position and future prospects of the mission. But God disposed otherwise.

A month after dispatching this letter he was taken ill with hoarseness and a sudden cold, and his old friend, Dr. Kennedy, hastened to his side and gave him all the relief possible. But his sickness was very distressing, and he had to endure much pain. It was a comfort to him that his colleague, Mr. Kohlhoff, was present during this indisposition, and on the 4th November, 1797, he was further cheered by the unexpected arrival of the Rev. J. D. Jaenické, his beloved helper. Although greatly weakened and sometimes suffering so much that he cried once: "If it be the will of the Lord to take me to Himself, His will be done. May His name be praised!" He never showed any impatience, and his mind was at peace. He was able to sit up still, and asked that the Sunday School children should gather in his parlour and sing their hymns to him, and then he gave them a little talk on some Bible subject, and commended their young hearts and lives to God in a touching prayer. This was the usual practice every evening, and when the

native children had gone home he called the English boys and girls to come near to him to read their chapter, and then join in singing their favourite Watts' hymns. One of which he was very fond, and called his beloved hymn, began with the words :

Far from my thoughts, vain world, begone,
Let my religious hours alone,
Fain would mine eyes my Saviour see,
I wait a visit, Lord, from Thee.

At other times the natives came in to see their friend, and with much earnestness and love he begged of them to forsake all their heathen gods and wickedness, and turn to God, Who alone could give them peace. They listened deeply affected, and sometimes they tried to cheer and interest him by speaking of the latest news in the town and the wonderful things which were happening. But the old man said, "The most wonderful thing is that after hearing so often the doctrines of Christianity and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it."

A distinguished Indian came to see him and inquire after his health, but the sick man exhorted him also to renounce his idolatry, beseeching him as he went away to repent, and bidding him farewell with the words of solemn warning, "I have often exhorted and warned you, but you have hitherto disregarded it, you esteem and honour the creature more than the Creator." But among these touching interviews a special interest attaches to the occasion when Serfogee Rajah came to visit his old friend. He had arrived at a time when Schwartz was feeling seriously ill, and the visitor was brought into the room with the sense that the invalid was not going to remain long. This greatly upset the heart of the visitor, who loved Schwartz more than he loved any living man, for he was indebted to him, not only for his position on the throne of Tanjore, but for

many kindnesses and words of wisdom. In broken language, and very feebly, Schwartz gave what he felt was his dying charge to the young ruler. His closing admonition was in these words:

“After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested. What I now request you is, that you will be kind to the Christians—if they behave ill, let them be punished, but if they do well show yourself to them as their father and protector.

“As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry and serve and honour the only true God. May He be merciful and enable you to do it.”

Before Serfagee left his presence he was implored to make the Bible his guide and friend. He lifted his hands to heaven, and with great solemnity uttered slowly these words: “My last and most earnest wish is that God in His infinite mercy may graciously regard you and lead your heart and soul to Christ, that I may meet you again as His true disciple before the throne.”

This last visit and its fatherly and pathetic counsels would never be forgotten. When December came the two doctors consulted as to the best remedy, and decided to give the patient tincture of steel and infusion of bark, and this had the desired effect. For a time there seemed signs of improvement, and his friends congratulated one another on the chance of his recovery. On the first Sunday in Advent the Sacrament of the Holy Communion was administered to him to his great profit and blessing. It was, however, a sorrow to find that while his more painful symptoms had abated it was only too

evident that his illness had affected his memory and enfeebled his mind. Things relating to this world had become of lessening interest, while eternity became nearer and more real. One of the favourite books with Schwartz had been Young's "Night Thoughts," and these poems were a refreshing memory to him now. He now busied himself with putting in order his papers, and amongst them was an old letter which awakened afresh his interest in missions. His comment to his friends was:

"Early this morning I happened to meet with a letter of my late pious friend—which he addressed to you in 1788, and which was then forwarded to me. He says in it, 'Ought not my son to be a missionary? O, how ardently do I pray that God will not forsake His work now that he has opened to our times a wider field than heretofore! If God cause His Spirit to rest on both my sons they shall hereafter prove active labourers in His vineyard.'

"Now, if this son of my deceased friend has natural gifts and grace—if he have a desire to preach Christ among the heathen, I beg you to send him out at my expense. And if I should be called away by the Lord before his arrival, my brethren will make it good out of the property I leave. The mission is my heir. Our hope standeth in the Lord, Who made heaven and earth. May He be merciful to us and provide His work to His own glory. . . . I feel my weakness more and more—how long the Lord will yet preserve and use me rests with Him. My times are in His hands. May He be merciful to me and grant me at last a blessed end. Amen."

