The Moravians in Labrador eBook

The Moravians in Labrador

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BOOKRAGS

Contents

The Moravians in Labrador eBook.....1

Contents.....2

Table of Contents.....8

Page 1.....9

Page 2.....11

Page 3.....13

Page 4.....15

Page 5.....16

Page 6.....17

Page 7.....18

Page 8.....19

Page 9.....20

Page 10.....21

Page 11.....22

Page 12.....24

Page 13.....25

Page 14.....26

Page 15.....27

Page 16.....28

Page 17.....29

Page 18.....30

Page 19.....31

Page 20.....32

Page 21.....33

Page 22.....34
Page 23.....35
Page 24.....36
Page 25.....37
Page 26.....38
Page 27.....40
Page 28.....41
Page 29.....42
Page 30.....43
Page 31.....44
Page 32.....45
Page 33.....46
Page 34.....47
Page 35.....48
Page 36.....49
Page 37.....50
Page 38.....52
Page 39.....53
Page 40.....54
Page 41.....56
Page 42.....57
Page 43.....58
Page 44.....59
Page 45.....60
Page 46.....61
Page 47.....62

Page 48.....63
Page 49.....64
Page 50.....65
Page 51.....66
Page 52.....67
Page 53.....68
Page 54.....69
Page 55.....71
Page 56.....72
Page 57.....73
Page 58.....74
Page 59.....75
Page 60.....76
Page 61.....78
Page 62.....79
Page 63.....80
Page 64.....81
Page 65.....82
Page 66.....83
Page 67.....84
Page 68.....85
Page 69.....86
Page 70.....87
Page 71.....88
Page 72.....89
Page 73.....90

Page 74.....91
Page 75.....92
Page 76.....93
Page 77.....94
Page 78.....95
Page 79.....97
Page 80.....98
Page 81.....99
Page 82.....100
Page 83.....101
Page 84.....102
Page 85.....103
Page 86.....104
Page 87.....105
Page 88.....106
Page 89.....107
Page 90.....108
Page 91.....109
Page 92.....110
Page 93.....111
Page 94.....113
Page 95.....114
Page 96.....115
Page 97.....116
Page 98.....117
Page 99.....118

Page 100.....120
Page 101.....121
Page 102.....122
Page 103.....123
Page 104.....124
Page 105.....125
Page 106.....126
Page 107.....128
Page 108.....129
Page 109.....130
Page 110.....131
Page 111.....132
Page 112.....133
Page 113.....134
Page 114.....135
Page 115.....136
Page 116.....137
Page 117.....138
Page 118.....139
Page 119.....140
Page 120.....141
Page 121.....143
Page 122.....144
Page 123.....145
Page 124.....146
Page 125.....147

Page 126.....148
Page 127.....150
Page 128.....151
Page 129.....152
Page 130.....153
Page 131.....154
Page 132.....155
Page 133.....156
Page 134.....157

Table of Contents

Table of Contents

Section	Page
Start of eBook	1
Introduction. Page vii	1
THE MORAVIANS IN LABRADOR.	3
THE MORAVIANS IN LABRADOR	11
CHAPTER I.	11
FOOTNOTES:	25
CHAPTER II.	26
CHAPTER III.	35
CHAPTER IV.	58
FOOTNOTES:	77
CHAPTER V.	78
FOOTNOTES:	93
CHAPTER VI.	93
CHAPTER VII.	106
FOOTNOTES:	120
CHAPTER VIII.	120
CHAPTER IX.	126

Page 1

Introduction. Page vii

Chapter I.
Hudson's Bay Company first settle among the Esquimaux.—J.C. Erhardt suggests a mission—his letter to the Moravian Bishop.—M. Stach consulted.—London merchants undertake the scheme—engage Erhardt—its fatal conclusion.—Jans Haven employed by the Brethren—encouraged by the British Government, sets out on a voyage of discovery—his providential arrival at Quirpont—first meeting with the Esquimaux—his interesting intercourse—returns to England. His second expedition, accompanied by Drachart and other missionaries—their proceedings.—Drachart's remarkable conversation with the natives—influence of the missionaries in preserving peace—their religious communications with the savages—the curiosity of the latter—their thievish tricks—their kindness to the missionaries—a dreadful storm.—Drachart and Haven entertained by an Angekok—his incantations—their parting addresses to each other—the missionaries return to London. 37

Chapter ii.
Contests between the colonists and savages revive—Murderous skirmish.—Mikak.—Karpik, his conversion and death.—The Moravians receive a grant of land on the coast of Labrador—resolve to renew the mission—voyage to explore the land.—Jans Haven, Drachart, &c., arrive at Labrador—their interview with the natives—meet Mikak and Tuglavina—their kindness.—Segulliak the sorcerer.—Anxiety of the Esquimaux for their remaining among them—ground purchased for a settlement—manner of bargaining with the Esquimaux—sail for Esquimaux bay—the natives troublesome—the Captain's method of checking them.—Conduct of the missionaries—they preach on shore.—Conversation with the Esquimaux.—Search out a place for a settlement—purchase it of the natives—ceremonies used on the occasion—take formal possession. Deputation return to England 73

Chapter iii.
Preparations for establishing a settlement in Labrador.—A love feast.—Missionaries leave London—erect a mission-house at Nain—-regulations for their intercourse with the natives—visited by great numbers—manner of instruction—they

retire in winter, are visited by the Brethren in their houses.—Death of Anauke.—An incantation.—Adventures in search of a dead whale.—P.E. Lauritz deputed by the conference—visits the missions—his excursion along the coast.—A sloop of war arrives to examine the settlement—the Captain’s report.—Jans Haven’s voyage to the north—interesting occurrences.—Lauritz leaves Nain—his concluding

Page 2

address.—The Brethren propose new settlements—disastrous voyage in search of a situation.—Liebisch appointed Superintendant.—An Angekok baptized—his address to the natives.—Jans Haven commences a new station at Okkak—received joyfully by the natives—six Esquimaux baptized—proceedings at Nain.—Missionary accompanies the Esquimaux to a rein-deer-hunt.—Third settlement—Hopedale founded.—Remarkable preservation of the Missionaries. 97

Chapter iv.
Esquimaux visit the English settlements—pernicious consequences—dreadful accident—famine—unexpected supply of food and skins.—Emigration from Okkak—missionaries' care of the wanderers, who return disappointed.—Terrible tales from the south.—Inquirers separated from the heathen.—Popish priest attempts to seduce the converts.—Brother Rose inspects Hopedale.—Karpik the sorcerer.—Peter's fall.—Visits to the south renewed.—Parting address of the brethren.—Epidemic.—Death of Daniel—of Esther.—Conversion and peaceful end of Tuglavina.—Last days of Mikak.—Indians come to Hopedale.—Rose's remarks on the internal state of the missions.—Instances of the power of grace among the Esquimaux—striking observation of one of the baptized.—Jonathan's letter to the Greenlanders.—Affecting confession of Solomon.—Conduct of a young woman sought in marriage by a heathen.—State of the settlements at the close of the century.—Prospects begin to brighten.—Remarkable phenomenon.—Avocations of the missionaries—their trials—preservation of their vessels—of their settlements—their brotherly love. 154

Chapter V.
Variable appearances of the mission at Nain and Okkak—more favourable at Hopedale.—Death of Benjamin.—Spirit of love among the converted.—Happy communion and close of the year.—Providential escape of the Resolution.—New epoch in Labrador.—A remarkable awakening commences at Hopedale—meetings—schools.—Letter from a converted Esquimaux to his teacher.—Industry of the awakened.—Declension of religion at Nain and Okkak.—State of the children at Hopedale.—Progress of the adults in knowledge, love, and zeal—instances.—

Striking conversion of two young Esquimaux, its effects upon their countrymen.—Awakening spreads to Nain and to Okkak.—Zeal of the converts towards the heathen rouses backsliders.—Behaviour of the awakened in sickness, and the prospect of death.—Remarkable accessions from the heathen.—The son of a sorcerer. 201

Page 3

Chapter vi.
Mutual affection of the Christian Esquimaux and Greenlanders—their correspondence—letter from Timothy, a baptized Greenlander.—Delight of the Esquimaux in religious exercises.—Order of the congregations—distressing events, apostasy of Kapik—awful end of Jacob—peaceful end of believers—Judith, Joanna.—Revival among the communicants.—A feast by a Christian brother to the Esquimaux.—Winter arrangements.—Childrens' meetings—schools.—The brethren's settlements contrasted with the heathen.—Progress of religion at the different stations.—Books printed in the Esquimaux language.—Number of the settled Esquimaux.—Epidemic at Nain—its consequences.—General view of the mission. 238

Chapter vii.
Desire of the heathen to hear the Gospel.—Brethren meditate a new settlement—voyage to explore the country.—Quiet course of the mission—advantages of their church discipline.—Death of Burghardt.—Exertions of the aged survivors.—Schreiber, superintendant, arrives.—Anxiety of the native Christians to attend the ordinances of religion.—Advantages of the Bible as a school-book.—Four missionaries unexpectedly carried to England.—Baptized Esquimaux seduced by traders.—Perilous voyage of the returning missionaries—striking accident.—Schreiber retires from the superintendance—Kohlmeister succeeds—his journeyings to Okkak, to Nain.—Stability of the work of God at Nain—hopeful deaths—conversion and recovery of a young native.—Remarkable preservation of an Esquimaux youth. 269

Chapter VIII.
Fiftieth anniversary of the missionary vessel's first arrival in Labrador—jubilee of the mission celebrated at Nain.—Summary view of the success of the gospel in Labrador during that period.—Instance of maternal affection.—Esquimaux contribute to the Bible Society.—British sloop of war, Clinker, visits Hopedale.—Captain Martin's testimony to the good effect of the brethren's labours—visits Nain and Okkak—consequences of his favourable report. 304

Chapter ix.
The Brethren obtain a further grant of land on the east coast of Labrador—projected fourth settlement delayed.—Progress of the three settlements in the interval.—Instances of wonderful

preservation—Ephraim—of Conrad, Peter, and Titus.—Report of the Superintendant, Kohlmeister, on the general state of the Mission.—Letter from Brother and Sister Kmoch, to a friend in Edinburgh.—Commencement and progress of Hebron, the fourth station. 318

THE MORAVIANS IN LABRADOR.

Page 4

INTRODUCTION.

The Moravian Mission in Labrador was attempted under circumstances scarcely less discouraging than those under which the brethren were enabled to achieve the moral conquest of Greenland, was attended with incidents still more romantic, and blest with a success equally remarkable. But it possesses a peculiar interest to British readers, having been commenced under the auspices of the British government, and promising a more extensive influence among tribes with whom British intercourse is likely to produce a wider and more intimate connection.

The Peninsula of Labrador extends from the 50th to the 61st deg. N.L. It is somewhat of a triangular form; bounded on the north by Hudson's Straits, and indented by Ungava Bay; on the east by the northern ocean; on the south by Canada and the Gulph of St Lawrence; and on the west by Hudson's and James' Bay, which last coast, by a kind of anomaly in nomenclature, has been called the East Main, from its situation to that great inland sea.

The German geographers do not appear to doubt, what some of our own have called in question, that the discovery and the name of this Peninsula, at least of its eastern shores, were owing to the Portuguese, Gaspar Cortereal, who, in the years 1500 and 1501, in an expedition fitted by the king to discover a western passage to India, reached the coast of Newfoundland about the 50th deg. N.L., and sailed northward to nearly the entrance into Hudson's Bay. This tract of country was originally called after its discoverer, Terra Cortereali, a name since superseded by that of Terra de Labrador—the land capable of cultivation. Davis Straits, here about one hundred miles broad, separates it from Greenland, whose southernmost point, Cape Farewell, lies in the same degree of latitude, [60 N.L.] with Cape Chudleigh, the northernmost extremity of Labrador. The Straits of Bellisle run between it and Newfoundland. The land along the shore is abrupt and precipitous, indented with many little creeks and vallies, surrounded by innumerable islands, and rendered extremely dangerous of access from the multitude of sunken rocks. The interior is mountainous, intersected by marshes, and abounding with streamlets and lakes.

Detached from the Arctic lands, this country ought to partake in some degree of the temperate cold regions, but whether owing to the elevation of its mountains, or the influence of the perpetual fogs that cover the neighbouring seas, it is as frozen a region as those to the west of Hudson's Bay; and though it lies some degrees farther south than Greenland, yet the cold during the long winter is far more severe, the thermometer being frequently 32 deg. below 0 deg. of Fahrenheit. Perhaps the immense quantity of drift ice which accumulates on the eastern shores, and which extends for so many miles out to sea, may have some influence on the temperature of the climate. The summer, on the other hand, during the short time

Page 5

that it lasts, is proportionally warmer, the thermometer rising from 70 deg. to 80 deg. above 0. Vegetation then proceeds with uncommon rapidity; the shrubs and plants expand as if by enchantment; and the country assumes the luxuriance and beauty of a European summer. Forests of pine and larch are scattered over the country, the trees of sufficient size to be used in building, or to be sawn into boards; there are also willows, birch, aspen, and alder, in considerable quantities.

The land animals are the same as those in Greenland. The *rein-deer*, this beautiful and useful creature, is found in considerable herds, but has not hitherto been domesticated, being only hunted for its flesh, which makes an agreeable variety of food; and its skin, which is an elegant and necessary article of clothing, as the fur is always richer in proportion to the intensity of the cold, against which it forms an excellent defence; they are hunted with dogs, and formerly used to be easily killed with the bow and arrow, but the introduction of fire arms has proved much more destructive. When hard-pressed, they soon take to the water, and swim so well that a four oared boat can scarcely come up with them, but an Esquimaux in his kaiak more readily overtakes them. *Hares* are tolerably plenty. The *Arctic fox* also is numerous; their skins are used for the purposes of commerce, and their flesh is esteemed preferable to that of the hare. *Black bears* are frequently killed, and are relished as food by the Esquimaux. But the most formidable among the tribes of these regions is the *Polar bear*, whose ferocity and courage render him an object of terror even to the well armed European. The *dog* is the most useful of the quadrupeds to the Esquimaux; he bears a strong resemblance to the wolf; is in height about the size of the Newfoundland, and is well furnished with a thick hairy coat, peculiarly adapted to the climate. As a hunter, his scent can trace the seal or the rein-deer at a considerable distance, and he does not dread, when in packs, to attack even the white bear itself. His chief value, however, consists in his qualities as a draught animal; for this he is carefully trained from his infancy, and undergoes severe and frequent floggings to break him regularly into the team. He becomes then remarkably submissive, comes at his master’s call, and allows himself quietly to be harnessed to the sledge. In fastening them care is taken not to let them go abreast: they are tied by separate thongs, of unequal lengths, to a horizontal bar on the forepart of the sledge; an old knowing one leads the way, running ten to twenty paces a head, directed by the driver’s whip, which is often twenty-four feet long, and can only be properly wielded by an experienced Esquimaux; the other dogs follow like a flock of sheep, and if one receives a lash, he bites his neighbour, and the bite goes round. Their strength, and speed, even with an hungry stomach, is astonishing; and to this

Page 6

they are often subjected, especially by the heathen, who treat them with little mercy, and force them to perform hard duty for the small quantity of food they allow them. Their portion upon a journey consists chiefly in offals, old skins, entrails, rotten whale flesh, or fins, or whatever else the Esquimaux himself cannot use; if these run out, or if the master, whose stomach is not of the most delicate contexture, requires his dogs' meat, then the poor creatures must go and seek for themselves, in which case they will swallow almost any thing, so that it is always necessary to secure the harness over night, if the traveller wishes to proceed in the morning. The teams vary from three to nine dogs, and this last number have been known to drag a weight of more than sixteen hundred pounds, a mile in nine minutes.

Like the Greenlanders the inhabitants of Labrador must draw their subsistence and their wealth chiefly from the sea; but in this respect their circumstances are less favourable than the former. Whales are scarce, and the chief species they take is that denominated the white fish, of little value in commerce. In pursuing them they have now adopted the European boat in preference to their own, and those most frequently employed are six oared, rowed by twelve men. The harpooner stands in the bow with his harpoon, or iron spear, which is stuck on a shaft one or two fathoms long, and is provided with a leathern thong of considerable length, to which are attached from five to ten bladders of seal skin. If the whale be struck he immediately dives to the bottom of the sea, where he remains till he is quite exhausted, when he again comes to the surface of the water to breathe; in the meanwhile the boat's crew observe all its motions, and are in readiness with their lances to complete the business, during which, the person who first struck the fish, falls down on his face in the fore part of the boat, and prays that Torngak would strengthen the thongs that they may not break; another of the crew allows his feet to be bound, as a symbol of what he desires, then attempting to walk, falls down and exclaims, "Let him be lame!" and a third, if he observes that the whale is dying, calls out, "Now Torngak is there, and will help us to kill the fish, and we shall eat his flesh, and fare sumptuously, and be happy!" But if the whale appears likely to escape, the first continues lying on his face crying out with vehemence, "Hear yet, and help us!" If the whale get off, some of their conjurors inform them that Torngak was not there, or he did not hear, or he was otherwise employed! Seals are more abundant, and are the chief dependance of the natives, their flesh serving for food, their skins for clothes and covering to their tents and boats, and their blubber for oil or for exchange. Catching the seal was formerly a tedious and laborious process, but now they are generally taken in nets, which the natives have adopted from the Europeans.

Page 7

Salmon and salmon-trout are caught in every creek and inlet; they remain in the rivers and fresh-water lakes during the winter, and return to the sea in spring. The Esquimaux about Okkak and Saeglak, catch them in winter under the ice by spearing. For this purpose they make two holes in the ice, about eight inches in diameter, and six feet asunder, in a direction from north to south. The northern hole they screen from the sun by a bank of snow about four feet in height, raised in a semi-circle round its southern edge, and form another similar bank on the north side of the southern hole, sloped in such a manner as to reflect the rays of the sun into it. The Esquimaux then lies down, with his face close to the northern aperture, beneath which the water is strongly illuminated by the sunbeams entering at the southern. In his left hand he holds a red string, with which he plays in the water to allure the fish, and in his right, a spear ready to strike them as they approach; and in this manner, they soon take as many as they want. The trout on this coast are from twelve to eighteen inches long, and in August and September so fat, that the Esquimaux collect from them a sufficient quantity of oil for their lamps. The great shoals of herrings, which are the staple of the Greenlanders, do not touch at the shores of Labrador, but they have abundance of cod at many of their fishing stations, which the missionaries have shown them the method, and set them the example, of curing for their winter's supply.

Sea-fowl of the duck and goose species frequent the shores of Labrador, and the islands scattered around it, and afford to the natives, as they do to the rest of the northern tribes, food, warmth, and materials for trade. Of the land birds, the large partridge, [reiper,] or American wild pheasant, is the only one which the missionaries mention as being used by them as an agreeable variety of food, when, other resources failing, they have been confined to salted provisions.

The peninsula is chiefly inhabited on the coast, where the Moravians have now four settlements. The natives style themselves *Innuit*, *i.e.* men; and foreigners, *Kablunat* or inferior beings. Their original national name is Karalit, also denoting superiority, and the term Esquimaux, by which they are now so generally known, was given them by their neighbours the Indians, in whose language it signifies "men's raw meat," and probably imports that the Indians were, or it may be, are cannibals, and devoted their captives for this horrible repast. In lowness of stature, in their flat features, and dark colour, they exactly resemble the Greenlanders. Their language is a dialect of the same tongue, intelligible by both; but from their intercourse with foreigners, and their adopting some foreign customs, and becoming possessed of foreign utensils, a number of strange words have been introduced into each, only the former borrowed Danish or English phrases, while the latter had learned many French words. Their dress is nearly similar, being seal-skin coats and breeches, except the outer garment of the women ends behind in a train that reaches to the ground, and their boats are sufficiently large to carry their children if they are mothers—or provisions, or any other packages, if they are not.

Page 8

Their winter houses are low, long, ill-constructed huts, inhabited by several families, and abominably filthy; they are dug deep in the earth, but the walls above the surface never exceed three feet in height, the roof is elevated in the middle, and the windows are placed to look to the south: the entry can only admit a person to crawl in; on one side of it is placed the kitchen, and on the other the dog-kennel, but no partition separates the biped from the quadruped inhabitant. If constrained to travel in winter, or to remain at a distance from their usual homes, they build houses of snow, which afford them a tolerably comfortable temporary abode. These habitations are very ingeniously constructed; they first search out a heap of firmly frozen snow, next they trace out a circular figure, of whatever size they think requisite, and then proceed with their long thin knives, to cut out square slabs, about three feet in length, two in breadth, and one in thickness, and gradually contracting as they rise, they form a dome about eight feet high; within, they leave an elevation all round the walls of about twenty inches, which, when covered with skins, serves both for a seat and a sleeping place; a piece of ice serves for a window, and in the evening they close their door with a board of snow; a lamp suspended from the roof gives light and heat to the apartment.

