EVANGELICAL MAGAZINE,

1807.

THE

PROFITS OF THIS WORK

ARE APPLIED TO

The Relief of the Widows of Gospel Ministers,

OF DIFFERENT DENOMINATIONS.



"Now abideth Faith, Hope, and Charity: these three."—1 Cor. xiii. 13.

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THE

EVANGELICAL MAGAZINE.

JANUARY, 1807.

MEMOIR
OF
THE REV. C. F. SCHWARTZ,
LATE MISSIONARY IN INDIA.

(Written on purpose for this Work, in Germany.)

THE Rev. Christian Frederic Schwartz was born the 26th of October 1726, at Sonnenburgh, in the New Mark. His father's name was George Schwartz; and his mother's maiden name Gruner. The latter, who died during his early childhood, declared on her death-bed, both to his father and to the clergyman who attended her, that she had dedicated her son to the Lord; and exacted a promise from both, that they would at least lay no obstacle in his way, in case he should express a desire to be educated for the church.

At the age of eight years, Schwartz was sent to the Town-School, where he received many good impressions under the then rector, Mr. Helm; who, in his instructions in religion, affectionately recommended prayer to his scholars, and shewed how they might, in their own words, lay their concerns before God. Schwartz relates, in an account written by himself, that he often, at that time, went into a solitary place, where he poured out his heart before God; in doing which he felt himself very happy. When he had done any thing amiss at home, he could not be easy till he had earnestly implored pardon of God.

When the above-mentioned rector was advanced to the situation of minister, and his successors paid little attention to the culture of the hearts of the youth under their care, Schwartz became again light-minded. He received confirmation from a clergyman, who was contented if his catechumens could answer his questions; but was not anxious to perceive in them a real change of heart. Although at partaking, for the first time, of the holy communion, Schwartz experienced some serious impressions, they were soon obliterated.

He was afterwards removed to the school at Custrin, where God raised him many benefactors. But as he lodged with light-minded scholars, his heart became more and more estranged

from God, although he was not inattentive to external decorum in his conduct. However, even here, God did not leave himself without witness to him; for the discourses of the Rev. Mr. Stegmann, of Custrin, made strong impressions upon his mind; only he imagined it was not possible there to lead a religious life. He was also still destitute of a right notion of what true religion is; besides which, he did not perceive the necessity of trusting in the Divine Strength, to enable him to persevere.

He was afterwards entrusted with the tuition of the daughter of a magistrate, who had studied at Halle, and who expressed a great love and veneration for the teachers of that place. He lent him also some books, especially the "Blessed Footsteps of the everliving God," by A. H. Franke; which he read not without emotion, and which first excited in him a wish to go to Halle.

He further observes, in the above-mentioned account, that he had been diligent,—but merely for the sake of vainglory; that, in a dangerous disorder, with which he was twice attacked, he had formed a resolution to devote himself wholly to the Lord; which, however, he soon forgot to carry into execution.

In the year 1746, he went to Halle, with a view to attend the Latin School of the Orphan House; but his countryman, the Rev. Benjamin Schultze, who had been an English Missionary at Madras till the year 1743, and now resided at Halle, advised him to enter immediately at the College, as he was already 20 years of age, and sufficiently grounded in elementary knowledge. He took his advice; and diligently attended the lectures of the Professors at the University, Baumgarten, Michaelis, Knapp, Freylinghausen, &c. while he lodged and boarded at the Orphan-house. He was soon employed in the instruction of youth, and was likewise appointed to hold the evening prayer-meeting with the servants belonging to the farm of the Orphan-house. Both the instruction of the children and his prayer-meeting were beneficial to himself. Also, by his intercourse with a pious countryman of his, and by faithfully digesting what he heard in the meetings for edification, which were held at that time, he was more and more confirmed in Christian sentiments. They had both been first awakened in the prayer-meetings held by the Rev. G. F. Weisse, then Inspector of the German Schools of the Orphan-house.