On the 2nd February, 1798, Mr. Jaenické felt it his duty to write to the Society for Promoting Christian Knowledge informing them that his friend and venerable colleague was now very seriously ill and would never preach again. The time of his departure was evidently

drawing near. Looking round upon the faces of the old friends who one by one were gathering at his bedside, he smiled saying, "God is good. If we were left destitute of His help what should we do? We poor worms of the dust! Our times are in His hands; He alone can preserve or destroy life. Hitherto He hath endured our manners with truly paternal tenderness, hath spared us in the midst of all our sins and provocations, and crowned us with loving kindness and tender mercies." At another time the conversation turned upon the mercy of God in having called him to be a missionary, which he said was the most blessed service in the world. "True," he added, "a missionary must bear the cross; but this, my brother, is salutary, the heart is thereby drawn nearer to God, we are kept humble; without such trials the self-willed and proud heart of man would soon exalt itself. The good we receive at the hand of the Lord far exceeds the evil. When I consider all the way which God hath hitherto led me, the distresses from which He hath delivered my soul, and the riches of His goodness and forbearance and long suffering, I feel compelled gratefully to exclaim, 'The Lord be magnified!' Believe me, it is a privilege and happiness far beyond all description to enjoy in Christ the remission of sin. Ah, how much hath my Saviour done for such a poor sinner as I am! Look at this poor Christian (he pointed to one sitting at the gate), how poor he is in the things of this world, whilst I have every needful supply, and even many a comfort! What is my superiority over him? Suppose he should have committed one thousand sins, I am conscious of having committed ten thousand, and yet my God still bears with me. And should I ever think myself entitled to despise a poor man like this?"

Schwartz was the beloved of his people. When during a temporary improvement in his condition he

was able slowly to enter his Church once more, which he had built in his garden, the native Christians received him with raptures of joy, running up to him, eager to hold his hand and look into his face again. When Mr. Caemmerer had to say good-bye in order to resume his work, Schwartz embraced him with much tenderness. "I will detain you no longer, my brother," said he; "set out on your journey in the name of God, and may He be with you! As to myself I commit all my concerns to our gracious God. Whether I live, I live unto the Lord; or whether I die, I die unto the Lord. Salute the brethren most cordially. The God of peace be with them. Not knowing how long it may please God to preserve our lives, let us be up and doing. Though we should not always be privileged immediately to see the success of our labours let us still persevere, so long as God may allow us to work in His vineyard."

The disease in his foot, which had been for years a trouble to him, was causing him great pain, but a native doctor, in the absence of his English physician, used some poultice remedies which gave the patient relief. For this he was very grateful, and gaining a little strength he was able to say a few parting words to his friend, Mr. Holtzberg. "Remember me affectionately to all the brethren and tell them from me never to lose sight of the *main object*, and strictly to maintain the fundamental doctrines of Christianity. I shall now soon depart to the Lord Jesus. If He will receive me, and forgive my sins and not enter into judgment with me, but deal with me according to His tender mercy, all will be well with me, and I shall praise Him. He might reject us for our very works' sake because sin cleaves to them all." It was a source of thankfulness to him that in this last hour of his life he was surrounded by his beloved brethren, who he said so much comforted his

spirits. Again and again at his request they sang verses of his favourite hymns, one of them being,

“Allein zu dir, Herr Jesu Christ,”

of which the two closing verses are, in English :

And of Thy grace on me bestow
 True Christian faith, O Lord,
 That all the sweetness I may know,
 That in Thy cross is stored,
 Love Thee o'er earthly pride or pelf,
 And love my neighbour as myself;
 And when at last is come my end,
 Be Thou my friend,
 From all assaults my soul defend.

Glory to God in highest Heaven,
 The Father of all love,
 To His dear Son, for sinners given,
 Whose grace we daily prove ;
 To God the Holy Ghost we cry
 That we may find His comfort nigh
 And learn how, free from sin and fear,
 To please Him here,
 And serve Him in the sinless sphere.

His friend, Mr. Jaenické, goes aside to note down some of his dying instructions, a touching memorandum of an affectionate and breaking heart.

“When I spoke to him on the subject and expressed a hope that God might yet restore him to health, he said, ‘But I should not be able to preach on account of my teeth.’ I replied, ‘If you only sit here as you do at present and aid us with your counsel, all things would go on quite differently from what they would if you were to leave us.’ But when I next saw him, he said as soon as I entered, ‘I think the Lord will at last take me to himself.’ I spoke to him a great deal on the subject, but he remained silent, settled some pecuniary matters with me, and gave me some money for Palamotta. All this troubled me much. I prayed and wept, could get no sleep for several nights, and lost my

appetite and strength, for various thoughts how things would go on after his departure made me very wakeful. The physicians say there is no danger as yet, but it now appears to me that our dear father will soon leave us. O, if God would graciously strengthen him and spare him to us yet a little while! If he depart to his rest what shall we both do?"

He was not to come back, already voices were calling from the other side of the river. One thought only filled the sphere of his dying moments, to be with Christ, which is far better. He wakes up from a brief slumber with these words on his lips:

"My whole meditation is the death of Jesus, that I may be like Him. The whole world is a mask. I wish to be where all is real."

The English physician is leaning over him and catches his whisper, "Doctor, in heaven there will be no more pain." In a quiet tone he replies, "Very true, but we must keep you here as long as we can." There is a pause, and then the earnest voice speaks again, "O, dear doctor, let us take care that we may not be missing there!"

And now they gather round once more, and at his request they sing, with such voice as they could command amid their sobs, his favourite hymn:

"Christus der ist mein Leben."