When missions were first commenced among the Greenlanders, they had had but little intercourse with Europeans: it was different when the brethren visited Labrador—the Esquimaux had been long acquainted with Europeans, but of the baser sort, and had lost many of the original features of savage life, without, however, gaining any thing better in their place. Their communication with these wretches, who disgraced the term civilized, corrupted their morals, and did not improve their knowledge, taught them wants, without teaching them how to supply them, except by theft. When the missionaries latterly came in contact with Esquimaux, who were previously unacquainted, or but little acquainted, with white men, they found them comparatively mild and honest. On a voyage of observation, they landed at Nachrack, and they report, “We found,” say they, “the people here, differing much in their manners from the people at Saeglak. Their behaviour was modest, and rather bashful, nor were we assailed by beggars and importunate intruders. We had no instance of stealing. Thieves are considered by the Esquimaux in general with abhorrence, and with a thief no one is willing to trade.” Latter voyagers have borne similar testimony to their brethren still further north; but their honesty seems to have arisen from the want of temptation; for the same missionaries add: “We have discovered that this propensity is not altogether wanting in the northern Esquimaux, who now and then, if they think they can do it without detection, will make a little free with their neighbour’s property.” And a further acquaintance with

Page 9

the natives discovered to the northern navigators, that first impressions are not always to be relied upon, for even the fair damsels could slyly secrete pewter plates, spoons and other valuables in the capacious trunks of their hose-boots; but those near the European settlements had improved in wickedness, and got ingrafted on their own vicious propensities new branches of more vigorous and productive mischief. They were in truth in a situation peculiarly adapted to shew the power and the necessity of the gospel for reclaiming the moral wilderness, for in them it had to overcome the worst vices of barbarous and civilized men.

Their religion too appears to have received no more improvement than their morals; from their neighbourhood to nominal Christians their creed remained much the same. They believed that Torngak, under the figure of an old man, dwelt in the waters, and had the rule over whales and seals, and that a female demon, Supperguksoak, under the form of an old woman, resided in the interior, and reigned over the land animals. But the Angekoks had assumed a secular power, which they did not possess in Greenland, and exercised at once the office of priest and a chief, of a sorcerer, a thief, and a murderer. Of this several examples will be found in the subsequent narrative, as well as instances of their ridiculous incantations: the females, in some cases, showed the authority and influence of their husbands. Their notions of futurity were gross and sensual, the highest enjoyment of the soul after death, being made to consist in successful hunting and gluttony; the sorest punishment, in poverty and hunger.

The Esquimaux on the east coast of Labrador, may be divided into two sections: those in the south, who seldom come farther than Kangertuksoak, about twenty miles north of Okkak, which lies 57 deg., 20 m. N.L.; and those of the north, who seldom come farther south than Nachrack 59 deg. —m. Saeglak lies between, and in winter is visited by both in their sledges. Those in the north still retain the original native furniture, wooden bowls, and whale-bone water buckets, large and small lamps and kettles of bastard marble, and are more unvitiated, therefore more to be depended upon than the others. They of the south have obtained European pots and kettles of iron, hatchets, saws, knives and gimlets, woollen cloths, sewing needles, and various other utensils of iron; they are more treacherous, and less to be trusted in their dealings.

So long as Newfoundland remained in possession of the French, the traffic of Europeans with the Esquimaux went little farther than the bartering of fish hooks, knives, or trifling wares, which they had brought with them to the fishing for whale fins. But when that Island fell into the hands of the English, they and the Americans, who promised themselves great advantages from opening a trade with the natives, brought with them a more extensive assortment of goods. The

Page 10

traffic at first was mis-managed. In order to ingratiate themselves with the savages, the traders both took and allowed greater liberties than were calculated to preserve mutual good understanding. The foreigners excited the cupidity of the natives, which, though easily satisfied at the moment, soon became a constant, increasing, and insatiable appetite; and when their whale-fins, furs, or blubber were exhausted, and they could purchase no more of the articles they had learned to prize, they first quarrelled with those friends who would not make them presents of what they wanted, and then proceeded by fraud or force to supply themselves. Having a thorough contempt for the *Kablunat*, they imagined that they displayed a virtuous and praiseworthy superiority, when they overreached, deceived, and stole from them. The traders who entertained similar notions respecting the Esquimaux, acted in a similar manner, and their intercourse soon became productive of murders and robberies, in which the numbers and cunning of the latter enabled them for a time to be the most successful.

A band of Esquimaux from Avertok, a place not far from where the settlement of Nain at present is, commenced their plundering expeditions upon system, evincing a depraved ingenuity, converted now to better objects. They went regularly to the south with whale fins, which they bought up from their neighbours, and under the pretext of trading with the Europeans, contrived, either by stratagem or open violence, to rob them to an extent far beyond the value of what they pretended to barter; this succeeding for a while, they were joined by others from various quarters, till they were able to equip a fleet of boats amounting to eighteen. In 1763, they so infested the straits of Bellisle, that it was not safe for a fishing vessel to enter them alone. And so successful were these pirates, that they supplied the whole coast, not only with iron utensils and European arms, but likewise with boats, sails, anchors, cords and nets; and boats in particular were in such plenty, that a good one could have been got for a few skins, twelve whale-fins, or two or three dogs. The excesses and cruelties with which these depredations were accompanied, filled the Europeans and colonists with such extraordinary terror, that if but the cry of a bird was heard in the night, every one trembled, and made ready to flee.

The savages preferred stratagem, and to accomplish their purpose did not hesitate to employ the most insidious treachery. When they approached Cape Charles, they never ventured farther, till they reconnoitred during the dark in their kaiaks, and ascertained whether there were any Europeans on the north side of Chateau Bay; if they found none, they advanced in the night, or in foggy weather, to the three islands that lie in the mouth of the bay, whence they, under cloud of night, examined the bay itself. If they found there only a few Europeans, whom they supposed they

Page 11

could easily master, they approached softly so near, that they could stare them in the face, and then raised a most frightful yell, which commonly terrified the Europeans thus taken by surprise, and threw them into such confusion, that they left all, and were glad if they escaped with their lives. If, however, the Europeans did not allow themselves to be frightened by the unexpected cry, but received them in a friendly manner, and made offer to trade, the Esquimaux would agree with seeming cordiality; and having sent off their boats and families, the men returned in their kaiaks bringing a few whale-fins to sell, and entered upon a very amicable-like traffic. This kind of intercourse they would continue for some days, till, having gained the confidence of the strangers and thrown them off their guard, then the most resolute and strongest of the Esquimaux, concealing their long knives in a secret sheath in their left sleeve, would enter upon a bargain for some more fins, and while adjusting it with the greatest show of friendship, each would seize the trader with whom he was dealing, as if he meant to embrace him, and on a given sign by their leader, would plunge his knife into his heart. In this manner the whole were cut off, and their property became the prey of the savages, who, when they had fairly cleaned Chateau Bay, would set sail to renew their depredations in other quarters, and if dark and misty weather favoured, and their force was sufficient, they would even scour the straits of Bellisle, or roam during the night in search of booty through the neighbouring islands. Such was the character of the savages the Moravians were desirous to civilize; how they succeeded, the following pages will show.

THE MORAVIANS IN LABRADOR

CHAPTER I.

Hudson’s Bay Company first settle among the Esquimaux.—J.C. Erhardt suggests a mission—his letter to the Moravian Bishop.—M. Stach consulted.—London merchants undertake the scheme—engage Erhardt—its fatal conclusion.—Jans Haven employed by the Brethren, encouraged by the British Government, sets out on a voyage of discovery—his providential arrival at Quirpont—first meeting with the Esquimaux—his interesting intercourse—returns to England.—His second expedition, accompanied by Drachart and other missionaries—their proceedings.—Drachart’s remarkable conversation with the natives—influence of the missionaries in preserving peace—their religious communications with the savages—the curiosity of the latter—their thievish tricks—their kindness to the missionaries—a dreadful storm.—Drachart and Haven

entertained by an Angekok—his incantations—their parting addresses to each other—the missionaries return to London.

Page 12

When the original Hudson's Bay Company was formed, 1688, for the purpose of trading in furs with the natives, the instructions they sent to their factors breathed the most liberal and benevolent principles. They directed them to use every means in their power to reclaim the heathen from a state of barbarism, and instil into their minds the pure lessons of Christianity; and at the same time admonished them to trade equitably, and take no advantage of their untutored simplicity. It does not appear that much attention was paid to either of these injunctions, or if there was, the efforts proved as abortive as those they made to discover the western passage. The moral wilderness still remains around their settlements on the East Maine, while those of the brethren on the opposite coast of Labrador bloom and blossom as the rose.

The first thought of attempting to establish a missionary settlement in that quarter among the Esquimaux, originated with a Moravian brother, John Christian Erhardt, a Dutch pilot. He had in early life made several voyages to Davis Straits; but in 1749, when sailing under Captain Grierson in the Irene, the vessel touched at New Hernhut in Greenland, where he saw the congregation that had been gathered from among the heathen in that land; and in conversation with the brethren they told him that they supposed the opposite coast of North America was peopled by tribes having the same customs and speaking the same language as the Greenlanders. This statement made a deep impression on his mind, and during his stay at Hernhaag, 1750, while musing on the state of that people sitting in the darkness of heathenism, and on how the light of the gospel might be communicated to them, a description of the journey undertaken by Henry Ellis, 1746-7, at the desire of the Hudson's Bay Company, to try to discover a north-west passage, accidentally fell into his hands. The account there given of these barbarous regions convinced him that the people were sprung from the same origin with the Greenlanders, and the methods suggested by Ellis for their moral improvement enabled him to bring his own scheme to a bearing.

In a letter, dated 20th May 1750, addressed to Bishop Johannes de Watteville, he laid before him his plan for establishing a mission on that part of the coast between Newfoundland and Hudson's Straits, which had as yet been but rarely visited by Europeans, and offered himself to undertake it. "Whoever," says he in this letter, "has seen our cause in Greenland, and what the Saviour has done to the poor heathen there, surely his heart and his eyes must overflow with tears of joy, if he possess any feeling of interest in the happiness of others: they are indeed sparkling rubies in the golden girdle of our dear Saviour, as the text for the day speaks, Rev 1 13. And I believe the Saviour has in these northern waters many such gems that he will also gather, and set in it to his praise and glory. My heart is much impressed with the thought of carrying the

Page 13

gospel to the before mentioned countries and places." "Now, dear Johannes," he concludes, "thou knowest that I am an old Greenland traveller; I have also an amazing affection for these northern countries, Indians, and other barbarians; and it would be a source of the greatest joy if the Saviour would discover to me that he has chosen me, and would make me fit for this service. It is not for ease or convenience that I so earnestly desire it. I think I can say before the Saviour, if this is of thee thou wilt cause it to prosper, if not, yet it is a good work, and no one will lose any thing by it."

On purpose to further the prosecution of this object, M. Stach, the first Greenland missionary, had been recalled to Europe, and in the year 1752 was sent for to London by Count Zinzendorff, to be consulted with upon the occasion. Application was at the same time made to the Hudson's Bay Company, for permission to preach the gospel to the savages in the neighbourhood of their factories; but this being refused, probably lest it should interfere with their mercantile projects, M. Stach returned to found new settlements near the scenes of his first labours. Meanwhile, three London merchants, but unconnected with the Hudson's Bay Company, Messrs Nisbet, Grace and Bell, fitted out a vessel for the coast of Labrador, to trade in oil and whale fins, and engaged Erhardt, then at Zeist, to act as supercargo, who, on account of his knowledge of the north seas, of the trade, and of the language, they judged well qualified for that office; but they also wished to make some preparation for a missionary settlement, and four brethren, Golkowsky, Kunz, Post, and Krumm, volunteered to remain in the country to learn the language, and endeavour the conversion of the heathen; for this purpose they took with them a wooden house ready to set up, a boat, various articles of furniture, and some kitchen garden-seeds.

Count Zinzendorff, who, from former experience, was opposed to mixing trading transactions with the work of a Christian mission, was not without doubts as to the issue of this undertaking, he did not however attempt to prevent it. The vessel on board of which this small society embarked, named the Hope, reached the south-east coast of Labrador on the 11th July 1752. The whole is precipitous, and skirted with numerous barren rocky islands; among these they had to steer their way under many difficulties, and with the greatest caution, without any proper chart, in misty weather, and with the sounding line constantly in their hands. At length they landed, and proceeded in search of the Esquimaux in order to traffic with them. On the 29th July they made their first appearance in five kaiaks, which they managed with great dexterity, and seemed highly delighted with Erhardt, who, from his knowledge of the Greenlandish, could make himself understood by them. They exchanged some whale fins for knives. July 31 they came to anchor 55 deg. 31 m. N.L. in a beautiful harbour, surrounded by a wooded high land, and bounded by meadow grounds, to which, from respect to the chief owner of the ship, they gave the name of Nisbet's Harbour.

Page 14

There the brethren, with the assistance of the sailors, brought their house on shore, and erected it on this pleasant spot—for it was summer[A]—which they called Hoffenthal, *i.e.* Hopevale; they received from the ship all that was necessary for the supply of their present wants, and putting their confidence in the protection of their heavenly Father, they took up their habitation.

Erhardt, in the mean time, carried on a considerable trade with the natives, who seemed very desirous to assemble around him, and showed him particular marks of affection and attachment. Having remained till the 5th of September, and having seen the brethren, to all appearance, comfortably settled in their dwelling, the vessel left to proceed further to the north, for the purpose of completing her cargo, and Drachart, who had engaged to return to Europe, received in charge the brethren's letters for their friends, and bade them farewell.

Ten days after, on the 15th, the missionaries, to their astonishment, perceived the Hope again re-enter Nisbet's Harbour. Upon boarding her, they learned the painful heart-rending news, that Erhardt, the captain, ship's clerk, and four sailors, had left the ship in a boat filled with merchandize, and for one day had conducted a friendly and gainful traffic with the Esquimaux; but being enticed by the savages, had consented to repeat their visit, perhaps proceed farther into the country, or along the coast, and were never seen more. The vessel, with the remains of the crew, had waited in a state of the most anxious distressing expectation two days and three nights, in hopes of their return; but as they never made their appearance, and they had no other boat to send in quest of them, they were constrained to leave the district, under the distressing conviction that the natives, who had been observed lurking behind some of the small islands, had risen on the unsuspecting party, and murdered them for the sake of their property.

This intelligence threw the brethren into the greatest perplexity, as the person on whom the charge of the Hope now devolved pressed them earnestly to give him their boat, and return with him to Europe, because, from the loss of his best seamen, without additional hands, it would be impossible to navigate the ship. Having come thither at the expense of the merchants, the missionaries could not allow them to suffer in their temporal concerns; and although they would willingly have risked their own lives in the cause, they did not see it equally their duty to risk the lives of others, and the property of the merchants, on an unknown coast and a tempestuous ocean, and therefore agreed to comply with the new captain's request. Leaving provisions in the house, from which they departed with sorrowful hearts, in the feeble hope that perhaps some of those missing might yet be alive, and might be able to find their way thither, on the 20th September they bade adieu to the station, reached St John's, Newfoundland, on the 31st, and about the latter end of November arrived in London.

Page 15

An issue so disastrous to an expedition so well planned, which apparently carried within itself every rational promise of prosperity, was calculated to throw a damp upon any renewal of missionary enterprize in that quarter; and it did so with those who imagined that they themselves could command success, if their projects were judiciously concerted, and the means sufficiently supplied. It had no such effect on that eminent servant of God, Count Zinzendorff. When the mournful accounts of the uncertain fate of Erhardt and his companions reached that nobleman, he was grieved, yet not distressed —perplexed, yet not in despair; for he saw much mercy mingled in the dispensation, and was thankful to God that four brethren had returned safe. Next year the vessel Hope re-visited the coast of Labrador, under the command of Captain Goff. He heard that some dead bodies had been found and buried, and that the missionary station had been burned, but no further particulars were ever learned. In this manner ended the first commercial adventure and first mission to Labrador—enforcing, in a salutary and impressive manner, the fundamental maxim of the brethren, that worldly speculation ought never to be joined with Christian enterprize.

Notwithstanding this failure, the brethren did not relinquish the hope that God would, in some way or other, direct them how to reach these savages, and there were not wanting men who showed a strong desire to carry the gospel among them. In particular, Jans Haven, a carpenter, from the moment he heard that Erhardt had been killed by the Esquimaux, could never get rid of the powerful impulse, and in his retirement constantly employed himself with charts and books relating to the subject, and by every means endeavoured to make himself acquainted with the inhabitants, customs, climate and situation of Labrador.

In the year 1758, Haven received a call to assist the Greenland missionaries in founding the new settlement of Lichtenfels. He then for the first time told Count Zinzendorff, that during six years he had cherished the idea of going to Labrador to make known to the heathen their Creator and Saviour. At first the Count hesitated whether he should allow him to go to Greenland, but upon consideration, he thought it would be better for him to proceed thither; and on taking leave, and giving him his blessing, he said, “Go first to Greenland and learn the language, and the Saviour will do the rest.” He accordingly went thither, and was honoured, along with M. Stach, to promote the second settlement in that country.

With all the attachment and love, however, which he soon conceived for the Greenlanders, his predilection for Labrador never abated, while his determination to serve the Lord in those regions was ever present to his mind; and when in 1762 he returned to Germany, he laid his desire before the Conference at Engen, which at that time had the direction of the Brethren’s Unity, and offered to undertake personally a voyage

Page 16

of inquiry into these regions. His proposals met with their most cordial approbation, and he took his departure from Hernhut for England in the spring of 1764, with the blessing of the congregation. He travelled on foot through Germany to Holland, and after encountering numberless difficulties—especially in England from his want of a knowledge of the language—he arrived in London. His first intention was to offer himself as a common sailor or ship's carpenter to the Hudson Bay Company, in order to procure a passage; but the brethren advised him rather to try and get to Labrador by the way of Newfoundland.

After many fruitless attempts, he was eventually introduced, through the means of James Hutton, Secretary to the Brethren's Unity in England, to Sir Hugh Palliser, Governor of Newfoundland, and Commodore of the squadron which sailed annually from England. Sir Hugh received him very kindly, and took a lively interest in what appeared to him so praiseworthy an undertaking as the conversion of the heathen; for he rationally concluded that it would also be most advantageous for commerce, if the population of that country were instructed and humanized. He at once promised all his assistance and support, and even offered to carry Jans Haven out on board his own ship. This the missionary declined, but requested letters of recommendation to the government officers at St John's, which were readily granted, and he set sail with the first vessel for that port. Upon his arrival (May 16th) he lodged at the house of a merchant, who treated him with great civility, and supported himself by working at his trade as a carpenter, while he endeavoured to obtain every information possible respecting the scene of his future labours. In the mean time, his disinterested love for the work he had engaged in was put to an eminently trying test. Many persons who heard of his intentions came to see and converse with him; but instead of endeavouring to strengthen his hands in his missionary designs, they made him several advantageous proposals for settling in Newfoundland, where there would have been no doubt of his speedily realizing a fortune. His heart, however, was bent on a nobler object. That he did not under-rate the difficulties he would have to encounter in his arduous work, appears from a letter written about this time; but he knew likewise where his strength lay. "Every one here," says he, "paints the Esquimaux in the most shocking colours; but I think they are men, and the word of the death of Jesus, which has produced such amazing effects on other barbarous nations, cannot fail to have an influence also on them."