It was at that time in contemplation to print the Bible in the Talmul Language at Halle, under the superintendence of the above-mentioned Missionary Schultze. Schwartz, together with another student of this place, was commissioned to learn the Talmul language, in order to be employed in correcting the press. Although the printing of the Bible here was not carried into execution, yet the pains which Schwartz had bestowed for a year and a half upon the acquisition of the Talmul language,

were not thrown away, since this became the occasion (the late Mr. Franke being also acquainted with his upright intentions) of his being appointed to go in the capacity of a Missionary to the East Indies. He accepted this appointment; and although, some days after, an advantageous situation, as preacher, not far from Halle, was offered him, he declined it, in the firm persuasion that it was the will of God he should go to the East Indies. His father also, whom he visited before he set out upon his Mission, gave his consent to it; and the event has shewn that God had chosen him to preach the gospel to the Heathen.

On the 8th of August 1749, Schwartz set out, with two other Missionary candidates, Polzenhagen and Huettemann (the latter being destined for the English Mission) for Copenhagen. After they had there received ordination, they returned to Halle; from thence they proceeded on their way to London. On the 21st of January, 1750, they left London, embarked the 29th, and arrived on the 16th of July at Cadelar, and on the 30th at Tranquebar, in good health. As early as the 5th of November following, Schwartz delivered his first discourse in the Talmul language.

In the year 1767, he was transferred to the English Society, as Missionary in Tirutchinapalli, after having several times already preached the gospel there, and met with great attention: in the year 1779 he went to Tanschaur, where he had already founded a congregation during his abode at Tirutchinapalli, and where he remained till his decease.

At both places he received from the government at Madras an annual salary of 100 *l.* as garrison-preacher. At Tirutchinapalli he expended the whole of this sum in the service of the Mission, particularly in the building of the church and school, and also in augmenting the allowances of the national helpers. At Tanschaur he gave one half of his salary to Mr. Kohlhoff, whom he had educated and instructed until he was ordained at Tranquebar to be Missionary at Tanschaur. The other half he likewise expended upon the Mission.

The fidelity with which he laboured, the self-denial which he exercised, the blessing which attended his preaching of the gospel, the esteem in which he was held both by the Europeans and Talmuls*, the veneration which all his brethren paid to him, as

* The excellent conduct of Mr. Swartz was such as to secure the confidence of all ranks of people. In the time of war, when the fort of Tanjore was in a distressed situation, a powerful enemy at hand, and not provision enough even for the garrison; and when, to add to this misfortune, the neighbouring inhabitants, who, by ill-treatment had lost all confidence in the Europeans, and the Rajah had in vain intreated the help of the people, the only hope left was in Mr. Swartz. "We have all lost our credit," said the Rajah to an English gentleman; "let us try whether the inhabitants will trust Mr. Swartz." Accordingly he was desired to make an agreement with them. There was no time to be

to their father, counsellor, and pattern, appears sufficiently from the Missionary accounts. Much has he laboured; — great will be his reward.

He enjoyed an almost uninterrupted good state of health, and could always perform his functions with ease: only in the last years he wrote, that he was no longer able to go about among the Heathen as formerly. But, in the beginning of November 1797, a cold which he had taken, became the occasion of a severe fit of illness. At that time, great apprehensions were entertained for his life. God, however, was pleased so far

lost. The Seapoys fell down as dead people, being emaciated with hunger. The streets were lined with dead corpses every morning. He sent, therefore, letters in every direction, promising to pay, with his own hands, for every bullock that might be taken by the enemy. In a day or two he got above a thousand bullocks. He sent Catechists and other Christians into the country, at the risk of their lives, who returned in a short time, and brought into the fort a great quantity of corn. Thus the fort was saved; and when all was over, he paid all the people, made them a small present, and sent them home.

At another time, the inhabitants of the Tanjore country were so miserably oppressed by the Madras Dubashes and others, that they quitted the country; in consequence of which all cultivation ceased, and every one dreaded a famine. The Rajah endeavoured to recall the people, promising that their oppressions should be removed, and justice should be done them: but they would not believe him. Mr. Swartz was then desired by the Rajah to write letters to them, assuring them that, at his intercession, kindness should be shewn them. He was credited. Seven thousand came back in one day, and the rest of the inhabitants followed. He then exhorted them to exert themselves to the utmost at the time, for cultivation was nearly lost. They replied, "As you have shewed kindness to us, you shall not have reason to repent of it: we intend to work day and night, to shew our regard to you."