With clasped hands they hear him commending his soul to God. "O, Lord, hitherto Thou hast preserved me, hitherto Thou hast brought me, and hast bestowed innumerable benefits upon me. Do what is pleasing in Thy sight. I deliver my spirit into Thy hands, cleanse, and adorn it with the righteousness of my Redeemer, and receive me into the arms of Thy love and mercy!" A little group of native servants softly sing a German hymn, one of Paul Gerhardt's, the words of which he had taught them in that language:

“O Haupt voll Blut und Wunden.”

O Wounded Head! Must Thou
 Endure such shame and scorn!
 The blood is trickling from Thy brow,
 Pierced by the crown of thorns.
 Thou who was crowned on high
 With light and majesty,
 In deep dishonour here must die,
 Yet here I welcome Thee!

The sunset of a winter afternoon shines on the windows of the chamber where the watchers stand, their hands clasped behind them, and their eyes full of tears. But there is light in the face on the pillow, the breaking of a day beyond the horizon of time.

Tenderly raised a little in the arms of a friend, he murmurs a parting blessing, “I wish you many comforts,” and is gone. On the day following, the 14th February, 1798, they carried him to his grave in the garden. Serfogee, crying like a child, hurried to have one last look at the face of the one who had been more than father to him, and covers the body with a cloth of gold. It was intended to sing a hymn as the funeral made its way, but the lamentations and wailing of the great crowd of poor natives made this impossible. The solemn burial service was performed by Mr. Jaenické, and when this was over and the Europeans had retired, the natives who filled the sacred building remained praying and singing hymns. They begged of the minister to speak of their departed friend, but his own heart was too full to give any address. To use his own words, “I could hardly utter even a few words, and was obliged to summon up all my resolution to read the service. The servant of the deceased stood near me, and said, almost as if fainting, ‘Now, he who was the desire of us all is gone!’ This exclamation went to my heart, but this is not the language of one but of many, old and young, great and small, near and afar, Christians and heathen.”

CHAPTER XVI.

THE MEMORY OF THE JUST.

By his last will and testament Schwartz left all he had to the mission. He had never married, and had, therefore, no family obligations to consider, but a hundred star pagodas, equal to about £43 in English currency at that time, he directed should be divided amongst his sister's children. His two gold watches were to be sold and the proceeds given to the poor, thirty star pagodas were to go to his personal servant, and a few silver articles to his friend, Mr. Kohlhoff, as a token of his hearty love. But, apart from these trifling specific bequests, all his savings, together with such property as he had built with his own money, were devoted to the maintenance and support of the work he loved so well. His own personal needs had always been few, his life almost ascetic in its simplicity, so that he was able to put by the allowance from the Government as chaplain to the soldiers, and yet he was generous to the poor, and always ready to help young catechists in their studies. As we have seen, he consistently refused to accept any presents from either European or native rulers to whom he had been of service, and this in a time and place when fortunes were easily made and bribes excused redounds greatly to his credit. A more disinterested and faithful man never served his God and country better than he.

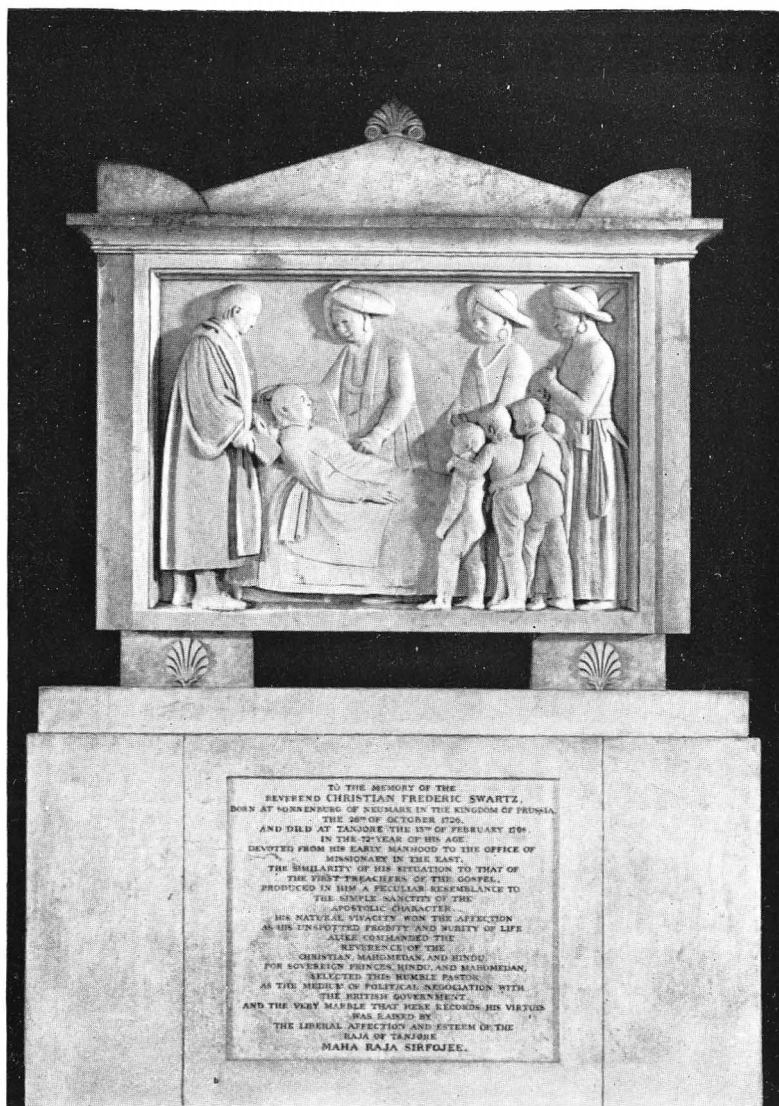
Serfogee Rajah took immediate steps towards the erection of a monument to commemorate the virtues of