Page 17

Immediately upon his arrival in St John's, Newfoundland, the Governor issued a proclamation, expressive of his approval of the objects of the mission and of his desire to promote them. "As it would," said he, "be of the greatest advantage to the trade of His Majesty's dominions in North America, if a friendly intercourse could be established between the Esquimaux Indians that inhabit the coasts of Labrador, and the inhabitants of the colonies; and all attempts hitherto to accomplish this desirable object having failed—partly, it must be confessed, owing to the foolish, treacherous and cruel manner in which some of our people have treated the natives in their traffic with them on their own coasts—some of them being most deceitfully plundered, and others barbarously murdered; in consequence of which we have been brought into the greatest contempt, as if our only design was to lay a snare to get them extirpated: such flagitious proceedings being directly opposed to His Majesty's benign and humane disposition, it is his Royal will and pleasure that these Indians be henceforth treated with kindness, and encouraged to trade with his Majesty's subjects. In conformity with these sentiments of our gracious Sovereign, we deem it necessary to recommend to every possible assistance the bearer of this, Jans Haven, a member of the Moravian Brethren's Church, who has formed the laudable design of visiting these coasts, and if possible, to communicate the knowledge of religion to the poor ignorant heathen, and also endeavour to remove the prejudices which have prevented them from having a friendly intercourse with us. And further, we, His Majesty's Officers, &c. in Council assembled, having conversed with the said Jans Haven, and being highly satisfied with him, command that no impediment be thrown in the way of this his attempt, but rather that every possible friendship and assistance be given him, in order to promote a happy issue to his most Christian undertaking, as by this a great service will not only be rendered to the inhabitants of these colonies, but to His Majesty's subjects in general. Given under our hand, subscribed and sealed at St John's, 1st July 1764. (Signed) HUGH PALLISER"

Fortified by this proclamation, which secured to the missionary the protection of the British Government, a protection which the Brethren have to this day enjoyed, he embarked on board a ship bound for the north, from which he was transferred to a French shallop engaged in fishing on the shores of Labrador. When they arrived on the coast, Haven for the first time saw the Esquimaux rowing about in their kaiaks, but none were permitted to approach without being fired upon, so great was the dread these savages had inspired. He landed, however, 24th Aug., near Chateau Bay, 52 degrees N.L.; but the inhabitants fled at his approach, at least none made their appearance till he left the shore, when they came in numbers to the beach, which was the subject of much merriment to the sailors, who made both him and his object the frequent subjects of their coarse ridicule—the few who sympathized in his disappointment advised him to return, and refused further assistance in what they considered so hopeless a cause. At the same time he was informed that a murderous project was in contemplation against the natives.

Page 18

All these things filled his heart with the most pungent sorrow, preyed upon his mind, and wasted his body—and he cried to the Lord for relief and help in this distressing situation. Once, when writing down his heavy mournful cogitations in his journal, the master of the shallop entered his cabin, and seeing him in tears, inquired whether he was going to make a complaint to the owners? "No," replied he, "but I mean to complain of you to God, that he may notice your wicked conduct on the present occasion, for ye have taken his name in vain, and ye have mocked his word!" Struck with this address, the captain entreated his forgiveness, and promised that from henceforth he would do every thing to promote his design, which he faithfully performed, and landed him next day at Quirpont or Quiverant, a harbour in an island, off the north-east extremity of Newfoundland.

Here he landed in a most propitious moment—a number of unprincipled wretches had arrived, and were holding a council to concert a plan for destroying the Esquimaux. Instantly the missionary went to them boldly, showed them the Governor's proclamation, and strongly remonstrated with them; yet it was not without difficulty that he persuaded them to lay aside their diabolical design. To this harbour the natives frequently resorted to trade, or rather more frequently to steal; and here his first interview took place with the Esquimaux, which he records in his diary in the following manner: "September 4 1764 was the joyful day I had so long wished for, when one Esquimaux came into the harbour to see if Captain Galliot was there. While I was preparing to go to him, he had turned, and was departing to return to his countrymen, who lay in the mouth of the harbour, with the intelligence that the Captain had sailed. I called out to him in Greenlandish that he should come to me, that I had words to say to him, and that I was his good friend. He was astonished at my speech, and answered in broken French; but I begged him to speak in his own language, which I understood, and to bring his countrymen, as I wished to speak to them also, on which he went to them and cried with a loud voice, 'Our friend is come!'

"I had hardly put on my Greenland clothes when five of them arrived in their own boats—I went to meet them, and said, 'I have long desired to see you.' They replied, 'Here is an *innuit*.' I answered, 'I am your countryman and friend.' They rejoined, 'Thou art indeed our countryman!' The joy on both sides was very great, and we continued in conversation for a considerable time, when at last they invited me to accompany them to an island about an hour's row from the shore, where I should find their wives and children, who would give me a cordial welcome. I well knew that in doing this I put myself entirely in their power; but conceiving it to be of essential service to our Saviour's cause that I should venture my life among them, and endeavour to become better acquainted with their nature, I turned simply to Him, and said, 'I will go with them in thy name. If they kill me, my work on earth is done, and I shall live with thee; but if they spare my life, I will firmly believe that it is thy will that they should hear and believe thy gospel.'

Page 19

“The pilot and a sailor who put me ashore, remained in the boat, and pushed off a little way from the land to see what would become of me. I was immediately surrounded, and every one seemed anxious to show me his family. I gave every boy two fish-hooks, and every woman two or three sewing needles; and after conversing about two hours, left them, with a promise of soon being with them again. In the afternoon I returned with the pilot, who wished to trade with them. I begged them to remain in this place during the night, but not to steal any thing from our people, and showed the danger of doing this. They said the Europeans steal also. I answered, if they do so, let me know, and they shall be punished. I seized every opportunity to say something about the Saviour, to which they listened with great attention. I then invited them to visit me next morning, and took leave.

“Next morning accordingly, eighteen Esquimaux came in their boats. I went out to sea to meet them, and as the French Captain was frightened at the sight of such a crowd, I only allowed six of them to come ashore with me, and directed the others to land somewhere else. I now informed them of Commodore Palliser’s proclamation, and of the kind intentions of the British government towards them, assuring them, that in future no one should be allowed to do them the least injury, so long as they themselves behaved properly and peaceably—to all which they listened with great attention; but when I offered them the written declaration, which I had received from the Commodore, they shrunk back terrified, and would not be persuaded to touch it—for they supposed it a living creature, having seen me speak words from it. I then got into a boat and went with them again to their families, who received me as before, with the greatest show of kindness. In the evening, three French and one English boat arrived full of Esquimaux —the men came immediately to see me, and requested I would visit them in their tents. I read to them a letter written by the missionary John Beck, in name of the Greenlanders; and as I spoke to them of the Saviour’s death, they appeared struck with terror—probably supposing that they were upbraided with some of their former murders. On which I showed them that he was a great friend to mankind—but they had no understanding of spiritual things.

“To my astonishment I spoke to them with much more ease than I supposed I could have done, and they expressed great affection for me, insisting always upon my being present at all their trading transactions with the sailors, to adjust matters between them; ‘for,’ said they, ‘you are our friend.’ When retiring, they entreated me to come again, and bring my brethren with me.

Page 20

“On the day after, twenty-six men arrived, and requested me once more to pay them a visit before my departure. I begged the Captain to lend me his boat, which he readily did, as he wished to go along with me; the pilot, surgeon, and six sailors, all well armed, accompanied me. The captain had dressed himself in his most gaudy apparel, but of this the Esquimaux took no notice. They asked me if I really intended to come again next year? I said, Yes, if they did not murder me as they had my countrymen some years before—they startled, looked to the ground, and remained silent. I continued, ’I believe you did it through ignorance, but now that I can speak to you, I hope you will never do the like again.’ They promised unanimously that no one should ever receive the least injury from them again. I said farther, ’When I come back I shall tell you things of the greatest importance, of the God that created you, and that redeemed you; and if you will but believe on him, then shall we live happy together.’ One of them asked if God dwelt in the sun? I replied, ’God made the sun, and them, and me, and all things.’ Another asked me, if he believed in this Creator, if he would be more successful in his business? I answered, there was no doubt of it, if he was diligent in his employment; but that the future life was of infinitely greater importance than the present, and *it*, those who believed on him, trusted in him, and lived according to his will, should enjoy. Some of them begged me to read again the letter that I had read yesterday; and when I wished to take leave, one of the chief persons among them, the Angekok Seguliak, took me into his tent, and embracing and kissing me, said, ’We are timorous now, but when you come back again we shall meet one another without fear, dread, or suspicion.’ Another came with his drum and began to dance and sing, repeating often, ‘Our friend is come! this makes us glad!’ When he concluded, he asked me to answer him. I sung, while my heart was touched, this verse in the Greenlandish language, ’Jehovah, Lord of hosts—the true God—thou art the Creator of all nature—the Preserver of the world—-What was ruined thou hast regained by thy blood, and by thy blood must sanctify—-consecrated to thee we fall at thy feet.’ When I had finished, they said, we are without words to express our admiration. They took their final departure on the 7th, but no sooner had they left the harbour than they began to steal. I offered, if they would give me a boat with four men, to go again and speak seriously to them, but no one would go with me.”

Sir H. Palliser was so well satisfied with the missionary’s report, that he sent him to Britain in the Lark frigate, to concert measures for carrying his benevolent design into execution. The Board of Trade, who perceived the immense advantages which would arise from a mission among these tribes, in promoting peace with the natives, and the security of the traders, were anxious to see the brethren established in Labrador; and the Directors of the Unity, under their especial patronage, in the year 1765, undertook a second voyage of inquiry upon the coast.

Page 21

On this expedition Jans Haven was accompanied by Christian Laurentius Drachart, who had been a Danish missionary in Greenland,[B] John Hill and Andrew Schlozer (Schliezer.) The British Admiralty accommodated them with a passage in a public vessel, and they (7th May) sailed from Spithead, in the Lark, Captain Thomson, the same frigate that had brought Jans Haven home. He landed them at Cosque, Newfoundland, where another government vessel, the Niger, received them, and conveyed them to Chateau Bay, at which place they arrived July 17th; but were there obliged to separate, the captain, Sir Thomas Adams, having received instructions to detain some of them, to keep up the friendly intercourse with the Esquimaux. With these directions, they not unwillingly complied, their object being to follow the leadings of Providence, and pursue the line which promised to lead to the greatest good. Haven and Schliezer therefore proceeded forward, and Drachart and Hill remained. The two former embarked in a schooner bound for the north, in order to prosecute their intended exploratory voyages; but after spending from the 25th of July to the 3d of September, and reaching the 56th deg. N.L. on the east coast, Labrador, they returned without having accomplished any thing of importance, not having met with a single native in any place at which they had landed. The other two had an opportunity of speaking with hundreds, whom the trade attracted to their neighbourhood, of which they gave the following account in their journals: "On the 17th August, we heard that Esquimaux were coming, and were about twenty English miles off. We sailed on the 18th, very early, with Sir Thomas, to meet them, and invited them, in the name of the governor, to Pitt's Harbour.[C] After some hours we saw the first kaiak. As they approached, the savages began to call out, in broken French, 'tous camarades oui hu!' which the sailors answered in the same manner. Drachart allowed the first shout to pass over; he then took one of them by the hand and said in Greenlandish, 'Ikinguitigangut,' *i.e.* 'we are friends;' the native understood, and answered, 'Ikinguitsgenpogui,' 'we are also thy friends.' We then took some of them into the vessel. A man in a white woollen coat, said he got it as a keepsake from Jensingoak, *i.e.* Jans Haven, and inquired where he was. At their earnest invitation Mr Drachart went with them, and found upwards of three hundred assembled, crying out incessantly, 'We are your friends—be not afraid—we understand your words—where do you come from?' He answered, 'I have words to you;' on which the whole adjourned to a green plain without the camp, and sat down around him. He then told them, 'I come from the Karalit in East Greenland, where at one time I had a wife, children, and servants.' When they heard this, they cried out, 'These Karalit are bad people,' thinking he meant the North Indians; but he said, 'I come not from the north, I came over the great sea from the Karalit in the east, of whom you have heard nothing, for it is very long since they went away from this place. But they have heard of you, and therefore Jensingoak came last year to visit you, to see if you are Karalits, and I now see myself that you are; and I am sent to say, that the Karalits in the east are your friends, that they know the Creator of all things, who is our Saviour, and they wish you also to know him.'

Page 22

“Greatly perplexed at this discourse, the savages made him repeat it again and again, saying to each other, ‘saog?’ what does he say? when an old man undertook to interpret. ‘He means,’ said he, ’*Silla*,’[D] throwing his hands around his head, and at the same time blowing with his mouth. ‘Yes!’ repeated Drachart immediately, ’Silla!—the great Creator of the world, is our Saviour.’ A young man, somewhat astonished, stepping forward, exclaimed, ’Saviour! what is that? I do not understand what that means.’ Another asked, ‘Where is he?’ Drachart then moving his hand in circles around his head, as the old man had done, said, ’He is every where in Silla, but he became a man, as we are.’ ‘Are you a teacher?’ asked one. ‘Yes, I was in the east,’ replied the missionary. ‘Are you an Angekok?’ was the next question. ‘It may be,’ was the cautious response. On which two aged men, with long beards, coming up to him, said, ‘We are Angekoks.’ Drachart took them by the hands, and introduced them to Sir Thomas Adams, who, with the sailors, had been standing by during the conversation, and told them, ’This is our captain, who is sent by a greater captain to invite you to visit him to-morrow.’ Sir Thomas then hastened back to Pitt’s harbour, to give an account of this interview to the Commodore, who had remained there, and we continued our course a few miles farther north in St Louis Bay, where we remained during the night.”

Now scarcely a day escaped without the brethren’s having some intercourse with the Esquimaux, though this was attended with much difficulty, and many a sleepless night, as, in passing and repassing to their encampment, they often had nothing but the canopy of heaven to cover them from the wind and the rain. Sir H. Palliser employed Mr Drachart as his interpreter in the negociations which followed, for placing the trade with the Esquimaux on such a footing that all violence should from that time cease on both sides, and that mutual confidence might be restored and maintained. He also learned by his means the chief places of their residence, and their actual numbers—-important points for regulating his future intercourse with that nation. In these respects, the missionary was unweariedly diligent, and his efforts were so successful, that, during the whole time he and his brethren remained, peace and good will was preserved among all parties.

But at the same time he neglected no opportunity to exhibit the crucified Jesus, and commend him to the heathen as their Saviour. The following excerpts from his diary may serve as a specimen:—When he spake to them of the corruption and depravity of all men, they thought he only meant the Kablunat, or foreigners, not them, they were good Karalit. “Have you ever,” said he, “any bad thoughts?” “No.” “But when you think we will kill the Kablunat, and take their boats and their goods, are not these bad thoughts?” “Yes.” “Would you not then wish to be delivered from your bad thoughts, words, and actions?” “We do not know,”—concluded their catechism.

Page 23

When the missionary told them that the Greenlanders had been washed from their sins in the blood of Jesus, they were amazed, and said, “they must have been very wicked fellows!” and when he spoke to them of eternal damnation, they supposed it was only the Kablunat that were sent to hell, (because they did wicked things,—as for them they were good Karalit.) Having upon one occasion mentioned God to them, they said, “Thou speakest of Torngarsuk.” He then asked them if Torngarsuk created all things; they answered, “We do not know.” But an Angekok said immediately, “Torngarsuk ajungilak,”—the great spirit is good and holy; and another added, “Ajuatangilat,”—-nothing is impossible to him; and a third subjoined, “Saimavot,”—he is gracious and merciful. They, however, could form no idea of what he said to them of a Saviour and Redeemer; he was obliged to explain that word to them by parables, when they would ask if this mighty Personage would be their good friend, for they could conceive of him in no other way than as a great lord who was to come and deliver them from the Kablunat, and assist them against the northern Kraler. With the fickleness so natural to savages, they would listen attentively to the first instructions, but when it was often repeated, they would say, as both ancient and modern Athenians, “we know all that already, tell us something new,” or like the Greenlanders, sometimes profess to believe it, and the next moment declare they neither understood nor cared about it. With those who had patience, and were so disposed, the missionary went over every doctrine about which they spoke in a catechetical way, and endeavoured by short questions, to see if they comprehended it, and tried to allure them to make further inquiry.

During their whole intercourse, the Esquimaux showed themselves very friendly, and were particularly glad when they saw Jans Haven again; some of them recollected many things he had told them the year before, and praised him for keeping his promise of returning, and others boasted of the good they had heard of him from their countrymen. The brethren could go any where among them with the utmost security; but they were under the necessity of submitting to their curiosity, and allowing them to handle every thing they saw, even when they perceived this liberty to be attended with danger; yet even now, such was the influence of their friendly behaviour, that very little damage was incurred. In one tent, they searched Drachart’s box, and carried every thing off, taking also his hat along with them. Without uttering any reproachful complaint, the missionary went to some of the older people, and said, “Now I have got no hat to skreen me from the sun.” They instantly called to the young men, and desired them to give him back every thing, which they did with the utmost coolness, and only requested a knife as a keepsake.

At another time, when they had secretly emptied his box, no sooner did the chief elders of the tribe perceive the circumstance, than they called every person belonging to the tent to come before them, and desired that what had been taken away should be restored; the thief immediately came forward, and without betraying any consciousness of having done wrong, threw down what he had taken, saying, “Thou needest it thyself!”

Page 24

Though at a great distance, and scattered over a considerable extent of country, Haven and Drachart were especially anxious to visit them in their own houses: this they seized every opportunity of doing, searching them out, and under every difficulty wandering after them. But they were gratified by the reception they generally met with; for when they informed them that they intended next year to come and live among them, the answer uniformly was—"Come and build a house with us, and live with us; but do not bring Kablunat with you, bring only Innuit—men as we are, and you are; and Jensingoak shall help us to build boats, and to repair them; and Drachart shall teach us to read and write, and we shall live together as friends: then our flints[E] and harpoons shall no more be used against each other, but against the seals and rein deer."

A dreadful storm of wind and rain occurred on the 12th September, which gave rise to some interesting incidents, and appears materially to have furthered the object of the missionaries, by shewing the Esquimaux their fearless intrepidity and unsuspecting confidence, which strongly affected the savages, and greatly increased the affection and respect in which they before held them. The missionaries, when attempting to get on board their vessel, were prevented by the violence of the tempest. Their shallop was driven on shore and grounded on the rocks. In vain they endeavoured, with the assistance of the Esquimaux, to get her off: eight of them waded into the water breast-deep and toiled for upwards of an hour, but could not move her; meanwhile the vessel went away, and they were left alone with the natives. Hill and the ship's surgeon endeavoured to follow the vessel in a small boat, in order to attempt some arrangement; but just as they had reached her, they were dashed by the waves against the ship's side and overset, and narrowly escaped with their lives. Drachart and Haven now betook themselves to the stranded shallop, but they were destitute of provisions, and the rain fell in torrents. The Esquimaux, who perceived their wretched situation, came and represented to them that the boat could not possibly float before the tide returned in the morning, and invited them to lodge for the night in their tent, a proposal with which the poor drenched brethren were glad to comply. Immediately Segulliak, the Angekok, plunged into the water and brought them successively on his back to the shore; he afterwards carried them to his tent, caused his wife to procure them dry garments, and spread a skin on the floor for them to sit and sleep on. The tent was soon crowded with people, who frequently asked them if they were not afraid? "We do not know what you intend," answered they, "but you are our friends, and friends are not afraid of each other." "We are good Karalits," was the universal rejoinder, "and now we see you are not Kablunat, but Innuits, and our friends; for you come to see us without weapons,

Page 25

we will do you no harm." The Esquimaux then gave the brethren fish, water and some bread they had got from the sailors, and in about half an hour prepared for rest, Segulliak kindly covering them with two other skins. The conjurer himself did not, however, appear inclined for repose: falling into an ecstacy he first sung with his wives, then muttered some unintelligible jargon, made strange gestures, blew and foamed at the mouth, twisted his limbs and body together as if convulsed, throwing himself into every possible posture; and at intervals emitting the most frightful shrieks, then again he held his hand on Drachart's face, who was next him, and concluded the first act of his demoniacal pantomime by groaning out, "Now is my Torngak come!" Observing Drachart, who was awake, appear startled when he came near him, as often as he laid his hand on his face he kissed him. He then lay still for a while as if dead—after a little began to moan, and at last raised himself up, and requested that they would kiss him, as that gave him some relief, after which he sat down and began to sing. The brethren told him they would sing something better, and accordingly sung some Greenland hymns—to these the Esquimaux were very attentive, and repeated every word, observing, "We know only a little of what you say."

Wearied and restless, the brethren lay down, but could not sleep; they therefore frequently arose and went out of the tent: but Segulliak, who appeared to view their motions with suspicion, always took care to go out along with them: in the morning, at his desire, they divided among his people glass-beads, fish-hooks, sewing needles, &c as payment for their night's lodging. At parting, Segulliak addressed them, "You may tell your countrymen in the east that you have slept a night with me in safety—you are the first foreigners that ever remained a night in my tent—yet you are not foreigners but men, our friends, with whom all dread is at an end, for we know each other." Drachart being taken ill, it was not till the 21st September that the brethren were able to take their final departure, on which occasion Jans Haven, when bidding the natives farewell, made them promise that they would not forget what Drachart had spoken to them. "We shall now," said he, "see you no more this year; but remember your Creator and Redeemer, and when we come again next year we shall be happy with each other—The Saviour be gracious unto you and bless you, Amen!" On the 30th September the four brethren returned to Newfoundland, and after a friendly interview with the governor, embarked on board the Niger, Nov 5th, for England, being again granted a free passage by government. On the 25th they landed at Plymouth, and reached London on the 3d of the same month.

FOOTNOTES:

[Footnote A: The difference of aspect between a spot in summer, for a few weeks, and during winter, is altogether extreme.]

Page 26

[Footnote B: Vide “Moravians in Greenland.”]