These facts, and other similar ones, were related by Mr. Swartz, in a letter to the Society for Promoting Christian Knowledge (Feb. 1794) in vindication of himself and the Mission, from the unjust charges of a gentleman in a newspaper. He closes his letter thus:

"I might have enlarged my account; but fearing that some characters might 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, was properly promoted, the country would not suffer, but be benefitted by it. 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 mankind than by instructing them well. To hope that the Heathens will live a good life, without the knowledge of God, is a chimera.

"The praise bestowed on the Heathen of this country by many of our historians, is refuted by a close (I might almost say, 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 at the brink of eternity; but, to this moment, I declare that I do not repent of having spent forty-three years 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 this country."

to bless the use of the medicines that were employed, that he was enabled once more to resume several of his occupations, although some diminution of the energy of his mind was observable. But, in the beginning of February 1798, just when Mr. Gerické had arrived with Mr. Holzberg, the Missionary destined for Tanschaur, he was attacked with a dangerous complaint in his foot. The mortification, which threatened to supervene, was indeed prevented; but he sunk into such a state of debility, that he was obliged to be lifted and carried about like an infant.

Concerning the last days of his life, and his conversation on his death-bed, Mr. Gerické writes thus:

"I returned on the 7th of February, 1798, from a short visit which I had made at Tirutchinapally, to Tanschaur, where I found that Mr. Schwartz's leg was become very bad, and full of black spots, which were continually spreading. The physician had begun to apply the Peruvian bark in embrocations. As we had every hour to expect the dissolution of our beloved brother, the rest of the brethren requested that I would stay with them, and help them to bear the burden. But it was at the same time a great blessing to me to behold, in this expiring Christian, an edifying example of faith, hope, and resignation. When spiritual and heavenly things were the subjects of conversation, when he prayed, admonished, or spoke of the tranquillity and peace which his soul enjoyed, through the mercy of God in Christ, it could never be perceived that his powers of recollection were impaired. Frequently he quoted texts of Scripture, or verses out of hymns, which were very apposite, and always in the language of those to whom he addressed himself. Till last Friday evening, he frequently said, that he did not yet think his end to be very near at hand, but that it would be attended with much pain. But since then, he said several times, "Now, I think, I shall soon go to the heavenly Father." Being once asked, whether he had the hope that, after his death, the kingdom of God would be further extended in this country? He answered, "Yes; but it will pass through trials and tribulation." Another time, when he was asked, whether he had any thing yet to say with regard to the congregation, he answered, "Do you help, that they may all come to Heaven." He once said, "There is with many, a good beginning of Christianity; but, if any one should object that there is nothing perfect to be seen yet, let him first examine himself." When we expressed ourselves rejoiced to see him so patient and resigned, he replied, "Human misery is universal; and I really suffer very little;" and frequently repeated the words, "Our faithful God helps in distress, and chastens with moderation. But how would it be if he should deal with us according to our sins? But yonder,—pain will be no more; and for that we have to thank the Lord Jesus." To his Malabar attendants, who faithfully assisted

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him, he was very thankful, and said sometimes to us, "We must not complain much, were it only on account of these poor people, who certainly do their best, lest we should render their attendance more burdensome to them."

"On the 10th, in the morning, his tongue was quite parched, furred, and blackish; and strong spasms in the bowels, with difficulty of breathing, came on. By his desire, we offered up a prayer, and thought this would be his last; but, towards evening, he again felt easier, and the fever had greatly abated. On the following day came Samuel, the physician (who, however, had nothing to do with the patient in the capacity of a physician, but merely assisted in lifting him and applying the embrocations; and who yesterday announced to me his approaching dissolution) and said, 'The Lord has worked a wonder; symptoms which yesterday gave reason to expect impending death, have disappeared.' The English physician also said, upon inspection of the foot, that he was astonished at the sudden amendment; adding, that he was no longer apprehensive that the patient would die of an external mortification, although a recovery was not to be expected.