his beloved friend, and, writing to the Society for Promoting Christian Knowledge, begged them at his expense to have prepared and send a marble monument to his memory to be placed in the church, and near the pulpit where he preached. He closed his request with the words, "May you, honourable sirs, ever be enabled to send to this country such missionaries as are like the late Rev. Mr. Schwartz!" The work was entrusted to Flaxman, and comprised a beautiful group in bas relief representing the death-bed scene, where among some children and friends Serfogee, the Hindu prince, is holding the hand of his dying friend and receiving his blessing. The inscription is as follows:—

To the memory of the
 REVEREND CHRISTIAN FREDERIC SCHWARTZ,
 born at Sonnenburg of Neumark, in the Kingdom of Prussia,
 the 26th October, 1726,
 and died at Tanjore, the 13th February, 1798,
 in the seventy-second year of his age.

Devoted from his early manhood to the office of Missionary in the East, the similarity of his situation to that of the first preachers of the Gospel produced in him a similar resemblance to the simple sanctity of the Apostolic character. His natural vivacity won the affection, as his unspotted probity and purity of life alike commanded the reverence, of the Christian, Mohammedan and Hindu; for Sovereign princes, Hindu and Mohammedan, selected this humble pastor as the medium of political negotiation with the British Government, and the very marble which here records his virtues was raised by the liberal affection and esteem of the Rajah of Tanjore, Maha Raja Serfogee.

Still more expressive and touching are the lines which are inscribed on the granite stone which covers the grave of Schwartz, written and composed by Serfogee himself, a curiosity as being the only specimen of English verse ever attempted by a Hindu prince, at any rate up to that time. After the inscription of name and date, the following are the lines of poetry:



SERFOGEE RAJAH'S MONUMENT TO SCHWARTZ

Firm wast thou, humble and wise,
Honest, pure, free from disguise,
Father of orphans, the widow's support,
Comfort in sorrow of every sort.
To the benighted, dispenser of Light,
Doing, and pointing to that which is right.
Blessing to princes, to people, to me,
May I, my father, be worthy of thee!
Wisheth and prayeth thy Sarabojee.

It ought to be placed on record that this grateful prince did not only honour his benefactor by an affectionate epitaph; he showed how much he revered his memory by building an orphanage and school and maintaining by his own generosity many poor children, he also gave every opportunity for his Christian servants to attend the services of their own Church. He never forgot his friend. When Dr. Buchanan visited the Rajah some time afterwards he was led up to where the portrait of Schwartz hung upon the wall of the palace. "He then discoursed," says the visitor, "for a considerable time concerning 'that good man,' whom he ever revered as his father and guardian."

Ten years later Bishop Middleton was also on a visit to Tanjore, and he also records the fact that "his highness dwelt with evident delight on the blessings which the heavenly lessons and virtues of Schwartz had shed upon him and his people," and a similar expression of grateful regard occurred on the attendance of Bishop Heber at a durbar when the Rajah talked warmly about Schwartz, "his dear father."

It is a source of regret that this Indian prince, with all his sincere affection for Schwartz and gratitude for his kindness to himself personally, should not have become a Christian. His attachment to the memory of the venerable missionary, his support and appreciation of the Christian work among his people after the death of Schwartz, is certainly much to his credit so long as it

lasted, when we remember that he lived and died a Hindu surrounded by his Brahmins who would scarcely regard his sympathies in the direction of Christianity with any approval. Still, it is disappointing to record that up to the time of his sudden death in 1834 he never renounced his idolatries, and had not apparently received into the darkness of his heathen head the Light of the world.

As a matter of fact there seems good grounds for believing that the Rajah had in his later days so far forgotten the counsels of his venerable friend as to relax his kindly interest in the work he left behind. There is a note in Dr. Brown's "History of Missions," vol. i. p. 162, to this effect:

"We regret to find the following statement by Mr. Winstow, one of the American missionaries, who visited Tanjore in 1828: 'The Rajah has become very unfriendly with the missionaries. He has yielded himself up to dissipation and given immense sums to the Brahmins, and to the temples to make himself a Brahmin. His only son is growing up in ignorance, making no steady application to any study of science.' (*American Missionary Herald*, vol. xxv. p. 140.)"

In his case, at any rate, he could not excuse his neglect of salvation on the plea of lack of knowledge.