[Footnote C: Pitt’s Bay and St. Louis Bay are creeks quite in the neighbourhood of Chateau Bay, or York’s Harbour.]

[Footnote D: *Silla* in Greenlandish, signifies sometimes the air, sometimes the understanding, and sometimes the world, or the +pneuma+, the soul of the world.]

[Footnote E: A poetical expression for pistols and muskets.]

CHAPTER II.

Contests between the Colonists and Savages revive—Murderous skirmish.—Mikak.—Karpik, his conversion and death.—The Moravians receive a grant of land on the coast of Labrador—resolve to renew the mission—voyage to explore the land.—Jans Haven, Drachart, &c., arrive at Labrador—their interview with the natives—meet Mikak and Tuglavina—their kindness.—Segulliak the sorcerer.—Anxiety of the Esquimaux for their remaining among them—ground purchased for a settlement—manner of bargaining with the Esquimaux—sail for Esquimaux bay—the natives troublesome—the Captain’s method of checking them—conduct of the missionaries—they preach on shore.—Conversation with the Esquimaux—search out a place for a settlement—purchase it of the natives—ceremonies used on the occasion—take formal possession.—Deputation return to England.

Various impediments prevented any further negociations with the government of Great Britain, in regard to establishing a mission among the Esquimaux, for nearly five years. During this period the English merchants and the natives on the coast of Labrador were anew involved in strife and bloodshed. With the missionaries all confidence had left the country; the colonists had no check, and the savages had no friend. The mercenary views of the traders were ever leading them to cheat and deceive these poor untutored unprotected beings, who in return, deemed retaliation no crime; nor in balancing the amount of guilt would it be easy to settle which of the parties were most deeply implicated; the one who gave trifles, or worse—beads or brandy, for articles of real value; or the other, who secretly pilfered some useless toys or iron implements, for which in fact they had greatly overpaid. Both were rogues in their dealings, only the Europeans had the advantage of superior knowledge, which enabled them to rob with superior dexterity, and to cloak their knavery under the name of barter.

But at this date—1766-9—the Esquimaux, from their intercourse with their civilized neighbours, had learned to estimate the value of European arms and vessels, and they

stuck at no method by which they might possess themselves of them, while the murders which the whites committed with impunity, led them on every occasion that offered, eagerly to gratify their cupidity and revenge. They accordingly watched their opportunity; and in 1768, when the Europeans

Page 27

were off their guard, killed three men and stole two boats. A battle was the consequence, when twenty of the savages were left dead on the field, and four women, two boys and three girls were taken prisoners, and brought to Newfoundland. Among the women prisoners were MIKAK; one of the boys was her son; the other, Karpik, about fifteen years of age, had previously lost his mother, and his father fell in the engagement. Their own story forms a remarkable episode in the history of the mission. These three were sent to England, where they were treated with much kindness.

Mikak, who seems to have been a person of very superior understanding, was noticed by many of the nobility, and particularly by the Princess Dowager of Wales, mother to George III; but nothing could overcome her love for her native land, or erase from her mind the deep sense she entertained of the sufferings of her kindred. We are not furnished with the facts of the case, but it appears sufficiently plain, that from all she saw in England, and during the time of her captivity, that she discerned and appreciated the immense superiority of the Europeans over the Esquimaux, and was extremely anxious to return home, and, if possible, carry with her the means of their amelioration. Providentially Jans Haven came to England in 1769 for the purpose of endeavouring to renew the mission, and meeting with Mikak, she immediately recognised him as an old acquaintance, who had formerly lodged in her tent, and expressed the most unbounded joy at meeting with a friend by whom her language was understood. Her first and constant theme was the condition of her countrymen; and she incessantly entreated Haven to return to Labrador and endeavour to do something for their relief. Besides, now that she had a medium of communication, she never ceased to urge her prayer among those distinguished personages, by whom she had been patronized, and her applications had no small influence in paving the way for a renewal of the mission. Soon after she was sent home in a King’s ship, and rendered essential service to the brethren who followed.

By the especial direction of Sir Hugh Palliser, Karpik was consigned to the care of Jans Haven for the purpose of being properly educated, that he might afterwards be employed in the important service of introducing Christianity, and the peaceful arts of civilized life, into the savage and inhospitable coasts of Labrador—the Governor being deeply impressed with a sense of the great benefits to be derived from a well conducted mission among the wild tribes in the neighbourhood of the colony, with whom they meant to carry on a safe or a gainful traffic. Naturally ferocious and untractable, Karpik was very averse to restraint; and it was not till after the most unwearied display of disinterested kindness, that Jans succeeded in gaining the affections of this stubborn boy, and persuading him willingly to accompany him to his dwelling.

Page 28

Here, perhaps, the good man's most trying labours began. Karpik inherited the prejudices of his nation: he had a high opinion of himself, and despised all others; and when told that God the Creator of the world desired to make him happy, received the information as a matter of course, replying to his teacher with a comfortable self-complacency, "That is right, for I am a good *karaler*!" The filthiness of his skin had superinduced a cutaneous disorder, which, when the care and attention of Haven had got removed, he expressed high delight, but he soon became dissatisfied with the clean plain clothing in which he was dressed; boys of any rank at that time being absurdly decorated with ruffles and lace, and such like trumpery; and as if human folly had wished to caricature its own ridiculous extravagance, some of the children were even introduced into company with cocked hats and swords.

Poor Karpik, it seems, caught the infection, and conceived a violent passion for a hat and coat bedizzened with embroidery; and it is amusing to remark his wayward ingenuity, when insisting upon being gratified. On one occasion Jans had remonstrated with him upon the uselessness of finery, and exhorted him to apply himself to useful learning; and above all, to seek to know the Lord who dwells in heaven—"Poor clothes," retorted he instantly, "will not teach me that! my countrymen, who have poor clothes, die and know nothing of God. The king has fine clothes, and knows God as well as you, and why should not I? give me fine clothes, I can still know God and love him!" Haven told him he had no money to buy him fine clothes—"Then go to the king," said Karpik, "and get money from him." "Well," replied the missionary, "we will go; but if the king asks, what has Karpik learned? can he read, or write, or is he acquainted with the God in heaven? what shall I say? If I am forced to answer, He has learned nothing; the king will say, Take him on board the man of war, let him serve my officers and clean their shoes for seven years, till he has learned something.—You know how these boys are treated." Karpik perceived the force of this simple reasoning, fell on the neck of his instructor, and promised all obedience in future. It was not, however, till some time after, that eternal things began to make a serious impression on his mind.

At length he grew thoughtful, and under the powerful conviction of his wretched state as a sinner, would often exclaim, "Woe is me! I am good for nothing, I am a miserable creature!" Under these uneasy sensations he at first felt exasperated, and he wished he had never heard of a God or of a Bible; but as the truth beamed in upon his soul, he became calm and peaceful, and manifested a strong desire to be further instructed. He was in this interesting state of mind, when Haven, being called away, committed him to the charge of Mr Drachart, who was then residing at the Brethren's settlement in Yorkshire, under whose tutilage he made rapid improvement in knowledge; and evidenced, by the change of his disposition, and his mildness of manner, and simplicity of conduct, that the gospel had taken powerful hold upon his heart; and this he evidenced still more clearly, when early called to grapple with the last enemy.

Page 29

From the encouraging progress he was making, his friends were fondly anticipating the time when he should go forth as a zealous missionary of the Lord Jesus among his benighted countrymen, but their hopes were suddenly overcast. On September the 22d, he was seized with the small pox, which, in spite of the best medical assistance, speedily proved fatal. He bore his distemper with patience, and some of his last expressions were, “O! Jesus, I come to thee, I have no where else to go. I am a poor sinner, but thou hast died for me! have mercy upon me! I cast myself entirely upon thee.” The day before his death he was baptized by Mr Drachart, who, at his own request, made use of the Greenlandish language in administering the rite. On the 4th October 1769, he expired, the first fruits of Christ’s vintage among the Esquimaux; and although not employed to spread the savour of his name among his heathen kindred by the living voice, yet he was honoured by his death to encourage the exertions, and strengthen the faith of those soldiers of the Lord who were buckling on their armour for the glorious combat.

Whether the ruinous effects of the state of anarchy, and murderous contests which prevailed whenever the natives and the Europeans came in contact, or whether the various memorials with which they had been for several years annoyed, had most influence, we know not; but the Board of Trade made a representation early in 1769 to the king, (George III.) and on the 3d May, the same year, a Privy Council was summoned to consider of a petition from the Brethren for establishing a mission on the coast of Labrador. The result of their deliberations was, “That His Majesty in Council gave, and authorised the Brethren’s Unity, and the Society for the furtherance of the gospel among the heathen, to take one hundred thousand acres of land (*belonging to the Esquimaux*,) on the coast of Labrador, where, and in whatever place of the same was most convenient for their purpose.” And the Governor of Newfoundland was directed to afford the brethren in their settlement every protection, and to furnish them from the royal stores with fifty muskets and the necessary ammunition.

Following up this favourable opening, the Moravian Synod, which was held at Marienborn, resolved to renew the friendly intercourse with the Esquimaux, and to search out a convenient situation for the establishment of a mission. In consequence, Jans Haven, Drachart, and Stephen Jensen, received this in charge; and some other brethren resolved to take a part in it, and go themselves as sailors in a ship which a Society of the Brethren in London had fitted out, and which they resolved should annually visit the coast of Labrador to carry out supplies of the necessaries of life to the missionaries. They first made land at a place called Arnitok, an island about six miles from the spot where Nain now stands; there they found twenty-nine boats full of Esquimaux, but they behaved in a very

Page 30

unruly manner and with great insolence, till the report of the great guns, fired over their heads, frightened them into order; they then showed themselves friendly, and the missionaries, who understood the language, preached the gospel to them. After this the two brethren, Haven and Jensen, traversed the coast unmolested in search of favourable ground for a settlement; but being unable to find such a spot they set sail again, and on the 15th July ran into an harbour upon the most eastern point of the mainland, near Nain, 55 deg. N.L. Here they found many Esquimaux, and the joy on both sides was greatly heightened, when they recognised among them several of their old acquaintances, in particular Segulliak, who said to Jans Haven, “When I first saw your boat I was afraid, but I no sooner heard that little Jans Haven was there than all fear departed, and I am very glad to see you again, for I have a great love to little Jans.” He then bound a strap of leather round Drachart’s arm, at the same time saying, “We love thee much!” and laying his right hand on Drachart’s breast, continued, “This band on thy arm shall from henceforth be a sign that our love shall never cease. I have not forgot what I heard of the Lord in heaven, and I long to hear more.” Drachart answered, “You may indeed be assured that I have a great love for you, when I, an old man—he was then in his sixtieth year—have come again to visit you, that you might hear more of your Lord in heaven, your Creator, who became a man and died on the cross for your sins, for mine, and for the sins of the whole world.” The Esquimaux replied, “We will hear the word you have for us!” Drachart continued, and spoke of the great love of the Creator of all things, which moved him to come down from heaven to earth, and by his sufferings and death to redeem us from our sins and eternal punishment. When the brethren confirmed to the savages what Mikak had formerly told them, that they intended to settle among them, they rejoiced like little children, and every one of them gave Jans Haven a small present.

As Mikak had told them that her relations, who had gone to the south, anxiously wished to see them, the missionaries sailed on the 19th July back to Byron’s Bay, and sent the Esquimaux boats before them. It was not long before a kaiak arrived with the father of Mikak, who instantly coming on board said, “My daughter and her husband are here on the island before you, and they strongly desire to see and speak with you.” Indeed, scarcely had they cast anchor in the open creek, when Mikak with her husband Tuglavina, and their son and daughter, came to them. The man had a white woollen coat, but Mikak herself wore a finely ornamented dress, trimmed with gold, and embroidered with gold spangles, which had been presented to her by the Princess Dowager of Wales, when she was in London, and had on her breast a gold medal with a likeness of the king. Her father also wore an officer’s coat. Being invited into the

Page 31

cabin to partake of some refreshments, Jans Haven asked her if she would receive the brethren as her own people. “You will see,” she replied, “how well we will behave, if you will only come. We will love you as our countrymen, and trade with you justly, and treat you kindly.” On account of the tempestuous weather, the whole party, amounting to fourteen, were detained during the whole night on board the vessel. Early next morning they left them, followed by Messrs Haven and Drachart, who, going from tent to tent, preached the gospel to them. Mikak acted in the most friendly manner—assuring her kindred of the brethren’s affection for them, and telling them of all the kindness she had experienced in England, where she had lived in a great house, and been most liberally treated. The missionaries being about to take leave, Segulliak came up to Drachart, and renewed his expressions of attachment; the latter replied, “I do not forget that five years ago you assured me of your love; and only a few days since you bound this thong on my arm as a token of your affection, and by this you have declared that you are willing to hear the word of the sufferings and death of Jesus.” When the others heard this, they all cried out, “We also are willing to hear.” The missionary then mentioned some particulars of the history of the life and sufferings of the Saviour, and asked if they would wish, as the Greenlanders did, to hear something of Jesus everyday? “Yes! yes!” they all replied. “Then,” said Drachart, “if that be the case, we will look out for a piece of land in Esquimaux Bay, where we may next year build a house.”

Although these good men had received the extensive grant we have mentioned from His Majesty of England of the Esquimaux country, they did not consider that that gave them any right to take possession without the consent of the inhabitants, or without giving them an equivalent, notwithstanding the settlement was intended solely for their advantage, and was to communicate to them what was of infinitely more value than millions of acres in the finest country of the world, instead of a patch of barren ground on the bleak and inhospitable coast of Labrador. When they mentioned that they meant to “buy” the land, the whole crowd, who perfectly understood the term, cried out, “Good! good! pay us, and take as much land as you please!” Drachart said, “It is not enough that you be paid for your high rocky mountain; you may perhaps say in your hearts, when these people come here, we will kill them, and take their boats and all their valuable articles.” “No! no!” they exclaimed, “we will never kill any more, or steal any more; we are brethren!” “That gladdens my heart,” said Drachart; “but how shall we buy the land? You have no great chief, and every one of you will be lord of his land. We will do this: we will give each of you what will be more useful to you in your fishing than the land you may give us.” “Pay us,” they repeated, “pay us, and take as much land

Page 32

as you please." Drachart and the other brethren then going from tent to tent, divided among the men, women, and children, all kinds of tools and fishing tackle, which having done, he produced a written agreement to which all their names were attached, and telling them its import, required each to put a mark before his name with his own hand, that it might be a perpetual memorial of their having sold the land. When they had done so, he again shewed each his name with his mark, adding, "In time to come, when yourselves or your children shall learn to read and write, as the Greenlanders have done, they will be able to read these names, and they will remember what they have just now seen and heard." Drachart next informed them, that when they should return to Esquimaux Bay, after the rein-deer hunt, they would see four great stones erected with figures on them, which were called letters, and these would mark out the boundaries of the land which had been bought from them. The Esquimaux, of whom about one hundred were present, then gave the brethren their hands, and solemnly promised to abide by their agreement "as long as the sun shone."

After this sacred transaction the brethren, along with Mikak and her family, returned to the ship, which set sail the same day for Esquimaux Bay. On the dangerous passage, Mikak and her husband were of essential service in directing their course among rocks and islands, and likewise in trading with the Esquimaux they met with on their way, and inducing them to receive the brethren favourably, and attend to their instructions. Notwithstanding, however, the uniform expressions of love with which the savages everywhere hailed them, the missionaries found it necessary always to be upon their guard, and use the utmost circumspection in their intercourse with their new friends, especially on shipboard, where they behaved with a rude intrusion, often extremely troublesome, and not always without showing marks of their natural propensity to thieving; they therefore prohibited more than five from coming on board at one time to trade, and that only during the day; and informed them that if any were found in the ship during the night, they should be treated as thieves; and, to fix the time allowed for trading more exactly, a cannon was fired at six o'clock in the morning, and another at the same time in the evening. Finding that his regulations, however, were not so strictly observed as he could wish, and the natives becoming rather troublesome, Captain Mugford, while lying off the Island Amitok, deemed it necessary to show them that he possessed the power of punishing their misdeeds if he chose to employ it. He fired several shot from his great guns over their heads against a high barren rock at no great distance. When the broken pieces of the rock rolled down threateningly towards them, they raised a mournful howl in their tents, as if they were about to be destroyed; but they afterwards behaved more orderly, and not with the savage wildness they had done before, yet the missionaries were always obliged to act with firmness and decision, in order to prevent all approaches to any transgression that it might have been necessary to punish, or that might have exposed any of the men to danger.

Page 33

During the voyage, Drachart held a meeting morning and evening, in the cabin, with the young Esquimaux, who seemed to take great pleasure in it, and were highly attentive. Some of their expressions were remarkable. "They wished they had such a desire for the Saviour as a child has for its parents"—"or a man to hunt the rein-deer, and obtain his prey."—"They would not cease to think of Jesus' sufferings and death, but would remember that merciful and generous Saviour who had died from love to them, and learn to know and love him." In the evening of the last day of July they cast anchor in the southernmost corner of Esquimaux Bay, and on the following day entered the harbour of Nanangoak, in which lay fourteen European and two women's boats, and on shore fourty-seven tents were pitched. Here Mikak and her husband had wished to rejoin their countrymen. Before they left the ship Drachart reminded them of what he had taught them, and recommended to them every morning when they rose, and every evening before they went to sleep, to think on the Saviour and his sufferings; and exhorted them, when any wicked thoughts should arise in their minds—theft, adultery, or murder, or any other bad thing they had heard from their youth up from the Angekoks their teachers—that they should pray to him that he would take them away, adding, "if you thus turn to Jesus and diligently seek to him, then you will no more belong to the heathen, but to the Saviour, who will receive you as his own, and write your names among the faithful." Jans Haven accompanied them to their friends, who rejoiced to receive them in safety, and among them Jans found his old acquaintance Seguilliak. Next day Drachart and Jensen went on shore, when they were immediately surrounded by a great crowd, who took the missionaries under the arm, and shook them by the hands, and then conducted them from tent to tent, where they proclaimed to them the unsearchable riches of Christ. Mikak invited them into her large tent, and begged they might hold a meeting in it. Soon upwards of seven hundred Esquimaux were collected within and around it, to whom Drachart, for the first time, preached the gospel, and was heard here, as elsewhere, with the utmost apparent attention. When he had finished, Mikak and her husband began to testify, in their own simple manner, how the Lord in heaven had become man, and died for their sins. Supposing that this alluded to their own murders, some of their countrymen appeared startled, and cried out, "Ah! that is true, we are sinners, and old murderers; but we will never more carry concealed knives, either under our arms or under our clothes; and we shall never have bows and arrows hid in our kaiaks, because the Lord in heaven has said, Whoso sheddeth man's blood, by man his blood shall be shed. If we kill Europeans, as we did three years ago, then we deserve that they should kill us and our countrymen." But they seemed likewise alarmed lest the boats they had then taken should

Page 34

be demanded back; but Mikak and her husband explained that the Europeans did not come to desire them to give back the boats, but that certainly if they did so any more they would be punished. "That is good!" they replied "we believe your words, Mikak; and shall also love the great and powerful chief you saw in London, and his people, and will trade honourably with them;" and renewed their protestations of affection for the missionaries, telling them, "Now we are brethren." Drachart seized the opportunity of explaining what he meant by brethren:—"Ye have heard that many of the Greenlanders are our brethren; now you must learn rightly to understand why we call one another brethren. Hear what the reason is,—our hearts and the Greenlanders are fast bound together by the love of Jesus our Saviour, who died on the cross for our sins, therefore do we call the Greenlanders, and all who are united in the death of Jesus, our brethren. If you will now be converted to Jesus, then shall you be such brethren as the Greenlanders are." At a subsequent meeting, the missionaries informed them that they were desirous of finding a proper place on which to build a house, as it was their intention to return next year and settle among them, and requested their opinion as to where would be the best spot. They told them there were many good places on the continent which they might examine and choose for themselves; or if they would prefer an island, they were welcome to the best; and the old men added, "You may build and dwell in our country, and do what you will, either on land or sea—you shall have the same liberty as we have, for you are Innuit, as we are, and not such Kablunat as the other wicked Europeans." "Well," replied Drachart, "you and we and the Greenlanders are also as one family." "Yes," returned the old men, "we are friends and brethren." "Then, dear men, when you speak thus, do you in your hearts really think so?" "Yes! yes! you may firmly believe that." The brethren then proceeded from tent to tent, and distributed gifts, and obtained the marks of the old men, to the number of sixty-seven, to an agreement similar to that which they had made with the other Esquimaux, and the land from Monenguak to Kangerlack being marked out with four great stones, was given to the brethren for a possession. The ceremony being concluded, Drachart addressed them thus: "These signatures will shew to your children, and your children's children, that you have received us as friends and countrymen, and have given us the piece of land marked out by these stones, and then your children, and your children's children, will remember this transaction after your death, as if you spoke to them, and said, We, your fathers and grandfathers, called the brethren here for our sakes, and your sakes, and they have built a good house to meet daily with you, in that you may hear of the Lord in heaven. Do not forget that we your parents have given this piece of land for an inheritance to our brethren that came to us

Page 35

from the east of Greenland; and when you are converted to Jesus, you must live near the meeting house, love your teachers, and follow them as the Greenlanders do. Will you," continued he, "tell your families what you have now heard, as well as what you have now said? that your wives and children may know." They answered, "That we will,—and we have already begun to spread it through our country, and shall continue to do so." The missionary proceeded:—"The Lord, your and our Saviour, is over all. He is truly here with us—I feel his presence in my heart; he knoweth all things, and hath heard your words and mine; he is calling for your hearts—will you now give them to him? And will you keep to the words you have now said to me?" "Yes!" cried all the men, and gave him their hands, and some kissed him.