"On the 12th, I intended, in the afternoon, to have set out on my return home. The patient also gave me my dismission, and said, "You intend then to leave us to-day. Salute all the brethren, and tell them to attend always to the chief point. I shall now soon go to the Lord Jesus: if he will receive me, and not enter into judgment with me, but deal with me according to his mercy, all will go well with me, and I will praise him. He might reject us also on account of our works, because sin cleaves to them all." He thanked God that he suffered him to leave the world in the midst of his faithful brethren; and that he had conducted things so, that he should come to him in his greatest weakness, in order to extol Jesus as the only Saviour, the Resurrection, and the Life. "Now," he added, "pray still once more with me." I knelt down with Mr. Kohlhoff, who, in the mean time had entered the chamber, and adapted my prayer to the contents of the hymn, "To thee alone, Lord Jesus Christ," &c.

"After fresh dressings had been applied to the diseased foot, and we had given him some refreshment, and had him removed into another chamber (which was done once every day, because the air in the close room was very much vitiated by the embrocations, the coal-fire used in preparing them, and the many attendants that were required) we for the first time perceived the extreme state of debility to which he was reduced, and he seemed even nearer to his dissolution than he had done the Saturday before. I was therefore again detained. In the afternoon he conversed much with Mr. Jænicke. In the evening I came to him with the physician, whom he knew very well, and said to him, "Let us all take care that none of us be left behind." He expressed his

gratitude for the attention of the physician and the assistance of his brethren and Malabar attendants. The latter did every thing in their power with the greatest alacrity: their love to their paternal teacher made every thing easy to them; and every word of instruction which he spoke to them, they caught up with the greatest avidity, and delighted to be about him.—The physician was much affected, and said, he hoped I would not leave the patient and set out on my return, as he was so weak.

"This evening he suffered more than he had done before; for the lifting him and moving his body, on account of the embrocations, which it was necessary should be often repeated, and even sitting and lying in bed, were extremely burthensome to him. But his patience and resignation did not diminish: not a complaint was heard from him; his sighs only expressed how much he suffered. I said to him, among other things, "God grant that we may one day, in our last extremity, await our dissolution in such peace, and such a happy frame as you to our comfort and satisfaction now enjoy."—'May he grant it!' he rejoined, 'in the richest measure.' All our hearts were moved by the affectionate energy with which he uttered these words.

"In the night between the 12th and 13th, he enjoyed some sleep in the intervals when he could be left quiet; and the following forenoon he fell into a kind of stupor; and his pulse was very feeble. When he awoke he spoke indeed; but only detached words were intelligible; however, he seemed clearly to understand whatever was spoken to him. We thought he was about to slumber thus out of the body; but about noon he became again more lively. We sung the hymn, "Christ is my life," &c. in which he began to join us. He spoke very humbly of himself, and in praise of his Redeemer, wishing to be dissolved, and to be with Christ. 'Had it pleased him,' he said, 'that I had remained here longer, I should have liked it, for then I might have spoken a word more to the poor and sick; but His will be done! May he only receive me in mercy! Into thy hands I commend my spirit; thou hast redeemed me, thou faithful God!'—The Malabar attendants afterwards sang the last verses of the hymn, "Head full of wounds and bruises!" in which he frequently joined. He then rested a little; after which he desired to be raised up, and suddenly he opened his mouth (out of which so much instruction and comfort, so much fervent prayer had issued till the 73d year of his life) and expired between four and five o'clock, in the arms of the faithful and affectionate Malabar fellow-labourers of this place. It was very affecting to hear the wailing and lamentations of the inhabitants of the two Christian villages on both sides of the garden, which we could do the whole night through. The sorrow at having lost him who had been their teacher, their comforter, their tutor, their benefactor, their adviser, their advocate, was universal. Not only we, the

congregation, the schools, and the mission, but the whole country, has lost a father. Whoever had but known him, wept.

"On the following day, between four and five in the afternoon, we deposited his remains in the grave, which was dug in the church in the garden. *Serfogee*, the Tanschaur Prince, whose tutor he was, came to see his corse before the coffin was nailed down, bedewed it with his tears, and accompanied it to the grave. The Malabar assistants wished to carry the body; but as Europeans had already been engaged the day before for the purpose, we let it remain so. We had intended to sing hymns on the road to the burial-place; but the lamentations of the people did not permit it. In the church we sung, before and after the interment; and when the English were gone, the Malabars also sang a hymn, and expected an address from me; but I could scarcely utter a word; and was obliged to summon up all my resolution to enable me merely to read the prayers. The servant of the deceased stood next to me, and said, in the tone of one ready to sink into a swoon, 'Now all our hopes are gone!' This penetrated my heart; for this is the sentiment not only of one, but of many, old and young, great and small, far and near, both Christians and Heathens.