The directors of the East India Company were equally anxious to perpetuate the memory of one whom they held in conspicuous honour. What Serfogee had done at Tanjore they would do in the Church of St. Mary in Fort St. George, Madras. On 29th October, 1807, by the direction of the court a letter was written to say that a marble monument by Bacon was on its way to be erected there in memory of Mr. Schwartz. "As the most appropriate testimony of the deep sense we entertain of his transcendent merit, of his unwearied and disinterested labours to the cause of religion and piety, and the exercise of the finest and most exalted benevolence, also of his

public services at Tanjore, where the influence of his name and character, through the unbounded confidence and veneration which they inspired, was for a long course of years productive of important benefits to the Company." This beautiful monument, worthy of a sculptor of such eminence, represented also the death scene, with the exception that here Serfgee is absent, but one of the native children is embracing the hand of the dying missionary, his friend Kohlhoff supporting him by his arm, the figure of an angel bearing a cross is depicted above. There is also included below the group, emblems of the pastoral office—the Episcopal Crozier, the Gospel trumpet with the banners of the Cross, and an open Bible, upon which is inscribed the divine mandate of all missionary enterprise, "Go ye unto all the world and preach the gospel to every creature."

Above is shown the ark of the covenant, and the whole is a most appropriate and artistic piece of work. The inscription was written by Mr. Huddleston, then one of the directors of the Company, and a very intimate and valued friend of Schwartz, and is in these words:

Sacred to the memory of
THE REV. CHRISTIAN FREDERIC SCHWARTZ,
whose life was one continued effort to imitate the example of
his Blessed Master.

Employed as a Protestant missionary from the Government of Denmark, and in the same character by the Society in England for the Promotion of Christian Knowledge, he, during a period of fifty years, "went about doing good," manifesting, in respect to himself, the most entire abstraction from temporal views, but embracing every opportunity of promoting both the temporal and eternal welfare of others. In him religion appeared not with a gloomy aspect or forbidding mien, but with a graceful form and placid dignity. Among the many fruits of his indefatigable labours was the Erection of the Church at Tanjore. The savings from a small salary were, for many years, devoted to this pious work, and the remainder of the expense supplied by individuals

at his solicitation. The Christian Seminaries of Ramanadporam and in the Tinnevely province were established by him.

BELOVED AND HONOURED BY EUROPEANS,
he was, if possible, held in still deeper reverence by the Natives of this Country, of every degree and every sect; and their unbounded confidence in his integrity and truth was, on many occasions, rendered highly beneficial to the public Service.

THE POOR AND THE INJURED
looked up to him as an unfailing friend and advocate.

THE GREAT AND POWERFUL
concurred in yielding him the highest homage ever paid in this quarter of the globe to European virtue.

THE LATE HYDER ALI CAWN,
in the midst of a bloody and vindictive war with the Carnatic, sent orders to his officers "to permit the venerable father Schwartz to pass unmolested, and show him respect and kindness, for he is a holy man and means no harm to my Government".

THE LATE TULJAJEE, RAJAH OF TANJORE,
when on his death-bed, desired to entrust to his protecting care his adopted son, Serfgee, the present Rajah, with the administration of all the affairs of his country. On a spot of ground, granted to him by the same prince, two miles east of Tanjore, he built a house for his residence and made it

AN ORPHAN ASYLUM.
Here the last twenty years of his life were spent in the Education and Religious Instruction of Children, particularly those of indigent parents, whom he gratuitously maintained and instructed; and here, on the 13th of February, 1798, surrounded by his infant flock and in the presence of several of his disconsolate brethren, entreating them to continue to make religion the first object of their care, and imploring with his last breath the divine blessing on their labours, he closed his truly Christian career in the 72nd year of his age.

THE EAST INDIA COMPANY,
anxious to perpetuate the memory of such transcendent work,
and gratefully sensible of the public benefits which
resulted from his influence,
Caused this monument to be erected ANN. DOM., 1807.

The removal of Schwartz from his earthly sphere of labour was the heaviest blow which Christian missions had yet received. His name is one of the very first to be written in the bede roll of great Indian missionaries. The Church thanks God for their glorious service, and for the splendid spirit with which they did their Master's will. But in the days when Schwartz closed his great career the missionary cause was still in its infancy, the pioneer example as regards our own country was the Society for Promoting Christian Knowledge, who had so nobly stood as foster parent to the Danish missionaries in Southern India, and the Society for the Propagation of the Gospel, who took over the work. But a crisis was rapidly approaching, for the enthusiasm which made Germany hitherto the fount and origin of missionary enterprise was cooling under the spell of a materialistic wave, a change which Schwartz did not fail to feel even at his distance from Europe, and lamented over. He had left behind him some faithful colleagues, in whose hands the work would be safe, but he foresaw difficulties which would arise when in their turn—and they were not young men—the responsibility of pastoral oversight and leading would fall into other hands.

The loss of Schwartz was felt all the more because he was such a remarkable personality, one of those men of whom it is fairly admitted that it is extremely difficult for another to take their place. Many men can do mighty works, but only the few can beget love and inspire, not only amongst their friends and converts, but in the hearts of worldly wise civilians, and the priests of pagan religions, a sincere and respectful confidence. It may be said in truth of Schwartz that in both these directions he had no equal in his day.