Having concluded the solemn transactions of the day, the missionaries, towards evening, returned to the ship, and the next day the Esquimaux began to set out for their hunting stations. But Tuglavina and his wife remained some days longer to assist the brethren in seeking out an island, and then parted with tears on both sides. The missionaries rewarded them liberally for their services; and they were not forgetful of the favours they had now and formerly received. Mikak begged the brethren would take charge of two white fox skins for the Dowager Princess of Wales, of a black one for the Princess of Glocester, and two red ones for the Governor Palliser, as acknowledgments for their kindness.

The place pitched upon by the brethren for their settlement was 56 deg. 36 m. N.L., well supplied with good wood for building, and numerous rivulets of excellent water, and where ships could conveniently find an excellent anchorage. The stones they erected were placed, one on King's point, marked G R III. 1770, the other marked U F (unitas fratrum,) 1770, and the land was taken possession of in the name of King George, for behoof of the United Brethren—a very important process, as it secured the protection of the British government for the new settlements; the other two stones were marked and placed in the interior merely as boundary stones. This first sacred spot was consecrated by thanksgiving and prayer. Amid the heathen tribes and their rude rocks, the missionaries kneeled down, and with the deepest expressions of humility, thanked the Lord that he had thus so far prospered them in their undertaking, had guarded them through the perils of their journey, and graciously granted them a resting place. Having thus accomplished the object of their mission, they returned to England, and reached London 16th November 1770, blessing and praising the Lord that no evil had befallen them.

CHAPTER III.

Page 36

Preparations for establishing a settlement in Labrador.—A love feast.—Missionaries leave London—erect a mission-house at Nain—regulations for their intercourse with the natives—visited by great numbers—manner of instruction—they retire in winter, are visited by the Brethren in their houses.—Death of Anauke.—An incantation.—Adventures in search of a dead whale.—P.E. Lauritz deputed by the conference—visits the missions—his excursion along the coast.—A sloop of war arrives to examine the settlement—the Captain's report.—Jans Haven's voyage to the north—interesting occurrences.—Lauritz leaves Nain—his concluding address.—The Brethren propose new settlements—disastrous voyage in search of a situation.—Liebisch appointed Superintendant.—An Angekok baptized—his address to the natives.—Jans Haven commences a new station at Okkak—received joyfully by the natives—six Esquimaux baptized—proceedings at Nain.—Missionary accompanies the Esquimaux to a rein-deer hunt.—Third settlement—Hopedale founded.—Remarkable preservation of the Missionaries.

Every thing being now settled for establishing a missionary station among the Esquimaux, the Brethren were occupied during the winter in making the necessary preparations for carrying their object into effect. In this they were essentially aided by the same society who had sent out the vessel on the previous year, and who, knowing the difficulty Europeans lay under of procuring the necessaries of life in that climate, resolved to send out one annually with supplies, and to preserve the communication, notwithstanding the previous voyage had been but a losing concern. The number of persons destined for this arduous undertaking was fourteen, among whom were three married brethren, Brazen Schneider and Jans Haven, accompanied by Drachart and seven unmarried missionaries. Brazen, who had gone as a surgeon to Greenland in 1767, and remained during the winter at one of the settlements, was appointed superintendant of this mission. Before leaving London, on May 5th, these devoted men had a meeting in the Brethren's chapel with the congregation, and a number of other Christians who felt interested in the undertaking, and with the most delightful feelings they sat down together to a love feast, at which the following letter from Mr Drachart to the church was read:

"Dearly beloved Brethren and Sisters,—We are now for the third time going among the wild Esquimaux; and in their name we thank you for the assistance you have afforded us in the past year to enable us to declare among these savages the gospel of the sufferings and death of Jesus. We thank the Saviour that he has so illuminated your hearts, that you are as willing to give your wealth, as we are to venture our lives to promote this cause. We now take our leave, and commend ourselves to your love and remembrance

Page 37

before the Saviour. He is indeed near to you, and to us, to help in all our difficulties,—-that our courage may not fail, but that we may look to him. It is his cause, and he will support us; on him we hope, and on him we rely; and in his name we venture our lives and all that we have, for he ventured his life for us. When we think of this our hearts are melted, and we fall down at his pierced feet, and exclaim, O! Lord Jesus, the little confidence we have in thee thou hast given us; our goods, our lives, we have from thee. Thou knowest we venture to go through the great deep, through rocks and ice, that thy holy name may be glorified among the Esquimaux. We pray that the angel of thy presence may accompany the ship out and home again; be with our brethren, give them courage to proclaim the tidings of thy love, which was stronger than death—Dear brethren and sisters, the Saviour is present, he certainly hears us when we join together to call upon him for ourselves and others The grace of the Lord Jesus Christ, and the love of God be with you all. Amen."

On the 8th of May they left London in the ship Amity, commanded by Captain Mugford, and on the 9th August reached the place of their destination, after a passage of peril and danger. They had constructed a wooden house while in London, and had been kindly furnished by their friends with household furniture, and a number of implements for enabling them to work in carpentry, in iron, and for gardening.

Immediately upon landing they commenced their operations, by surrounding the spot upon which they had fixed, and to which they gave the name of Nain, with pallisades, and on the 20th of August laid the foundation of their wooden house; they soon found their fortification was unnecessary, as the natives, so far from offering any obstruction, appeared eager to forward the building, which, on the 22d September, was so far finished as to be habitable. As on the former occasion, so on this, the Governor of Newfoundland issued a proclamation in their favour, declaring the missionaries under the immediate protection of the British; and at the same time he conveyed to themselves the strongest assurances of his personal regard for their characters and wishes for their success, as what would so materially tend to tranquillize the country.

Among the excellent regulations adopted by the brethren, one, and not the least important, was, in their transactions with the savages, while they did them every kind office, to offer them nothing which might appear in the shape of a bribe to induce them to embrace their religion: they sometimes built boats for them, and sometimes improved and repaired those they had, and furnished them with iron pots, and arrows and lances for seal hunting, but they always required payment, which the Esquimaux could easily render in whale fins, seals' blubber, or such other articles as their dexterity could procure. Very soon, instruments of European manufacture became so necessary, that the natives were rendered industrious by the desire to possess them, while they enabled them to render that industry doubly advantageous. In this traffic the annual

visits of the Society's vessel were important, and the greater part of the barter was carried on through the agent or supercargo.

Page 38

More than a hundred Esquimaux, during the summer, planted their tents round Nain, to whom the missionaries preached the gospel. Of the manner in which they did this, Drachart tells us in his journal, “My method,” says he, “is first to give a short discourse, and then to ask a few plain questions which only require a denial or assent; but they do not always content themselves with this—for instance, if I ask if they, as poor sinners, would wish to come to the Saviour, some would say, Yes! we cannot deny that we are poor sinners, and we begin to reflect upon what we have heard from you about this, and to converse with one another on the subject. Others will boldly reply, No! we will not think of it; and a third sort will confess they do not understand any thing about the matter, but would be glad to know if I had any knives to sell, for they had whale fins. I then pray to the Saviour:—Thou hast in Greenland made many stupid minds to understand, and many cold hearts warm; O do the same here, and bless my weak discourse that I may not be put to shame, for it is indeed thine own cause.”

During the winter the natives retired to other places, the nearest of which was many miles distant from Nain; individuals, however, came from time to time to visit the brethren; among these were Mikak, Tuglavina, and Segulliak, and the brethren returned their visits, as far as the deep snow and excessive cold would permit. The friendly reception they met with upon these occasions, and the willingness with which the heathen heard the word, reconciled the missionaries to the filth and inconvenience they had to encounter. Of these the following specimen will enable the reader to form some idea.

About the end of January 1773, the brethren Schneider and Turner visited Mikak in the island Nintok, at the distance of five and a half hours from Nain. They found here two houses, each of which contained twenty persons, the families only separated from each other by skins stretched out between them. Mikak directed the brethren to an apartment in one of these houses, to which, when they retired, they were followed by great numbers of the Esquimaux, who gathered round them, and heard in silence Schneider preach to them the death of the Lord, and sing some verses on the same subjects. They here met with a circumstance which greatly tended to comfort them amid other scenes which weighed heavily on their spirits. In a division of the house where they lodged, they found three widows dwelling together, and one of them informed them that her husband, Anauke, who had died the year before, had said to her, when she was mourning over him in his last illness, “Be not grieved for me,—I am going to heaven, to Jesus who has loved his people so much!” He was one of those who had remained during the summer near Nain, and whose countenance bore strong marks of the thief and the murderer, and had appeared at first to have more than usual savage ferocity in his whole deportment; but it was remarked that, before he left that vicinity, his very countenance had changed, and his behaviour had become gentle; but the missionaries had no decisive proof of his conversion to the Saviour, till they heard, to their joy, this his dying profession of the faith. His countrymen called him the man whom the Saviour had taken to himself. This man, there is every reason to believe, was the first fruits of the mission.

Page 39

Night is an appropriate time to call on the prince of darkness; and it is observable that among all the heathen, that season has generally been devoted to his service in deeds that shunned the light. In the evening, when the missionaries had laid themselves down to sleep in Mikak's house, they had another confirmation of this remark. There had been a dreadful storm during the day, so that the natives had been prevented from going to seal-catching, they therefore assembled in her house after nightfall, to entreat her, as she was considered a powerful sorceress, to make good weather, bring the seals from the deep, and show the holes in the ice to which they came for air; also where the greatest number of rein-deer were to be found. All the lamps were immediately extinguished, and she began with deep sighs, and groans, and mutterings, to call up Torngak. Sometimes she raised her voice so loud that the whole house rang. At this signal, the people began to sing, and to ask one another, what does Torngak say? At length there was a tremendous crash, as if the whole place had been falling about their ears, produced, as the missionaries supposed, by the stroke of a stick on the extended skins. The sorceress then proceeded to the door, beating with her feet, and uttering strange sounds, at which some of the more sensible among the worshippers could not forbear to express their sense of the ridiculous scene by their laughter. Schneider, who had hitherto been silent, now cried to the enchantress to cease calling upon Torngak, who was an evil spirit, and reigned in darkness, and light the lamps again; but some one replied it was the custom of the country, and proposed they should conclude with a short song, in which all the company joined, after which they separated for their resting places before the lamps could be relighted.

With a heart greatly touched, and eyes full of tears, the missionaries early next morning addressed the inmates of the house upon the true light that is come to enlighten men, and to redeem them from the spirit of darkness. He entreated them with great earnestness to turn to the crucified Jesus, and renounce the evil spirit and his works, and commended them in prayer to the compassionate heart of the Saviour.

Disinterested exertion, not only to prevent themselves from being burdensome to those among whom they labour, but to save as much as possible any unnecessary expense to the churches or societies who send them out, forms an admirable and a prominent feature in all the Moravian missionary brethren. They follow the apostolic example, and minister to their necessities by their own hands, and exhibit a pattern to their infant establishments, not only of industry to procure the means of personal livelihood, but to enable them to assist those improvident heathen by whom they are surrounded, even when their exertions are attended with danger and repaid by insult; and by these means they often acquire an influence

Page 40

over the most savage minds, which it were otherwise difficult to obtain. Of this we have a most remarkable instance which occurred in the beginning of the present year. Having received accounts that a dead whale was found at Comfort Harbour, about seven miles south of Nain, the brethren, Jans Haven, Lister, Morhardt, and Turner, resolved to go thither, accompanied by some Esquimaux, in the hope that, by procuring the blubber and the fins, they might be enabled to contribute somewhat to the support of the mission, while they would assist the starving natives at this season in obtaining a supply of provisions; and at the same time, they would have an opportunity of commending the Saviour to these poor benighted heathen.

They accordingly set out, under the guidance of an Esquimaux, Mannmoima, whose house they reached February 17th about mid-day, where, on account of the stormy weather, they were forced to remain. "If," says Jans Haven, in his diary, "our European sisters had only seen us here they would certainly have pitied us. We were forced to creep on all fours through a low passage several fathoms long to get into the house, and were glad if we escaped being bitten by the hungry dogs, who take refuge there in bad weather, and who, as they lie in the dark, are often trodden upon by the entrant; who, if he escapes this misfortune, is compelled to undergo the more disgusting salutation of being licked in the face by these animals, and of crawling through the filth in which they all mingle. Yet this house, notwithstanding our senses of seeing and smelling were most woefully offended, in such frightful weather, was of equal welcome to us as the greatest palace."

When Haven here began to speak of the Saviour, the Angekoks began to exercise their enchantments. One man laid himself on his back, and allowed his left leg to be fastened to his neck by a string like a bow, while a woman who sat by his side, performed upon it with his right as if playing on some musical instrument. The lady was then asked if they might hope for good weather, and if the whale would be driven away? but the company appeared to be divided; and while some thought these operations were under the influence of Torngak, others thought they might be directed by Jesus Christ, and asked the brethren to pray that there might be good weather, and that the whale might not be driven away. Haven answered, "We only pray, Lord be gracious to us, and open the eyes of poor ignorant people, that they may know how necessary it is for them to be washed in thy blood—but we are assured that he will do nothing but what is good to us, because he loves us."

Next day, the missionaries, accompanied by eleven Esquimaux, attempted to reach the whale; but when they were about an hour's distance from the house, they perceived from a mountain near where the whale lay, that the ice was broken, and encountered such a violent storm of wind and snow that they were forced to return; while the frost was so intense, that often their mouth and nose were frozen to their skin coats, so that

they had to break the ice before they could breathe, and their eyes were so closed that they had to force them open with their fingers.

Page 41

As hunger now began to torment the party, the brethren were exposed to great anxiety, suffering, and danger, from the perpetual importunity of the Esquimaux for provisions, which they had no means of supplying, but which they supposed they were the means of their being deprived of obtaining. An old man began to cry, “Torngak moves me to say that he will tell us the cause of this storm, and the breaking of the ice, and the loss of the whale.” “Let us hear,” said they. “O! the sinews! O! the sinews!” replied he.

Rein-deer sinews are what, according to the superstition of the country, dare not be brought near a whale. But the brethren that morning had plaited some whale sinew, and fastened the haft of the ax with which they intended to cut up the whale; and he, supposing that they had been the sinews of the rein-deer, raised the cry. Being informed of his mistake, he changed his tone and exclaimed, “O! the rotten wood! O! the rotten wood!” Rotten wood is expressly forbid to be burnt in the preparation of food, but Jans Haven had brought some pieces in a sledge along with the rest of the fuel; the Esquimaux, to whom the sledge belonged, had carefully picked it out and thrown it away, and the conjurer was informed that in this also he was mistaken. He was then called upon to say, as he affirmed that Torngak was there, how he could be mistaken. With an ingenuity that would have done credit to a Jesuit, he answered, “There is one present that keeps us back, he cannot go with us.” Every person in the company being mentioned, he pointed out Jans Haven. Haven immediately rose, and looking the sorcerer full in the face, prayed to the Saviour to stop the mouth of that wicked one. Struck with the unexpected intrepidity of the missionary, and the appeal to a name of which they all had some knowledge, the Angekok was utterly confounded; he grumbled and foamed, but could not utter a word. Providentially at this very moment two persons arrived with intelligence that the whale was lying safe, and had not been driven away; and Haven, charging the fellow with his imposture and lies, commanded him not to attempt accompanying them, or removing from the place where he was. The astonished sorcerer made no attempt to disobey.

The weather increasing in severity, the Esquimaux, who were confined to their huts, came to their favourite Jans Haven, saying, “Tell us about the Saviour.” Jans answered and said—“What shall I say? I know not what to say; I am grieved because I am constrained to hear and see that the wicked spirit yet dwells within you and robs you of your senses. He will hold your ears that you may not hear the love the Saviour has for you, that after death you may dwell with him in utter darkness. Yet listen to our words and follow us to the Saviour, who will wash you from your sins in his own blood, that you may live eternally happy with him, after you have left a world where sorrow and pleasure are mingled together; where we must suffer hunger, and thirst,

Page 42

and cold, and wretchedness, and misery, unless we believe in Jesus, who will preserve us, and keep us, and bring us to be for ever with himself, where there is no pain, but fulness of joy for evermore." Still, on the succeeding day, the weather not abating, the party were detained at the station, which the increasing scarcity of food rendered now doubly uncomfortable; the brethren were obliged to be on the watch whenever they eat, lest the Esquimaux should snatch the scanty morsel from them, which now consisted of only one meal a day. "One can hardly conceive," say they in their journal, "what we endured: we had no rest neither night nor day; when we lay down to sleep and gat warm, we were almost devoured with vermin; when we sat up during the day, we were almost suffocated with stench and smoke."

At length a sledge, which had been sent off to the whale, returned laden with fat and flesh, which afforded relief from the pressure of hunger, "and made," say the missionaries, "all our hearts leap for joy;" and on the succeeding day, the whole party set off for the whale. When they reached it they found it of the middling size, about sixty-four feet long, but covered with ice and snow almost a fathom deep. The Esquimaux, however, crept into the mouth and cut off what they wanted from the interior to supply themselves; but the wants of the brethren were only increased, they could make little use of such flesh, and they were without wood to dress it, had it been even more palatable. They had no shelter but a snow-house, which they constructed with the help of the Esquimaux. The women, however, had forgotten their lamps, and the brethren had no resource for rendering their habitation comfortable, but to construct a kind of temporary lamp from a piece of whale's flesh, into which they cut a hole and put a piece of moss, and then to kindle it, but the smoke and disagreeable smell were insupportable; they also suffered greatly from the want of water, as they could get nothing to drink but ice or snow melted, which was done in a manner that in other circumstances would have proved an absolute prohibition against tasting it—the Esquimaux filled their gloves with snow, or put it in the intestines of the seals which they had wrapped round them, and the natural heat of the body reduced into a state of liquifaction—yet even this they were happy to procure.

Amid these hardships Haven was seized with a violent pain in his side, which the Esquimaux, who greatly loved him, much lamented, as they said it was the disease that carried off so many of their countrymen. Peaceful, however, in the hour of his suffering, the missionary was enabled to testify to the heathen that death for him had no terrors; nor was it to be dreaded by those who believed in the Saviour. They showed their affection by procuring, with much difficulty, a lamp and some skins on which they placed the invalid, and by the blessing of God, the heat effected his cure. The brethren now began to try to hew down the frozen whale, but the want of food had so enfeebled them that they found themselves wholly unequal to the task, and were forced to give it up and return home, worn out with the fatigue they had endured, and without effecting their object.

Page 43

In the same year, 1773, Paul Eugenus Laritz, from the Elders' Conference of the Unity, visited the missions. He was accompanied by John Ludwig Beck, who had spent some years in Greenland with his father, and learned the language. They came in the ship Amity to Newfoundland, which they left there for the purpose of fishing, and proceeded to the coast of Labrador in a shallop or sloop with one mast, which had been purchased for the use of the mission. On the 20th of July they arrived at Nain, where the missionaries welcomed them with tears of joy—the Esquimaux received them with shouting and other rude expressions of pleasure. Of these, some hundreds, this summer, had set up their tents around the settlements—many of them strangers from a distance. In the evening they had a short discourse in the mission-house, after which the brethren visited them in their tents, and conversed further with them on what they had heard. The same evening Laritz gave a short address to the assembled baptized Esquimaux, and delivered the salutations of the European congregations to them, Drachart being his interpreter. Then one of the Esquimaux answered in name of the rest—"We, our wives and children, were wonderfully glad when we saw the little ship come in; and we thank the brethren that they have come to us, and brought us so many good words that we have never heard before. We love all the brethren, and will be ever their good friends. We will constantly visit them to hear the good word of Jesus' sufferings. We think on the Saviour; we love him, and will give up our hearts to him, and renounce all our old heathenish customs. We agree with the Innuit who live on the east coast opposite us. We, and our wives and our children, in our houses and our tents, speak of the Saviour becoming man, of his sufferings and death. We cannot deny that we are sinners, but we think the Saviour will be gracious to us." As there was not room in the mission-house to contain all the Esquimaux, wood was cut down to build a large meeting-hall. Some appeared deeply impressed by the word of God, particularly Manamina, his sister Alingana, and Akaplack, who were received as catechumens.