"After I had changed my apparel, I went to the Prince, who still remained in the neighbourhood, and endeavoured to comfort him. The principal servant of the widow of the late King also begged me to come to her and comfort her; but she lives at too great a distance. The next morning we all went to the physician, and thanked him for the kind attention which he had shewn to our deceased brother in his last illness. I also examined the papers which he had left behind him, as I am appointed executor to his will; and I found that the Mission at Tanschaur, and all the poor and the establishments belonging to it, are his heirs. In the afternoon I spoke for an hour with the assistants, and prayed with them. In the evening the Malabar congregation assembled in the church, and wished to hear a discourse: I took for my text the words of Jacob on his death-bed: "I die; but God will be with you." I quoted many things said by the deceased respecting the congregation, and his hope that the kingdom of Christ would be established here. I endeavoured to animate them to the demonstration of such a mind as dwelt in our departed brother, whose tomb we saw before us *.

* A monument to the memory of Mr. Schwartz has been executed by Mr. Bacon, at the expence of the East India Company, which is now on its way to India, where it is to be erected.

The Missionary labours of Mr. Schwartz being so well known in that country, it was thought unnecessary to represent him (as the artist at first intended) in the character of a Missionary; and that to give in his monument an idea of the correspondence of his last moments with the well known course of his life, would be a more desirable plan of design.

The principal compartment of the monument is, therefore, occupied with an alto-relievo representation of Mr. Schwartz in the closing scene

"On the following day, I prayed once more with the brethren, and departed."—Thus far Mr. Gericke.

Thus this excellent man, who has been of such importance to the Mission, is no more! O that his upright mind may animate all who labour in each of our Missions; and thus the hope of the deceased, for the extension of the kingdom of Jesus in the East Indies, be fulfilled!

CONCIO AD CLEROS:

OR, A NEW YEAR'S GIFT TO A MINISTER.

Beloved Brethren, ——

Ask not who it is that here ventures to teach the teachers of the church. His name is worthless. Suffice it to know, that, though a fellow-labourer with you in the gospel, he is so far from thinking himself wiser or better than those whom he thus addresses, that he is profoundly conscious of being "unworthy to wash the feet of one of the least of the servants of his Lord." Far be it from him to cast any reflection on his brethren; he has just risen from his knees, imploring the Fountain of all Honour to pour on them that Spirit which will make them precious in the eyes of the saints, and prove more abundant blessings to the church than, alas! the writer of this has ever been. But, penetrated with the importance of your situation, — convinced that in you, Zion is blessed or poisoned in the spring, — grieved that, though we also need it, we have few sermons addressed to us, — one who is less than the least of all saints, and not worthy to be called a Minister, has ventured to obey the impulse which, he trusts, you will not call enthusiastic, in addressing to you a counsel at the opening of the new year. We present our flocks with such pastoral new year's gifts, why should we not hail each other in the language of faithful love?

of his existence. He is surrounded by a group of the infant pupils to whom he gave an asylum in his house, and several clerical friends who attended him at the time. One of the children is embracing his dying hand; and a brother Missionary is supporting his head; but the attention of Mr. Swartz is directed to, and his hand raised towards, an object in the upper part of the bas-relief; namely, the Cross, which is borne by a descending angel, implying that the grand subject of his ministry is the chief support of his soul, when "flesh and heart fail."

Over the bas-relief is the Ark of the Covenant, which was peculiarly the charge of the Priests, and was a striking emblem of the constant theme of his preaching, before referred to.

Under the bas-relief are futher emblems of the pastoral office; namely, the Crosier; the Gospel Trumpet, distinguished by the banner of the Cross, which is attached to it; and the open Bible, on which is inscribed the divine commission, "Go ye into all the world, and preach the gospel to every creature."

We rejoice that the Honourable Company have borne this public testimony of their approbation to a Christian Missionary, who laboured in their territories.