He was wont to bewail his own imperfections, and those of his letters which portray the inner reflections of his mind, show his humility, and how little he thought of

himself. But we may take with confidence the judgment of his contemporaries, who had not only a personal knowledge of him, but saw with their own eyes the reality of the work he had done in India.

The Rev. Dr. Kerr, the senior chaplain at Fort St. George, who was careful to make the fullest inquiry, and to whom was entrusted the erection of the monument in St. Mary's Church from the East India Company, paid him a high tribute in a sermon. Speaking of Schwartz, after following his honourable career in the East, he sums up his character in these words:

“Such a course of life, zealously pursued for a long series of years, and accompanied with that sweetly social disposition for which he was remarkable, gained him many friends and thousands of admirers. The blessing of the fatherless and the widow came upon him, and his hope was gladness. He rejoiced evermore in witnessing the divine effect of his honest endeavours, and if he did not make converts of all with whom he associated, he seldom failed to make friends of them with whom he happened to communicate. Not that he ever compromised a paramount duty from any false politeness or deference to superior station; for he decidedly and openly declared the condemnation of all who boldly and openly set gospel rules at defiance, as often as an opportunity for the purpose occurred. His reproof, however, was tempered with so much good nature, the desire of doing good to the offenders was so obviously his intention, that he seldom provoked the smallest ill-will by the strong but fatherly remonstrance which irreligious conversation and conduct frequently drew from him. Indeed, he seemed peculiarly gifted by divine providence with a happy manner, which enabled him to turn almost every occurrence, whether great or trivial, to the praise and glory of God.”

With reference to his services as a peace mediator between the Government and Hyder Ali, and in other

similar instances when he was able to assist in the better government and development of the people, Dr. Kerr says:

“ Amidst such great public undertakings and the high degree of consideration attached by all ranks of people in this country to Mr. Schwartz’s character, every road to the gratification of ambition and avarice was completely open to him. Courted by the prince of the country in which he resided, revered almost to adoration by the people at large, confidentially employed by the English Government in objects of the first political importance—to his honour it must be recorded, that he continued to value those things only as they appeared likely to prove subservient to his missionary work, as they made funds to assist him with building of his churches or the establishment of his schools over the country. With the single eye of the Gospel, he looked only to the effusion of divine truth, and the glad tidings of salvation through faith in Jesus Christ. The same principle which raised him in the public estimation, he continued to cherish in every stage of his devotion; untarnished by the venality and corruption which from various quarters it is well known assailed his virtue, he continued his missionary life carrying his cross and following the steps of his Divine Master to the end of his earthly being.”

Only three days before his own sudden death, Bishop Heber wrote an estimation of Schwartz, which is all the more valuable because it contains a frank admission of a mistaken impression he had previously formed concerning one side of his character.

“ Of Schwartz and his fifty years’ labour among the heathen, the extraordinary influence and popularity which he acquired, both with Mussulmans, Hindus, and contesting European Governments, I need give you no account, except that my idea of him has been raised since I came in 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 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."

With respect to this closing remark about Serfogee, it is open to question whether the venerable missionary would have quite appreciated the compliment the Bishop pays him. It is always a cause for regret that this Indian prince, the object of so much solicitude on the part of Schwartz, should, after all, have died a pagan. But the fact of his not having died a Christian was scarcely due to any lack of pains taken by Schwartz towards his conversion, and it is still less likely that he would have avoided pressing upon him the claims of religion from a delicate sense of honour as his guardian. The evidence is all the other way, not only as regards Serfogee, but also the old Rajah Tuljajee, who was unhappily very far from being a Christian. In the case of the

former the many letters, such as a Christian father would write to a son, from which some quotations have already been given, show that, though the gospel was continually impressed upon the attention of this young prince, he clung to his idolatries in spite of these earnest appeals, backed up, as they were, by a sincere personal affection on both sides. As regards the old Rajah, it was stated by Mr. Huddleston, who knew him well, that at one time he was fully convinced of the truths of the Christian religion, and was on the point of making a public avowal of it, but the harsh and unjust treatment he received from the Madras Government, which, of course, being European, had the reputation of being Christian, entirely turned him against the faith. One might imagine a mind half made up being thus affected, but, whether this held him back or not, we know how much he was under the domination of the Brahmins, and how pathetically he used to address Schwartz as "his padre." The real reason for this sad condition spiritually was not only his attachment to the gods of his fathers, but his love of those sins which in time broke up his health and ruined his power.

Bishop Wilson of Calcutta in 1839, in giving his charge to his clergy, speaks in strong terms of recommendation of Schwartz, and in doing so gives some very interesting personal touches of his daily life.

"Permit me again to recommend the example of this eminent missionary. The biography of such a man is a *study*, as the artists speak. I have stood on Schwartz's grave, I have visited his house, I have been in the room in which he died; I have seen his garden, his burial ground, and his mission schools. I have preached twice in his church. Never can I bless God enough for the honour of being permitted to speak of the unsearchable riches of Christ in this seat of the missionary's labours. The venerable Kohlhoff was under him thirty-five years.