Soon after Laritz's arrival at Nain, a sloop of war unexpectedly made its appearance, dispatched by Commodore Shuldam from Newfoundland, commanded by Lieutenant Cartes, to explore the coast, and to see if the poor people who had settled there were all still in life. The Lieutenant stopped some days with the brethren, and expressed his astonishment and happiness to find them so well accommodated, and on such good terms with the Esquimaux. He had expected to find dark, sour, starving fanatics, living in huts of earth, and his disappointment was therefore the more agreeable. Through Drachart he told the Esquimaux, that they should go no more to the English settlements in the south, nor rob and murder. They answered, We have never either robbed or murdered, since the time we heard of the Saviour. Robbers and murderers shall be punished as they deserve; and when we come to the south to get fir-timber, we will bring with us a letter from the brethren to the gentlemen of Cheteau Bay. The officer assured them of his love, and said to Drachart, that the great change in the behaviour of these people appeared to him a miracle of God, who had begun his work among them.

Page 44

While Laritz remained at Nain, Jans Haven and James Rhodes took the vessel which brought him there, and made a voyage on the north coast to Nachwach, 59 deg. 30 m. N.L. It lasted from the 7th August to the 17th September. They landed at different places, and the Esquimaux everywhere, who had either before known or heard of Jans Haven, received him with shouts! He told them what had moved the brethren to settle in the country, and invited them to come to him. They heard him with astonishment speak of the great love of the Saviour to men, and asked if he was an Angekok, as he spoke of such high things as they never had heard, even from their own prophets? Others asked, why the Saviour, who made all things, had not before sent some one to tell their fathers these good news, and now they were gone where they could hear nothing? Havens answered, that "the times of their ignorance God had winked at," but that he now shewed mercy to them in sending them the gospel, and they ought to improve this the day of their visitation. At Napartok, having declared to the natives the counsel of God for their salvation, he thus continued: "I hear that there are quarrels and backbitings among you, and that some even seek the lives of others; all this proceeds from your not knowing the Saviour." He then turned to the Angekok, Aweinak, who was a reputed murderer, and said, "Hear these my words, 'Whoso sheddeth man's blood, by man his blood shall be shed.' Forgive one another, and live as brethren and sisters in love and fellowship; make no difference between your own countrymen and those of the north and south." The Angekok promised to behave better, and begged Haven to repeat his assurance of friendship. Haven did so, and turning to the by-standers, said, "You hear his words; forgive him and love him, and if he ever again act wickedly, let me know." At Arimek, the Esquimaux thanked him for what he had spoken, and concluded by saying, "Though thou art not big, thou hast a great soul and a brave spirit."

During an abode of two months at Nain, Laritz received every information respecting the state of the mission, and having made the proper arrangements for their further direction, he assembled the brethren in the mission-house at Nain, and read to them a solemn farewell address, and left it with them. "From the bottom of my heart," he begins, "I praise the gracious counsel of our dear Lord towards the poor and blind nations of the Esquimaux, and I return back to Europe with a deep impression of it; for though I have as yet only seen the springing of the seed, yet I feel in my heart a believing confidence, that in the proper time and hour which the Lord himself has appointed, a joyful harvest shall appear. Dear brethren and sisters, as the Lord of his pure grace has placed you in a land, where, since the creation of the world, his name has not been named or praised, it seems to me to be more incumbent on you daily to renew the deep consideration of your call and appointment

Page 45

to the fulfilling his purposes of grace; for you are not called here, either collectively or separately, of your own choice, or of the will of men, but of the counsel of peace in the heart of Jesus. You must therefore have it as a fixed principle in your hearts, and before your eyes, continually, that you are sent here to make known among the Esquimaux, the character of Him who hath called you out of darkness into his marvellous light. If you are not all able to do this in words, you can place it before their eyes by a holy walk and conversation, and by your earnest prayers and supplications be blessed helpers of their joy. And first of all, as their fellow-servant, I pray that all the servants of the Lord in this place, who bring the testimony of the gospel to the poor heathen, may, as often as they with the mouth praise the Saviour, be baptized with the Spirit and with fire, that their testimony may appear the power of God, able to make those blessed who believe it. And I beseech all the brethren to support and help with their prayers, those of them who shall speak and preach to the Esquimaux.

"You must not rest satisfied, my dear brethren, with daily meetings, but you must carefully visit them in their tents and in their houses, and put them in mind of what they have heard; for this end, all our dear brethren and sisters must diligently use the gifts and talents given them to learn the Esquimaux language. Let the joy of the Lord animate you!—When you perceive the heart of any one awakened by the Holy Spirit, and in distress fleeing for mercy to the blood of Jesus, baptize such an one, as the Lord has directed, into his death, in the name of the Father, of the Son, and of the Holy Ghost: there shall be joy in heaven over such first fruits, and on earth in the church of Jesus. With respect to the Esquimaux, either as to gifts or European food, do as we agreed on—neither, on the one side, neglect what necessity or compassion require; nor, on the other, accustom them to what would be injurious. When they labour for you, or go messages, pay them according to the custom of the country; and when you work for them, and make boats, sails, chests, lamps, arrows and lances, let them also pay you, that by degrees they may be accustomed to an orderly domestic life.

"To your little church in the house, I call in the name of Jesus, love ye with a thorough inward sacred impulse; for God hath from eternity chosen you to love. Consider this well, that our dear Lord has said, 'By this shall all men know that ye are my disciples, if ye have love one to another.' You know from what source the apparent want of this can be supplied; and I am sure, if every one would search out his own fault, with kindness and benevolence acquitting others, then would you feel that you loved one another from the heart fervently. Be of one mind; live in peace, then shall your conferences be kept with much blessing, and you be subject one to another in the fear of God. No one will then

Page 46

tenaciously hold his own opinion as the best, or as infallible, but every one will gladly take advantage of the other's discernment, and rather follow what is likely to attain the desired end, than his own private inclination. In the division of your labour consider yourselves as members of one body—that the eye cannot be supposed to do what the hand can, and the hand cannot do what the foot can; and if ye are each of you conscious that you have, according to the words of our Lord, done what thou couldst, let no one even in his heart think that one of his brethren has done too little. Whatever the congregation sends for your support and clothing, receive with thanksgiving to our Heavenly Father, who has enabled his people to minister to you in these things: at the same time you must frugally and faithfully improve every opportunity afforded by providence to supply your necessary expenses, by working with your own hands, and his blessing shall certainly accompany your labours.

"Commend us to the Lord, that his inestimable presence may be near us by sea and by land; and, dearest brethren and sisters, I commend you to God and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified. The God of love and peace sanctify you wholly, that your whole spirit, soul and body, may be kept unblameable to the coming of the Lord Jesus; that then you, with a great number of believing Esquimaux, may appear before his presence with exceeding joy—'Faithful is he who hath called you, and also will do it.'"

With this excellent address, the labours of Mr Laritz ended. After partaking of the communion together, he bid adieu to the brethren on the 29th September, and went on board the ship Amity, which had come from Newfoundland, according to appointment, and arrived in London on the 29th of October.

Circumstances, apparently the most unpropitious, frequently contribute, in the course of Providence, to promote the most important and most happy issues. While the brethren at Nain continued with unwearied diligence to make known the salvation of Christ among the Esquimaux, they observed with grief, that their deep-rooted heathenish superstitions, and the violent and gross, but natural evil passions which they delighted to indulge, and which led to the frequent perpetration of adultery and murder, obstructed the entrance of the word of God into their hearts, and had as yet rendered almost all their labours fruitless. But what particularly distressed them was, when they saw that the impressions which had been made on some of the natives on hearing the gospel, while residing in the neighbourhood of the mission-settlement, were wholly effaced when they removed to a distance, and associated with their heathen countrymen.

Page 47

Anxious, therefore, to retain them around their station, the brethren proposed a method for rendering them comfortable during the winter, by building a store-house where their provisions might be laid up, so that the superfluities of summer should supply the wants of winter. But the savages could not understand the use of refusing to gratify their present appetites in order to provide for any distant emergency—they preferred to revel in the plenty of summer, and to rove to other places in winter in search of food, by which propensity they were scattered above one hundred and twenty miles along the coast. Yet, even these wanderers were the means of exciting the attention of their kindred to the gospel, by telling them of the strange things they had heard at Nain. It was therefore resolved to follow the leadings of Providence, and, as soon as possible, to establish two other missionary settlements, the one towards the north, the other south of the present.

For this purpose, application was made to the Society of the Brethren in London, who, entering fully into their views, obtained from the Privy Council an order granting them liberty to search out and take possession of land sufficient for their object. A commission was accordingly sent for the brethren to explore the coast, and Brazen, Lister, Lehman, and Jans Haven, offered themselves for this service. On the 5th of August they set out for the north. “But just as we were setting out,” says Jans Haven, “an uncommon horror and trembling seized me, so that, contrary to my former experience, I was exceedingly intimidated, and wished rather to stay at home.” They proceeded however, and were every where received in a friendly manner by the Esquimaux, and invited to settle among them. Their return justified the presentiment of Jans Haven. Not far from Cape Keglapeit they had the misfortune to encounter a dreadful storm, and when only three miles from Nain, their vessel struck on a sunk rock where she was wrecked.

After a fearful night, about 2 o’clock next morning they attempted to get at the boat that belonged to their shallop, but through the violence of the waves it was driven on a rock and almost dashed to pieces. Brazen and Lehman were drowned, but Haven and Lister, together with the sailors, succeeded in reaching a barren rock, where they suffered much from cold and hunger—where they must have perished miserably had they not providentially got their boat, which was in tatters, drawn on shore, and with all the woollen clothes and seal skins they could spare, patched it together. Still it was a wretched barque, but they had no other resource, and were obliged to venture to sea in it such as it was. The wind was favourable, and at length they happily met Manamina in his kaiak, who towed them safely to Nain, where they arrived on the evening of the 18th of September, truly thankful to the Lord for his wonderful assistance. “After our return,” Haven says in the

Page 48

account of his life, “I was overwhelmed with sorrow—spent days and nights in sighs and tears—thought much of my whole past life—cried to the Lord for help and forgiveness of all my many failings, and renewed my vows to devote myself entirely to his service.” The bodies of both the brethren who were drowned were driven on shore, and afterwards brought to the settlement, where they were decently interred.

Sad as this catastrophe was, it did not prevent the brethren, in the year 1775, from undertaking new journies to explore the south and north coast; nor deter others from offering themselves to supply the place of those who had perished in the cause. When the accounts of Brazen’s departure reached the Unity Elders’ Conference, they appointed Samuel Liebisch superintendant of the mission, who, on the 16th August, the same year, arrived at Nain with some new assistants to the mission.

As usual, about the month of November, all the Esquimaux left the neighbourhood of Nain for their winter places, but towards Christmas great numbers came on their sledges over the frozen sea to visit the brethren. Among their visitors was Kingminguse, who had formerly been an Angekok, but who, by the preaching of the word of God, had experienced such an apparent change of mind as to give hopes of his conversion; and, indeed, early next year, on the 19th of February, the day on which the meeting-hall at Nain was consecrated, he was baptized as the first fruits of that mission, and received the name of Peter. Some days before his baptism he told the brethren, “that he had been an Angekok, and believed what his forefathers said, but now he believed it no more; that he would give up all his former evil customs and follow the Lord Jesus, though he should be persecuted by his countrymen; that he was ignorant, but what the brethren who had come thither had told him of the Lord who made heaven and earth, who had become a man, and shed his blood from love to us, had taken fast hold of his heart—he had rejoiced in it, and would forsake all for it. He knew but little of the Saviour, but was willing to learn, and placed his confidence alone on him, because he truly believed he only was good; and that when the body died the soul went to the place of rest to be with him, and happy for ever.” Shaking hands with every brother, individually, he promised that he would remain with the congregation of the believers, to be constantly obedient to his teachers, and walk worthy of the gospel. In the administration of the ordinance he was quite overcome, as were also several of the other Esquimaux, who expressed their wishes likewise to be baptized, which afforded the missionaries an opportunity of speaking earnestly and affectionately to them.

Page 49

Peter, likewise, every where testified to his people his great joy that he now belonged to the faithful; they viewed him with particular respect, and listened attentively to his discourse about the Saviour, which was remarkably urgent and affectionate. For instance, upon one occasion he expressed himself in the following manner to them: “You must turn wholly to the Saviour and place your confidence on him alone, so shall he by his precious blood purify and fill your hearts. You know that I am baptized, for this I am very thankful; and it would be well with you would you but learn to know Jesus in time, for we have no other Saviour either in this world or in the future. If we are washed in his blood we need no more fear death or darkness, we shall then come where it is ever light, and where we shall ever see the Saviour. When we are sick or in pain, we must turn to him, for he hath born all our sicknesses. He still calls us to come to him; this call we have never hitherto understood, therefore he has sent the brethren who know him, to shew our souls the way to him. You know they have built a house, and ask nothing but to make the Saviour known to our hearts. We cannot be grateful enough to him who sent them thither, for it is of the greatest importance to us; and, even those among them who do not know our language sufficiently to speak to us, pray to him that we may feel the power of his blood on our hearts. I have learned sorcery, and I have practised it, but that is the road to the greatest darkness, and can give no peace to the heart; but he who looks to the Saviour, and to his wounds, receives peace and joy in his heart, and that is the only thing of any value in this world.” In the following summer there were above two hundred Esquimaux in thirty-seven tents near Nain, and they were so assiduous in their attendance on the meetings, that the new hall could not contain the crowd that anxiously pressed to hear, and some were entered among the candidates for baptism.

Liebisch brought with him a commission for Jans Haven to commence a new settlement. “I felt,” said Haven, “not a little anxiety on this occasion, knowing the difficulties attending such a commission, but accepted it in reliance on our Saviour’s help.” He accordingly, accompanied by Stephen Jensen, proceeded in an Esquimaux boat to a little creek, afterwards Okkak, which had been formerly fixed on as a most eligible spot for a settlement, and purchased from the Esquimaux a hundred thousand acres, or three German square miles, of land; they expressing great joy at the prospect of the brethren coming to reside among them. Stones were placed to mark the boundaries, and the place taken possession of with the usual formalities. The following was the mode of expression used by the brethren upon the occasion: “In the name of our God and Saviour, and under the protection of our gracious monarch, George III King of England, we take possession of this land for the purpose of a missionary settlement for the Brethren’s Unity, and the Society for propagating the gospel.”

Page 50

During the following year, [1776,] the brethren were busily employed in cutting down wood in the forest near Nain, and preparing it for a dwelling-house at the new station; and so diligent were they in their work, that in August, when the ship Good Intent arrived from England with the other necessary articles for building the house, the timber was all ready to be shipped for Okkak. On the 13th September, Jans Haven, with his family and three other missionaries who had been appointed for the new settlement, arrived there, and immediately went to work and erected their house. "I had," says the devoted Haven, "the peace in all trying circumstances to cleave to my Saviour, of whose gracious assistance I had manifold experience. He was with us, and gave us success in our present enterprise. Having finished the building of our house, we moved into it; and in our first conference, were so united by the power of Jesus' grace in brotherly love and harmony, that we made a covenant with each other to offer soul and body to the Lord, to serve him without fear, and bear each others' burdens with a cheerful heart. Nor did we meet with the least interruption during the whole year, so that I justly count it the happiest of my life."

This station lies thirty German miles north from Nain, in 58 deg. 20 m. N.L., and is of great consequence both to the European settlers and the Esquimaux, of whom above three hundred always live near it. There is a good harbour for ships and boats—a supply of wood and of fresh water in summer and winter—great quantities of fish, particularly haddocks—also some whales, but few seals, so that the Esquimaux are obliged to go to various places at a considerable distance for this valuable animal, whose skins are among their absolute necessaries for their tents and clothing. The mission-house is built at the side of a high mountain, which serves as a protection from the north-west wind.

The natives received the brethren with great joy, and evinced a pleasing desire to hear the gospel; but it was not till the 29th of August 1778, that any baptism took place. On this occasion, however, six adults were received into the church by this holy ordinance, and several others soon followed. The baptized lived for the greater part of the winter in the mission-house, where daily meetings were held, and where they received farther instruction, for which purpose a larger meeting-hall was built in 1779.

At length at Nain, also, the brethren had the pleasure in the winter of 1779-80, to see five Esquimaux families, consisting of thirty-seven souls, come to the resolution of remaining during that season in their neighbourhood, and the year after their number increased from seventy to eighty; by this means the brethren were enabled to collect small congregations at each station, and in the winter at least carefully to observe their conduct, and to give them regular employment. Meanwhile the mission work proceeded; they held daily

Page 51

meetings, where the gospel was preached to the resident Esquimaux and numerous visitors. A school was opened for children, besides which, the baptized were twice a-week instructed in writing. A weekly meeting was likewise kept with the latter for furthering their knowledge on doctrinal points, particularly on the meaning of the Lord's supper. During the season when the baptized were necessarily called away from the settlement, one of the missionaries generally attended them. In the year 1780, William Turner made two visits of twenty miles each into the interior of the country from Nain in their company when they went to hunt the rein-deer, along with a number of the Esquimaux; the first in February, and then from the 8th of August to the 25th of September. They travelled over wild mountains between lakes and pools. The rein-deer, which sometimes passed in large herds, were driven into the water by the Esquimaux and there killed. In the winter journey, Turner suffered much from the cold and the want of warm food, and was also frequently in imminent danger from the snow storms, when the great drift-heaps collected upon the mountains rolled down in tremendous and threatening masses like Alpine avalanches. Nor was the summer expedition free from its dangers and difficulties. The party consisted of fifty men, who travelled on foot; about a hundred dogs followed, laden with the baggage that was to be transported over barren mountains and through morasses; and often, after all their exertions and deprivations, they got very few rein-deer. The main design of his journeys too, was but imperfectly obtained, as his people were so very much occupied in the hunt that they could pay but little attention to the preaching of the word; and their heathen companions disliked the presence of a missionary, as it caused those to keep back who believed in their superstitious customs and practices, and who practised them, and on whom, according to their notions, the success of the hunt depended.

From the promising appearances of the two settlements, the brethren now began to think of a third, to be situated south from Nain; and in July 1779, Schneider, Lister and Jensen went to Arvertok, which Jans Haven, Lister and Beck had formerly visited, and pitched upon a spot deemed the most proper for a missionary station. Having purchased the land from the Esquimaux, and fixed the boundaries, placing stones as on the former occasion; they then returned to Nain, where the wood was prepared as for the missionary house at Okkak, and brought to its destination by the Good Intent, on her arrival from England. In the meantime, Jans Haven, who had been on a visit to Europe, arrived with his wife, after having experienced a wonderful escape on their voyage. When approaching near the coast of Labrador, they discovered an ice-berg of prodigious extent and height approaching them, and had scarcely passed it in safety ere it fell to pieces with a tremendous crash, putting the surrounding sea into the most dreadful agitation and foam. Had it happened but a few minutes before, they must every soul have perished in the immense ruin.—All the preparations being finished, the building was begun in 1782 at the new station, and Jans Haven was employed as first architect. On the 21st September of that year it was finished so as to be habitable.

Page 52

This settlement, which is thirty German miles south of Nain, and lies in 55 deg. 40 m. N.L., was called Hopedale, in remembrance of those brethren, who, in 1752, had erected their dwelling a little farther to the south, at Nisbet's Harbour, and given it this name; the ruins of which had been discovered in the exploratory voyage, 1775.