He never knew him angry or indignant, except when any servants of the Lord were acting inconsistently or timidly—then he was all on fire. Once Sattianaden threw difficulties in undertaking a journey. Schwartz was much displeased and dispatched him instantly, with a sharp rebuke for dishonouring the high calling of Christ. His strength for labour was wonderful: five duties he performed every Sunday, one of them being the whole English morning service. He preached twenty or thirty minutes, and was very affectionate in his manner. He read constantly his Hebrew Bible and his Greek Testament. Every day he assembled his catechists and native priests to early prayers, and then sent them out, 'You go there,' 'You visit such a circle,' 'You see how such and such families are going on.' They returned about four, and reported their proceedings. He went himself to the schools, families, residents' abodes, came in about one and remained at home studying or writing till four, when the catechists returned. He then took them with him, and seated himself in the mission churchyard or in his house, according to the season, and invited the heathen to converse and hear him read the scriptures. He was mild, but very authoritative; very acute also in answering their objections, and never allowed himself to be embarrassed. In the evening he called for his moon-shee, and heard him read the Persian poets or historians, hoping particularly to relieve his spirits.

"He always inspired respect, no one dared to trifle with him. He had a good deal of policy and great sagacity on emergencies. His influence was supreme; his word law; his example and conduct consistent, frank and benignant, but with a firmness and almost sternness of purpose which kept all around him in implicit subjection. Mr. Kohlhoff's strongest impression is of the authority he had acquired—no one dared or dreamt of opposing his various missions. He was master of

everything and everybody. He, the father, and all the other missionaries, catechists, children, his family. Schwartz was, in short, father, priest, and judge. He was accustomed to say, 'Will you prefer my punishment or the Rajah's?' 'Oh, Padre, yours!' The word was no sooner said than the sentence was awarded. In the science of governing mankind and in habits of business he must have resembled Wesley.

"As Mr. Kohlhoff sat by me at dinner, I asked him as to Schwartz's general habits. He told me that he rose at five, breakfasted at six or seven, on a basin of tea made in an open jug, with hot water poured on it, and some bread cut into it. One half was for himself, the other for Kohlhoff. The meal lasted not five minutes. He dined on broth and curry very much as the natives. He never touched wine, except one glass on a Sunday. What was sometimes sent to him was reserved for the sick. His temperance was extraordinary, habitual, and enjoined on his catechists and brethren. He supped at eight, and after reading a chapter in the Hebrew Bible in private, and his own devotions, retired to rest about ten."

In making a final estimate of Schwartz, gathering from the elements of evidence before us some means of judging his character, one cannot help feeling that he stood midway between the missionaries who preceded him and those who were to succeed him. The old order was soon to change. For many years the Danish Mission, brave pioneers struggling against many difficulties, had represented, not unworthily, the cause of Christianity in India. They were under disadvantages, limited in the area of their work by the political turmoil of the time, and also a little straitened in themselves. It is not to be expected that these early confessors of the faith could exercise the same judgment and fertility of resource which are the characteristics of the modern missionary. Their training at Halle was thorough enough, they held

a sound theology, exercised a simple faith, with great diligence they acquired the Tamil and other languages necessary for their work, and they had a burning zeal for the salvation of the heathen. But they had no missionary literature to lead and instruct them, and, until Schultze came back to Halle, they had no experienced missionary to explain the nature of their work, and how to meet its difficulties. They also lacked that invaluable element of supervision and control which a Committee at the back of the workers affords at home, and which, though not without some disadvantages for which the frailty of human judgment is responsible, is acknowledged to be a strength to missionary enterprise. To a certain extent every man, and they were few, was a law unto himself. We are not forgetful of the fact that in the days of Ziegenbalg, his end was hastened by the arrogance of a missionary board at Copenhagen, under the domination of a self-opinionated tyrant, and that his able coadjutor Gründler also died of a broken heart from the same cause. But until the Society for Promoting Christian Knowledge took over the workers, not only providing the sinews of war, but the still more effective counsel and prayer, they went on their way, fighting their battles, bearing their burdens, sometimes making their blunders, doing the best they could on the spot according to their realization of the immediate need. Even when Schwartz came upon the scene the simplicity and independence of the work as a Lutheran Evangelical mission was still maintained. One of the leading missionaries of to-day describes the position of the work in those old days in the following words:

“The missionaries themselves used to confirm and meet together for ordinations. The catechists used to baptize. Each congregation was independent, and ruled by its own missionary, although the missionaries would occasionally meet, as it were, in synod, and were in the

habit of accepting guidance of any more prominent men, as, for example, of Schwartz, whom his brother missionaries always regarded as their spiritual father, and created into a quasi-bishop. Each missionary in local affairs was assisted by his catechists, who, under his presidency, formed a sort of disciplinary council, the decisions of which in various matters brought before them were usually confirmed by the civil power. The missionary was, in fact, regarded as the head of the community, in the same principle as native headmen were recognized, and was permitted to fine, flog, and otherwise punish offenders belonging to his community."

It is not surprising that under this rather complex system of self-government, without lines of direct communication with England, Denmark, and Germany, a born administrator like Schwartz should have been looked up to with reverence and confidence. For he had the faculty of managing men with cheerfulness, and yet, as one had said of him, Schwartz commanded instant respect to his wishes, and made others feel their inferiority without any sense of fear. He had a personal charm, the power of exercising a powerful influence which inspired confidence, even with those natives who were ready to distrust everything European. He never lost touch with his people. One who knew him well in his relation to others reveals the secret of his great influence. "They saw," he says, "other Europeans in succession lift themselves from obscurity and humble stations to affluence, rank and power, then disappear and others take their places, but none taking any interest in their welfare or making use of them except as a means of accomplishing their own aggrandizement, but *Schwartz remained with them*. In him they always saw the same unassuming meekness, and found in him the same kind and disinterested friend. What could the natives of India among whom he lived conclude respecting such a man, but that

which they did conclude, and which was a common observation among them when he was spoken of, namely, that he was unlike and superior to all other men!"

His very abilities and influence drew him within the dangerous zone of political affairs, and the fact that he stood so well with the powers that were the representatives of the British Government, might well have corrupted a man of less principle and sincerity. It may be said of him that he sat at the tables of rich men and talked on equal terms with the ambitious spirits of his time, but he kept his piety and simplicity through it all. They trusted his sagacity and leaned on his judgment in difficult situations, but they knew he was not to be bribed, and that he kept a clean hand. He was a scholar, and had a good knowledge of the classics, of German literature; he was also master of Hebrew, Tamil, Persian, Hindustani, Mahratta, and the Indo-Portuguese languages. There is no doubt that his linguistic powers were very helpful to him, as we have seen, they so often enabled him to get past the crafty Brahmins, and converse with the Rajah or the Pariah alike in their own tongue about the truths of Christianity.

While he promoted the growth of a native ministry and took great pains to train his catechists to a point of efficiency, he was not disposed to believe that India could ever dispense with European missionaries, who carried with them a weight of influence and respect which a native, however worthy, could not successfully obtain. At the same time he foresaw the importance and necessity of a native ministry under the jurisdiction of English leaders. This was shown in the ordination, by the rites of the Lutheran Church, of Sattianaden, who lived to a ripe old age, and was eminently useful in the work, and whose office as minister was cordially sanctioned by the Society for Promoting Christian Knowledge. It is a fact sometimes hardly appreciated that a great part of

almost every day was spent by Schwartz in training his catechists for the work of the ministry. There existed then no colleges to undertake this important duty, and the remote possibility that one day in India native clergy would hold their degrees from Oxford and Cambridge never entered into his wildest dreams. He was content and happy to do his part, and in doing this so faithfully he was preparing the way for the wonderful developments in the service of natives which should come in the future.

As a matter of fact, although there was a growing appreciation of the value of utilising native converts as catechists and helpers in the days following Schwartz, there appears to have been a corresponding reluctance to ordain them, save in exceptional cases, to the work of the ministry. The day of a native clergy dawned slowly. We have it on record that, so far nearer our present time as 1851, "although there were over 493 catechists and preachers there were under all the societies at work in India only twenty-one ordained native pastors."

The extreme care and thoroughness of Schwartz in his training of a native agency was justified, and followed by the higher educational and intellectual preparation set on foot by the wise policy of the missionary societies. However it may answer elsewhere, it was not sufficient for work in India that the native should go forth with the simple equipment of an earnest heart and the Gospel message. Dr. Richter, in his invaluable "History of Missions," puts the case clearly enough when he says:

"The man who attempted a discussion with either a Hindu or a Mohammedan at a mela or in the bazaar was as good as done for if his intellectual equipments were not equal or superior to that of his adversary; and such an equipment means not only a thorough knowledge of the Scriptures, but also an intimate acquaintance with the sacred literature of his opponents, when possible in the

original languages, and sufficient theological and dialectic training to measure the distance against their system of religion. Further, it lay in the very nature of things that converts from high castes, who had only found the pearl of great price after long and sore conflict, should themselves burn with desire to commend this great treasure to their fellow-countrymen, and that as educated men they not only possessed the ability to profit by, but likewise might equitably claim a thorough theological training."

In the case of a high caste Brahmin convert, we can easily see that the equipment as regards knowledge of his old creed is ready-made, but with a lower caste, say a Pariah, it would be obviously almost as difficult to acquire as with a European missionary. The question is one of great difficulty, and involves issues which affect the true and effective preparation of the western, as well as the eastern worker in India.

No one can, however, read the letters and journals of Schwartz without recognizing that he solved the problem. A trained mind, an unwavering faith in God, a complete mastery of Brahmin literature, a still better knowledge of his Bible; the engaging art of winning the hearts of his hearers, a never flinching denunciation of idolatry and sin, a willingness to listen and to sympathize, an absolute fidelity to the Christian doctrine, a yearning love for the souls of men, a meek yet passionate love for the Saviour, these were the constituents of his character and service. Is it any wonder that they loved and trusted him? They gave him many titles of respect and honour, some very tender, but when with reverence they called him "The Christian," that name was the best of all.

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