The appearance of the ships, which were now annually sent from England to Labrador, was hailed with joy. They visited all the three stations, supplied them with necessaries, and made considerable profit by what they got in exchange. In the interim, the brethren held as much intercourse as possible together, during summer, by the Esquimaux boats that sail along the coast, and in winter, by travelling from one station to another, in sledges drawn by dogs. The land-road was extremely difficult on account of the steep rocky mountains. The way over the frozen sea was much more easy and pleasant, but often extremely dangerous, as, where it is not inclosed and fixed by the islands, in changeable and stormy weather it is liable to be broken up, and exposes the travellers to almost inevitable destruction. A most remarkable interposition of providence in behalf of two of the brethren, which occurred this year, will illustrate both the danger of that mode of travelling, and the peculiar protection afforded by God to those who have devoted their lives to his service. We shall relate it in the words of the Rev. C.J. Latrobe, Secretary to the mission, who compiled the narrative from the private journal of one of the party:

"Brother Samuel Liebisch being at that time entrusted with the general care of the brethren's missions on the coast of Labrador; the duties of his office required a visit to Okkak, the most northern of our settlements, and about one hundred and fifty English miles distant from Nain, the place where he resided. Brother William Turner being appointed to accompany him, they left Nain on March the 11th, early in the morning, with very clear weather, the stars shining with uncommon lustre. The sledge was driven by the baptized Esquimaux Mark, and another sledge with Esquimaux joined company. The two sledges contained five men, one woman, and a child. All were in good spirits, and appearances being much in their favour, they hoped to reach Okkak in safety, in two or three days. The track over the frozen sea was in the best possible order, and they went with ease at the rate of six or seven miles an hour. After they had passed the islands in the bay of Nain, they kept at a considerable distance from the coast, both to gain the smoothest part of the ice, and to weather the high rocky promontory of Kiglapeit. About eight o'clock they met a sledge with Esquimaux turning in from the sea. After the usual salutations, the Esquimaux alighting, held some conversation, as is their general practice, the result of which was, that some hints were thrown out by the strange Esquimaux that it might be as well to return. However, as

Page 53

the missionaries saw no reason whatever for it, and only suspected that the Esquimaux wished to enjoy the company of their friends a little longer, they proceeded. After some time their own Esquimaux hinted that there was a ground-swell under the ice. It was then hardly perceptible, except on lying down and applying the ear close to the ice, when a hollow disagreeable grating and roaring noise was heard, as if ascending from the abyss. The weather remained clear except toward the east, where a bank of light clouds appeared, interspersed with some dark streaks; but the wind being strong from the north west, nothing less than a sudden change of weather was expected.

“The sun had now reached his height, and there was as yet little or no alteration in the appearance of the sky; but the motion of the sea under the ice had grown more perceptible, so as rather to alarm the travellers, and they began to think it prudent to keep closer to the shore. The ice had cracks and large fissures in many places, some of which formed chasms of one or two feet wide; but as they are not uncommon even in its best state, and the dogs easily leap over them, the sledge following without danger, they are only terrible to new comers.

“As soon as the sun declined towards the west, the wind increased and rose to a storm, the bank of clouds from the east began to ascend, and the dark streaks to put themselves in motion against the wind. The snow was violently driven about by partial whirlwinds, both on the ice and from off the peaks of the high mountains, and filled the air. At the same time, the ground-swell had increased so much, that its effects upon the ice became very extraordinary and alarming. The sledges, instead of gliding along smoothly upon an even surface, sometimes ran with violence after the dogs, and shortly after seemed with difficulty to ascend the rising hill; for the elasticity of so vast a body of ice of many leagues square, supported by a troubled sea, though in some places three or four yards in thickness, would in some degree occasion an undulatory motion, not unlike that of a sheet of paper accommodating itself to the surface of a rippling stream. Noises were likewise now distinctly heard in many directions like the report of cannon, owing to the bursting of the ice at some distance.

“The Esquimaux therefore drove with all haste towards the shore, intending to take up their night’s quarters on the south side of the Uivak. But as it plainly appeared that the ice would break and disperse in the open sea, Mark advised to push forward to the north of Uivak, from whence he hoped the track to Okkak might still remain entire. To this proposal the company agreed; but when the sledges approached the coast, the prospect before them was truly terrific—the ice having broken loose from the rocks, was forced up and down, grinding and breaking into a thousand pieces against the precipices with a tremendous noise, which, added to the raging of the wind, and the snow

Page 54

driving about in the air, deprived the travellers almost of the power of hearing and seeing any thing distinctly. To make the land at any risk, was now the only hope left, but it was with the utmost difficulty, that the frightened dogs could be forced forward—the whole body of ice sinking frequently below the surface of the rocks, then rising above it. As the only moment to land was that when it gained the level of the coast, the attempt was extremely nice and hazardous. However, by God's mercy, it succeeded; both sledges gained the shore, and were drawn up the beach with much difficulty.

"The travellers had hardly time to reflect with gratitude to God on their safety, when that part of the ice from which they had just made good their landing, burst asunder, and the water, forcing itself from below, covered and precipitated it into the sea. In an instant, as if by a signal given, the whole mass of ice, extending for several miles from the coast, and as far as the eye could reach, began to burst and to be overwhelmed by the immense waves. The sight was tremendous, and awfully grand—the large fields of ice, raising themselves out of the water, striking against each other, and plunging into the deep with a violence not to be described, and a noise like the discharge of innumerable batteries of heavy guns. The darkness of the night, the roaring of the wind and sea, and the dashing of the waves and ice against the rocks, filled the travellers with sensations of awe and horror, as almost to deprive them of the power of utterance. They stood overwhelmed with astonishment at their miraculous escape, and even the heathen Esquimaux expressed gratitude to God for their deliverance.

"The Esquimaux now began to build a snow-house, about thirty paces from the beach; but before they had finished their work, the waves reached the place where the sledges were secured, and they were with difficulty saved from being washed into the sea.

"About 9 o'clock all of them crept into the snow-house, thanking God for this place of refuge; for the wind was piercingly cold, and so violent, that it required great strength to be able to stand against it.

"Before they entered their habitation, they could not help once more turning to the sea, which was now free from ice, and beheld with horror, mingled with gratitude for their safety, the enormous waves driving furiously before the wind, like huge castles, and approaching the shore, where, with dreadful noise, they dashed against the rocks, foaming, and filling the air with the spray. The whole company now got their supper; and having sung an evening hymn in the Esquimaux language, lay down to rest about ten o'clock. They lay so close, that if any one stirred, his neighbour was roused by it. The Esquimaux were soon fast asleep, but brother Liebisch could not get any rest, partly on account of the dreadful roaring of the wind and sea, and partly owing to a sore throat which gave him great pain. Both missionaries were also much engaged in their minds in contemplating the dangerous situation into which they had been brought, and

amidst all thankfulness for their great deliverance from immediate death, could not but cry unto the Lord for his help in this time of need."

Page 55

The wakefulness of the missionaries proved the deliverance of the whole party from sudden destruction. About two o'clock in the morning, brother Liebisch perceived some salt water to drop from the roof of the snow-house upon his lips. Though rather alarmed on tasting the salt, which could not proceed from a common spray, he kept quiet till the same dropping became more frequently repeated. Just as he was about to give the alarm, on a sudden a tremendous surf broke close to the house, discharging a quantity of water into it; a second soon followed, and earned away the slab of snow placed as a door before the entrance. The missionaries immediately called aloud to the sleeping Esquimaux to rise and quit the place. They jumped up in an instant. One of them with a large knife cut a passage through the side of the house; and each seizing some part of the baggage, it was thrown out upon a higher part of the beach, brother Turner assisting the Esquimaux. Brother Liebisch, and the woman and child, fled to a neighbouring eminence. The latter was wrapped up by the Esquimaux in a large skin, and the former took shelter behind a rock, for it was impossible to stand against the wind, snow and sleet. Scarcely had the company retreated to the eminence, when an enormous wave carried away the whole house, but nothing of consequence was lost.

They now found themselves a second time delivered from the most imminent danger of death; but the remaining part of the night, before the Esquimaux could seek and find another more safe place for a snow house, were hours of great trial to mind and body, and filled every one with painful reflections. Before the day dawned, the Esquimaux cut a hole into a large drift of snow, to screen the woman and child, and the two missionaries. Brother Liebisch, however, could not bear the closeness of the air, and was obliged to sit down at the entrance, when the Esquimaux covered him with skins to keep him warm, as the pain in his throat was very great.

As soon as it was light, they built another snow house; and miserable as such an accommodation is at all times, they were glad and thankful to creep into it. It was about eight feet square, and six or seven feet high. They now congratulated each other on their deliverance, but found themselves in very bad plight. The missionaries had taken but a small stock of provisions with them, merely sufficient for the short journey to Okkak. Joel, his wife and child, and Kassigiak the sorcerer, had nothing at all. They were therefore obliged to divide the small stock into daily portions, especially as there appeared no hopes of soon quitting this place, and reaching any dwellings. Only two ways were left for this purpose—either to attempt the land passage across the wild and unfrequented mountain Kiglapeit, or to wait for a new ice-track over the sea, which it might require much time to form. They therefore resolved to serve out no more than a biscuit and a half per man per day.

Page 56

But as this would not by any means satisfy an Esquimaux's stomach, the missionaries offered to give one of their dogs to be killed for them, on condition that in case distress obliged them to resort again to that expedient, the next dog killed should be one of the Esquimaux's team. They replied they should be glad of it, if they had a kettle to boil the flesh in; but as that was not the case, they must suffer hunger, for they could not even yet eat dogs' flesh in its raw state. The missionaries now remained in the snow-house, and every day endeavoured to boil so much water over their lamp as might serve them for two dishes of coffee a piece. Through mercy, they were preserved in good health, and brother Liebisch quite unexpectedly recovered on the first day of his sore throat. The Esquimaux also kept up their spirits, and even the rough heathen Kassigiak declared that it was proper to be thankful that they were still alive, adding, that if they had remained a very little longer upon the ice yesterday, all their bones would have been broken to pieces in a short time. He had however his heels frozen, and suffered considerable pain. In the evening the missionaries sung an hymn with the Esquimaux, and continued to do it every morning and evening. The Lord was present with them, and comforted their hearts by his peace.

Towards noon of the thirteenth, the weather cleared up, and the sea was soon, as far as the eye could reach, quite freed from ice. Mark and Joel went up the hills to reconnoitre, and returned with the disagreeable news that not a morsel of ice was to be seen even from thence in any direction, and that it had been forced away from the coast at Naasornak. They were therefore of opinion that nothing could be done, but force their way across the mountain Kiglapeit. This day Kassigiak complained much of hunger, probably to obtain from the missionaries a larger proportion than the common allowance. They represented to him that they had no more themselves, and reproved him for his impatience. Whenever the victuals were distributed, he always swallowed his portion very greedily, and put out his hand for what he saw the missionaries had left, but was easily kept from any further attempt by serious reproof. The Esquimaux eat to-day an old sack made of fish skin, which proved indeed a dry and miserable dish. While they were at this singular meal, they kept repeating in a low humming tone, "You was a sack but a little while ago, and now you are food for us." Towards evening, some flakes of ice were discovered driving towards the coast, and on the 14th, in the morning, the sea was covered with them. But the weather was again very stormy, and the Esquimaux could not quit the snow-house, which made them very low-spirited and melancholy. Kassigiak suggested that it would be well "to attempt to make good weather," by which he meant to practise his art as a sorcerer to make the weather good. The missionaries opposed it, and told him that his heathenish practices were

Page 57

of no use, but that the weather would become favourable as soon as it should please God. Kassigiak then asked, “Whether Jesus could make good weather?” He was told that to Jesus was given all power in heaven and in earth, upon which he demanded that he should be applied to. Another time he said, I shall tell my countrymen at Seglek enough about you, how well you bear this misfortune. The missionaries replied, “Tell them that in the midst of this affliction, we placed our only hope and trust in Jesus Christ, our Saviour, who loves all mankind, and has shed his blood to redeem them from eternal misery.” To-day the Esquimaux began to eat an old filthy and worn out skin, which had served them for a mattress.

On the 15th the weather continued extremely boisterous, and the Esquimaux appeared every now and then to sink under disappointment. But they possess a good quality, namely, a power of going to sleep when they please, and if need be they will sleep for days and nights together.

In the evening, the sky became clear and their hope revived. Mark and Joel went out to reconnoitre, and brought word that the ice had acquired a considerable degree of solidity, and might soon be fit for use. The poor dogs had meanwhile fasted for near four days, but now, in the prospect of a speedy release, the missionaries allowed to each a few morsels of food. The temperature of the air having been rather mild, it occasioned a new source of distress; for by the warm exhalations of the inhabitants, the roof of the snow-house got to be in a melting state, which occasioned a continual dropping, and by degrees made every thing soaking wet. The missionaries report, that they considered this the greatest hardship they had to endure, for they had not a dry thread about them, nor a dry place to lie down in.

On the 16th the sky cleared, but the fine particles of snow were driven about like clouds. Joel and Kassigiak resolved to pursue their journey to Okkak by the way of Nuasornak, and set out with the wind and snow full in their faces. Mark could not resolve to proceed farther north, because, in his opinion, the violence of the wind had driven the ice off the coast at Tikkerarsuk, so as to render it impossible to land; but he thought he might proceed to the south with safety, and get round Kiglapeit. The missionaries endeavoured to persuade him to follow the above mentioned company to Okkak; but it was in vain, and they did not feel at liberty to insist upon it, not being sufficiently acquainted with the circumstances. Their present distress dictated the necessity of venturing something to reach the habitations of men, and yet they were rather afraid of passing over the newly frozen sea under Kiglapiet, and could not immediately determine what to do. Brother Turner, therefore, went again with Mark to examine the ice, and both seemed satisfied that it would hold. They therefore came at last to a resolution to return to Nain, and commit themselves

Page 58

to the protection of the Lord. On the 17th, the wind had considerably increased with heavy showers of snow and sleet, but they set off at half-past ten o'clock in the forenoon. Mark ran all the way round Kiglapiet before the sledge to find a good track, and about one o'clock, through God's mercy, they were out of danger and reached the bay. Here they found a good track, upon smooth ice, made a meal of the remnant of their provisions and got some warm coffee. Thus refreshed, they resolved to proceed without stopping till they reached Nain, where they arrived at twelve o'clock at night. The brethren at Nain rejoiced exceedingly to see them return, for by several hints of the Esquimaux, who first met them going out to sea, and who then, in their own obscure way, had endeavoured to warn them of the ground swell, but had not been attended to, their fellow missionaries, and especially their wives, had been much terrified. One of these Esquimaux, whose wife had made some article of dress for brother Liebisch, whom they called Samuel, addressed sister Liebisch in the following manner:

"I should be glad of the payment for my wife's work." "Wait a little," answered she, "and, when my husband returns, he will settle with you, for I am unacquainted with the bargain made between you." "Samuel and William," replied the Esquimaux, "will not return any more to Nain." "How, not return, what makes you say so?" After some pause, the Esquimaux returned in a low tone, "Samuel and William are no more! all their bones are broken and in the stomachs of the sharks." Terrified at this alarming account, sister Liebisch called in the rest of the family, and the Esquimaux was examined as to his meaning; but his answer was little less obscure. He seemed so certain of the destruction of the missionaries, that he was with difficulty prevailed on to wait some time for their return. He could not believe that they could have escaped the effects of so furious a tempest, considering the course they were taking.

It may easily be conceived with what gratitude to God the whole family at Nain bid them welcome. During the storm, they had considered with some dread what might be the fate of those brethren, though at Nain its violence was not felt so much as on a coast unprotected by any islands. Added to this, the hints of the Esquimaux had considerably increased their apprehensions for their safety, and their fears began to get the better of their hopes. All therefore joined most fervently in praise and thanksgiving to God for their signal deliverance.

In August 1783, Liebisch returned to Europe, and took his place in the Unity's Elders Conference as a member, and Lister, with some assistants, exercised the office of superintendant until 1786, when John Christian Ludwig Rose was appointed to this office.

CHAPTER IV.

Page 59

Esquimaux visit the English settlements—pernicious consequences—dreadful accident—famine—unexpected supply of food and skins.—Emigration from Okkak—missionaries' care of the wanderers, who return disappointed.—Terrible tales from the south.—Inquirers separated from the heathen.—Popish priest attempts to seduce the converts.—Brother Rose inspects Hopedale.—Karpik the sorcerer.—Peter's fall.—Visits to the south renewed.—Parting address of the brethren.—Epidemic.—Death of Daniel—of Esther.—Conversion and peaceful end of Tuglavina.—Last days of Mikak.—Indians come to Hopedale.—Rose's remarks on the internal state of the missions.—Instances of the power of grace among the Esquimaux—striking observation of one of the baptized.—Jonathan's letter to the Greenlanders.—Affecting confession of Solomon.—Conduct of a young woman sought in marriage by a heathen.—State of the settlements at the close of the century.—Prospects begin to brighten.—Remarkable phenomenon.—Avocations of the missionaries—their trials—preservation of their vessels—of their settlements—their brotherly love.

Eleven years had the brethren now laboured for the conversion of the Esquimaux amidst many difficulties and dangers, when circumstances occurred which threatened to blast these fair hopes of success. In the summer of 1782, the Esquimaux, for the first time since missionaries had settled in the country, visited the English settlements in the south. Tuglavina had persuaded Abraham, one of the baptized of Nain, to go with him to Chateau Bay; and when they returned in October, they reported that the Commander-in-chief had been quite overjoyed to see baptized Esquimaux, and wished that more of them might come to visit him, for he also had been baptized, and hoped that his soul after death would go to heaven. He had reproved Mikak for not being baptized, and warned then all against murders and adultery. Abraham had bought a boat and still owed half of the price, yet he and Tuglavina had each received a present of a musket and powder and ball, nor had the women been sent empty away; also, while they were there, they had had plenty to eat, a gratification of no minor importance.

By these splendid accounts of their kind reception, a general desire was excited among their countrymen to go likewise to the south; and the next consequence was, insolence and opposition to the missionaries and teachers. If they were reminded to be sparing of their winter provisions, they sarcastically replied, by reminding the brethren of the manner in which Tuglavina and Abraham had been treated by the "good" Europeans in the south; or if they came into the mission-house and got nothing to eat, they immediately exclaimed, with the Europeans in the south we can have plenty to eat. And when one was turned out from the

Page 60

palasadoes, he angrily remarked, the Europeans have no palasadoes. By these representations the greater part of the baptized were seduced and deceived; the brethren with meekness endeavoured to put them right, reminded them that at their baptism they had promised to love Jesus only, and to follow him, not to leave the congregation of the faithful, and to obey their teachers. They also particularly described the dangers to which they would be exposed in their journey to the south, and desired them to consider the impressive warnings the Commander-in-chief had so lately given them—but all was in vain.

In the following winter, a famine broke out among the Esquimaux in Nain; their number amounted to eighty-two souls, whereof thirty-five were baptized and candidates for baptism. All these looked to the brethren when in want of the necessaries of life, who afforded them assistance to the utmost of their ability; but received little thanks for their kindness, for if they did not give them what they thought enough, they upbraided them with the conduct of the good Europeans in the south.

On the 4th December a dreadful accident happened at Ankpalluktak, about six hours distant from Nain. A large mass of snow was precipitated from a mountain and overwhelmed an Esquimaux winter house, wherein were thirty persons, young and old. No one could escape to tell the tale of their disaster or procure assistance; but it happened, by the merciful providence of God, that Nathaniel, with another Esquimaux, went to Ankpalluktak to bring Sirmek to Nain; to their astonishment they found him lying half-frozen, unable either to stand or walk, yet still alive. They then heard a voice from the midst of the ruins, by which they perceived there were still some persons alive beneath the snow; and hastening back to Nain with Sirmek, they returned with additional hands, and the necessary tools from the brethren. They soon found that there were more Esquimaux within, and by great exertion and labour succeeded in extricating nine persons from the rubbish, but one of them was so much bruised that she died very soon after. By this visitation twenty-one persons lost their lives. The Esquimaux were greatly alarmed by it for a little, but the impression soon wore off, and all was forgotten.

In January and February 1783, the famine increased among the natives, and the brethren redoubled their endeavours to supply their necessities, which however appears only to have had the effect of encouraging their indolence, for so long as they could get food in this way they would not stir abroad, or make the least exertion to supply their own wants. If urged to go in search of food, they alleged that hunger prevented them; “for,” said they, “when we go out and catch nothing it makes us the more hungry.” If advised to go and hunt, they replied, “We have no gun.” Yet did not this waywardness tire the patient benevolence of the missionaries; but, like children of their Father in heaven, who causeth his sun to rise on the evil and the good, and sendeth rain on the

just and unjust, when the famine had reached its height, brother Lister sent to Okkak to fetch a sledge load of dried fish.

Page 61

Ere they arrived, news was brought that the Esquimaux in the island of Kerniteksut, two hours distant from Nain, had been so fortunate as to find a dead whale. On hearing this, the whole inhabitants of the country hastened to the place to satisfy their hunger; an immense number of foxes came for the same purpose; these they killed, and thus the starving natives were supplied both with food and riches, the skins of these animals forming a principal article of exchange with the Europeans. But this last occurrence proved that wealth among savages, as well as in more civilized countries, is not always a blessing; it renewed anew the desire to go to the south, as the greater part were now in circumstances to carry merchandize thither, to barter with the good and kind Europeans. Nothing then was spoken of but trade in the south, and they could hardly wait for the season to undertake the journey. When the brethren visited them in the spring, they treated them with the greatest indifference and even insolence; the gospel of Jesus found no access to them; and though, through a certain dread of the missionaries, which they could not cast off, they were not so outrageously brutal as formerly; yet in secret they returned to the indulgence of many of their vile practices.

Early in the approaching summer, more than eighty Esquimaux went from the country round Nain to the south, among whom were nineteen of the baptized, and even Peter, the first fruits of the mission, accompanied them. The majority had determined to spend the winter there, and get plenty to eat, and tobacco, and guns, and powder, and ball, and other articles which they could not purchase so advantageously from the brethren. From the country round Okkak too, above an hundred of the natives went south in four boats, among whom were Luke and his family, who were baptized.

When the brethren saw that the baptized would not be prevented from going to the south, though sorely grieved, yet anxious for their welfare in their ill advised expedition, they gave them a written certificate, stating that they, the missionaries, had been sent there by an agreement with the governor of Newfoundland, in the years 1771 and —2; that they had lived in love and concord with the Esquimaux, and had no cause of complaint against them; that there was no other reason for their present journey than the invitation of Europeans in the south; then recommended them to the care and friendly treatment of the colonists, and concluded by giving a short account of the progress of the mission since its commencement.

At the new mission station, Hopedale, some beginnings of a stirring among the heathen were perceived, but the same giddy infatuation which had seized their countrymen laid hold on them also, and blasted this pleasing prospect. A boatful of them undertook the voyage to the south, while the others who remained, had their minds wholly dissipated.

From this propensity of the Esquimaux to go to the colony, the outward circumstances of the mission appeared to be in great danger. For as the wanderers carried considerable quantities of merchandize to the southern settlements, the home freight of the Society's ship, the Amity, which consisted of the same articles, was much less this, than it had been in any former year.

Page 62

On the 5th of October five families of Arcktok came from Chateau Bay back to Nain; they now spoke in a very different tone respecting the “good and kind” Europeans; they had quarrelled with their friends, who had seized their wives, and afterwards maltreated and threatened to shoot themselves; while they, probably, had not altogether refrained from their old thievish practices. The year before, they said, the people in the south are better than you, they give us plenty to eat;—now they said, “You are the *Innuit*, our true friends, we will never leave you more.”

The following year, 1784, Tuglavina arrived at Nain on the 6th of September with three boats, on his return from Chateau Bay—the accounts which he and others gave of their residence there pierced the missionaries to their inmost souls. Of the nineteen baptized who went south five had perished, David, Abraham, Moses, Timothy, and Deborah; the latter, there was ground to hope, had a blessed departure. David was drowned in a kaiak on the sea, and on this account, by the counsel of old Nerkingoak, his sister Killatsiak was ordered to be burnt to death. Abraham, while striking fire for this purpose, slightly wounded his finger; but trifling as the hurt appeared, it brought him to his miserable end. Moses was shot by Tuglavina. Timothy was likewise assassinated. When Tuglavina touched at Hopedale, being asked, “Where is Moses?” he coolly answered, “He is lost.” “Where is he lost? is he gone over the sea?” was next asked. “No! I have killed him,” answered the savage. “And wherefore did you kill him?” said they. “Because he was good for nothing,” was the careless reply. It was apparent, however, that they had been murdered for the sake of their women. Moses had three baptized wives, who were given or sold to three northern men; Kathmina was purchased by her brother, Kekluana of Pitteklaluk, for a great coat, a hatchet, a folding knife, and a spoon. These conjugal bargains Tuglavina related to brother Lister, quite unasked and without emotion; indeed his whole appearance was as if he had been possessed by an evil spirit. The brethren slept none that night for grief.

By such horrible occurrences the desire of the baptized to travel to the south was somewhat checked, and the following year only a single boat went thither. But the colony possessed particular attractions for the natives; as there they could be supplied with muskets, powder, and ball, which having learned the use of, had now become absolutely necessary for them in hunting. The missionaries had, hitherto, doubted the propriety of arming them with such dangerous weapons; but as they could no longer be kept from them, they got themselves supplied with them from England as articles of trade, to prevent, if possible, the Esquimaux from making this a pretext for emigrating.

Page 63

Daily observation more and more convinced the brethren of the injury the baptized and the inquirers had sustained while they continued to live among their heathen countrymen; the constant incitements to their superstitious sinful customs, and to their heathenish juggling and games, they were frequently little able to resist, especially when their old inclinations were seconded by the calls of affection or friendship. When, for example, some spell was to be tried on a sick relative, and any of those who had been taught something of Christianity opposed it, they were reproached with hating the invalid, and wishing him dead. Another source of seduction to the half-informed heathen, was the use which the Angekoks made of the little knowledge of Christianity which they had obtained. These sorcerers, who are held in great veneration and dread by the people, and whose atrocities, as well as their pretended inspirations, render them objects of terror; when they saw the influence of the missionaries, and felt their own importance begin to shake, introduced into their incantations the name of Jesus, whom they acknowledged to be a powerful supernatural being, inferior only to Torngak—and the believers themselves were apt to retain and to mix some of their old opinions with their new creed.

To preserve these tender plants from the contagious breath of a heathen atmosphere, the brethren determined that in future, they should have fixed habitations adjacent to their own dwelling, and they erected houses in a substantial fashion not far from the missionary station, into which they received no Esquimaux except such as expressed their sincere resolution to renounce heathenism. In Hopedale they had often experienced the baleful consequences of being in the neighbourhood of the heathen at Avertok. This was peculiarly evident from a declaration of some of the baptized who had spent the winter among them. A meeting was called on the 12th April 1786, to consult about the subject, when all the men inhabiting the station attended; it was held in the open air, and as the weather was exceedingly fine, continued for upwards of three hours. Here the brethren were informed of the transactions which had taken place the winter before, and one professed believer thought himself bound to make a confession of the superstitious and sinful practices in which he had formerly engaged. As these were among the actions and deeds which ought not so much as to be named among Christians, the brethren strictly forbade any such confessions in future, but particularly in public, and before the heathen; who being strongly addicted to the same abominations, and unable to distinguish between a penitent confession and an actual approval, might be hardened in their sins by hearing such narratives, which they would naturally conclude proceeded from the pleasure the persons still took in practices they delighted to talk of.

Page 64

A new trial, of perhaps a more distressing kind, afflicted the brethren, from an attempt made by a Roman catholic priest to seduce the baptized and the inquirers, by presenting them with a form of Christianity which had some appearance to that they saw among the Moravians, while it permitted an indulgence in those vices which the doctrines of the latter could not tolerate. A warm and a flattering invitation sent by a Frenchman named Macko, from Canada, who had an establishment in the south at Avertok, awakened with redoubled force the propensity of the Esquimaux to go to the south, though they now could get shooting materials at the settlements, better, and on more advantageous terms, than they could there. This Frenchman, who acted not only as a merchant, but as a Roman catholic priest, made them the most extravagant promises; and besides, he said he would pray daily with them to Jesus, and that he had the most beautiful writings—*i.e*. pictures—of the Saviour. In consequence, a company of thirty-two persons, and among them fourteen of the baptized, went thither in the summer of 1787, so that the number of inhabitants in Hopedale was reduced from fifty-nine to thirty. Macko invited the Esquimaux to worship God with him; this seemed more pleasant and convenient than to remain under restraint with the brethren, for there they saw “Christian” sailors who allowed themselves to follow every species of sinful dissolute conduct. On their return they said, the Europeans have meetings yonder as you have, and they have Jesus as you have here.

The repeated distressing accounts from the brethren of the apparently insurmountable obstacles with which they had to struggle in attempting the conversion of the heathen, gave occasion to the venerable Bishop Spangenberg to write an impressive letter to the believing Esquimaux. This letter was translated into their language, and read to the baptized and the candidates for baptism at all the stations.

Particularly anxious to root out these heathenish weeds which were chocking the growth of the good seed, Superintendant Rose, in 1787, inspected Hopedale, where they appeared most thickly scattered, and producing the most baneful effects. He spoke to every member of the congregation separately; and when they had given their assent to the contents of the letter, he made them, in a fellowship meeting, solemnly promise to give up their feasts with their heathen neighbours, and withdraw from the government of Kapik, a powerful Angekok in Avertok. This sorcerer, whenever he chose, seduced the Esquimaux to commit the greatest enormities, by threatening to kill them through the power of Torngak, if they did not obey his commands. But coming soon after to Hopedale, the missionary spoke seriously with him, and extorted a reluctant promise from him to renounce his usurped authority over the believers.

Page 65

Although the journies to the south were a great hindrance to the collecting of congregations, yet in all the three settlements some were almost yearly added to the Christian church by baptism; and the number of baptized, and candidates for baptism, in the year 1789, amounted to about eighty. Yet, alas! even with the baptized little fortitude and growth in grace could be observed—many deviated grievously from the right path. In Nain, Nathaniel, a baptized Esquimaux, had taken a baptized woman for a second wife and had gone with her to the heathen, with whom a plurality of wives is very common, and is considered as a mark of superiority; he being considered a great man who possesses two or three wives, and as soon as any one possesses a European boat he is, according to the opinion of the country, in circumstances to have at least four helpmates. Even Peter had so far again sunk into heathenism, that he had taken several, and among others, a mother and her daughter. Bishop Spangenberg was so touched with the case of this poor wanderer that he wrote him, representing the nature of his conduct in the most affectionate manner, and earnestly exhorting him to return. When the letter was read to him at Nain, 1779, he said Joseph has spoken pure truth, and I love him for it; his words are right, but I require the women for my boat and I cannot send them away. He was again put in remembrance of the letter in the following year, when he assured the brethren it had made such an impression on him that he could not sleep for three nights; but he continued in his evil course of conduct, and still kept the mother and the daughter among his wives. He went afterwards to the south, where he remained two or three winters, but whether he ever obtained repentance must remain a secret till “that day.”

Reports of many horrible murders committed in the north in the year 1790 having reached the brethren, they were not a little comforted by the remark of an Esquimaux living at one of the settlements, “As many murders,” said he, “would have been committed here if you had not come and brought us the good word of our Creator becoming our Redeemer, of his great love to us, and of our duty to love him and our neighbour.”

A strong desire to travel to the south became again prevalent among the Esquimaux in the summer of 1791; they said one could get a large boat there for a small price, and plenty to eat, as the Europeans caught the seals in nets and gave away the flesh for nothing, and they gave them also bread and rum at a low rate, and all this was good for the *Innuit*. A hundred persons, of whom fifteen were baptized, and three candidates for baptism, went from Nain and Okkak in eleven boats. The sad experience of former years had shewn the brethren the destructive effects that the frequent dispersion, and the constant intercourse with their heathen countrymen and careless Europeans, had in bewildering the Esquimaux, and erasing all

Page 66

their religion; they therefore determined at parting to give them a serious and affectionate admonition. In this they reminded them that the members of the congregation, in going away, were departing from what they had heard of the Saviour, and what they had promised at their baptism, and from what the ordinance of the holy supper required them to be. That they—the missionaries—ever since the time of their backsliding, had never ceased to cry to the Saviour, as they well knew that he was merciful and gracious, and would again receive repenting sinners; that though they would not now follow the counsel of their teachers, and would separate from them, yet it might be, that when they were in necessity or affliction, they might think on what they had heard of Jesus, and take refuge in him; and then, though their bodies should return to the dust, their souls, purchased by his precious blood, would be saved. One of the baptized replied that he knew all that, and understood it quite well, but he must be allowed to follow his own discretion. He promised, however, at parting, that he would continue to love his teachers—would think on their words, and if he should die in the south, he would order that his baptized children should be sent back to the congregation and put under their care.

During the winters 1796 and 1797, an infectious disease visited all the settlements, a violent cough, accompanied with fever and pleurisy; it attacked both Europeans and Esquimaux, but proved fatal chiefly to the latter, and lasted for about two months; at Nain it was so universal, that when they met together they could not proceed, as the coughing rendered the service altogether unintelligible. When an Esquimaux is taken ill, he expects, from any medicine that may be prescribed, an immediate cure, and if this does not take place grows dejected; and now, fears at the thoughts of death, which are deeply rivetted, shewed themselves even in believers. The missionaries were assiduous in their attendance, and in using every means they possessed for their cure; but learned, to their inexpressible grief, that the impatience of some also who had received the gospel, led them to follow the old superstitious ways of the sorcerers to procure relief, and this at the very time when they were professing to follow implicitly the prescriptions of the brethren. They were very cautious, however, lest it should reach the missionaries' ears; nor do the latter seem to have been aware of it, till one of the communicants at Okkak, constrained by uneasiness of mind, confessed the whole with many tears, saving that he had grievously sinned against the Lord. The hypocrisy and equivocation which many, of whom they had hoped better things, evinced, added greatly to the anguish of the missionaries; but they had great consolation in the death of others, who departed happy in the faith to their Saviour. Among these was Daniel, a communicant; he said in his last illness, "All the things I had confidence

Page 67

in are now in the depths of the sea, my only refuge is the Saviour; all my thoughts rest on him." The widow Esther, however, deserves particular notice; she was bred at Kilanok north from Okkak, and when a child came on a visit to Nain in 1773, where she and her countrymen heard for the first time the missionaries speak of the Creator and Redeemer of men; this made a great impression upon her, and though a child, and surrounded only by the heathen, it constantly occurred to her mind, "It is he who made all things and knows all things; he, therefore, knows me and can help me." Often she told the missionaries, that when she was at Kilanok, she would go out to a mountain and weep and pray to Jesus, particularly when any thing painful happened to her. After her father's death a man took her for his third wife, which placed her in the most painful circumstances, as he was a rude wicked wretch, a sorcerer, and a murderer. In the year 1787 he died, and she was left with two children completely destitute, for every one hated them on his account. Her children were so dreadfully beaten that they both died in consequence; but though they were thus cruelly treated in her presence she durst not interfere, as the savages in ridicule pretended it was the Torngak that bid them, and threatened her also with death. At last Rebecca, one of the baptized, had compassion on her in this disconsolate situation, and brought her to Okkak. Here the missionaries soon perceived such an earnest desire after salvation as they say they had never before seen in any Esquimaux, though she at first spoke but little. In 1789, she was baptized, and soon after was a partaker of the holy supper. She lived in constant communion with her Saviour, for she had learned to know him as her comforter, her counsellor and help, and often said, "He is indeed my Father; wherever I go, and wherever I am, he is with me, and I can tell him every thing." Esther was the first converted person among the Esquimaux who continued faithful unto the end, without allowing herself in any thing sinful, and though often asked in marriage by unbelievers, so far was she from listening to such proposals, that her reply was, "I would not disturb my present enjoyment even to marry a believer." For had she married, she must have gone in summer with the other Esquimaux to the distant places where they procured their furs and skins, while in her present state she could always remain at the settlement, and enjoy the privileges of a Christian church. She learned to read and write, so that she wrote letters with her own hand to the sisters at Nain. In June 1792, when she was taken ill, she sweetly repeated, "Whether I live I am the Saviour's, whether I die I am the Saviour's—living or dying I am the Saviour's! Yes! he hath bought me with his blood, and he will take me to himself!" She died after three days illness, aged thirty years.

Page 68

About this time the hearts of the missionaries were revived by the joyful news, that Tuglavina had begun to think about his soul, and seemed in earnest. This furious savage, by strength, courage, and activity, had procured a commanding influence among his countrymen; who so highly dreaded him as a chief, and trembled at his supernatural powers as an Angekok, that his word was a law; and he had only to signify to them his pleasure as a revelation from Torngak, when it was instantly executed. Whoever he pointed out as a victim, his deluded followers were ready to sacrifice. Besides the numerous murders thus perpetrated, he committed many with his own hands; nor was there any method of controlling or bringing him to an account. He had, however, at first, and upon many occasions, been of essential service to the mission; and entertained a peculiar respect for the missionaries, particularly “little Jans,” of which a striking instance is narrated in the journals. At one time, when he returned from the south from Chateau Bay, where he had purchased a two masted shallop, arms and ammunition, &c. he presented himself before Haven dressed in an English officer’s old uniform, swaggering with a cocked hat, and sword by his side. Haven, with a grave aspect looking him in the face, asked, “What do you want here, Kablunat?” “Do you not know me?” replied the other, “I am Tuglavina.” “Art thou Tuglavina?” retorted Jans, “then set off this moment, I have nothing to say to you in that attire; but put on thy own dress, and come again and act like a rational Esquimaux, and I will speak to you.” Tuglavina, confounded, made no reply, but left the room; and without regarding the pitiful figure he was about to cut before his countrymen, laid aside his splendid apparel, resumed his seal skin clothes, and returned to the missionaries. These holy men, who neglected no opportunity of representing to him the guilt of his crimes, now pointed out the atrocity of the murders he had committed, or occasioned, and sharply reproved him for seducing the baptized to participate with him in his heathenish abominations. Tuglavina trembled, grew pale, and confessed he was an horrible sinner; but, like some men who call themselves Christians, excused himself on the ground of necessity. “I must sin,” said he, “for Torngak drives me to it.” He frequently repeated this confession of his sins; but dazzled by the respect in which he was held by his countrymen, it was extremely difficult for him to think of relinquishing this flattering distinction, and humble himself under the mighty hand of God. But at length the time came when this once dreaded chieftain must lose his influence. His bodily vigour began to decline, and he saw and feared an enemy in every one of those whose relations he had murdered. He began to grow poor, and his numerous wives either deserted him or were carried away by force; of the whole number one only clave to him in his adversity. Amid this extraordinary change of circumstances conscience awoke, and in his desolate state he had nothing with which to still its voice—his sins and his evil deeds stood in array before him, and he resorted to the brethren for consolation. He declared his resolution now cordially to renounce heathenism; and in October 1793, was permitted, with his wife and children, to reside at Nain.

Page 69

Though he experienced many changes, yet at last the grace of God triumphed over this great sinner, and he remained firmly opposed to all the importunities of his friends, who, upon his returning prosperity, used every artifice to decoy him to another southern journey. Formerly, when living in the south, he had a dangerous illness; and, at the request of the governor of Chateau Bay, he had been baptized by an English minister and got the name of William. On Christmas-day he was received into the brethren's congregation; and on the 2d of April 1795, admitted as a communicant to the Lord's table. His conduct after this, and his expressions of gratitude for the mercy bestowed on him by the Lord, who had forgiven him his sins and received him graciously, proved very pleasing and encouraging to the brethren. But afterwards they perceived, with grief, that he began to entertain high thoughts of himself, which made them apprehend some lurking deviation. And so it proved; for being led into temptation, he conducted himself in such a manner as obliged them to exclude him from the holy communion. But he soon acknowledged it with deep contrition, and sought and found forgiveness with the Saviour, and was then re-admitted to the Lord's supper. He now took every opportunity of telling his countrymen what Jesus had done for him; "because," said he, "I am anxious that many more should he converted to him."

On the 29th September 1799, he returned home from a rein-deer hunt sick of a pleurisy; and the disorder increased on the following day so much, that all the remedies applied were in vain. From the very first the brethren suspected that his illness would end in his dissolution, and mentioned to him their fears without reserve; on which he declared that he was ready to go to Jesus, and hoped his Saviour would not despise him. One of the brethren was constantly with him; and, at his request, sung verses expressive of the change in view, in which he joined as long as he was able. He frequently testified that he was happy, and put all his confidence in our Saviour alone; "and we," say the missionaries, "felt the peace of God attending his sick-bed." He breathed his last, October 4th, in the most gentle manner, while the waiting brother was engaged in prayer. "A singular object," says the missionary diary, "of the mercy of our Saviour, who followed him through all his perverse and wicked ways with infinite patience and long-suffering, until at last he drew him to himself. He was sixty years of age."

Before this Mikak died. She had resided chiefly in the south since the year 1783, and thus lost the advantage of hearing the gospel, which she seemed latterly to view with indifference. But on the approach of death her impressions revived. The last two days of her life she spent at Nain. Immediately on her arrival, being very ill, she sent to Brother Burghardt, to request assistance and advice. He found her extremely weak, and apparently without

Page 70

hopes of recovery. However, after giving her some medicine, he took occasion to speak seriously with her concerning the state of her soul, advising her to return to Jesus Christ as a repentant sinner, who will surely receive all poor prodigals, if with their hearts they confess their deviations; and he also reminded her of the promises she had formerly made to devote her whole heart to him. She assented to the truth of all he said, and exclaimed, “Ah! I have behaved very bad, and am grieved on that account; but what shall I do? I cannot find Jesus again!” Brother Burghardt exhorted her not to desist from crying to him for mercy, for he came to seek and save the lost, and would not cast her out. In the following days she seemed to receive these admonitions with eagerness, and declared that she had not forgotten what she had heard of her Saviour in former days, nor what she had promised when she became a candidate for baptism. She departed this life Oct 1; and was buried in the brethren’s burying ground; and they were willing to entertain the hope that this straying sheep had found mercy at last.

Ever since the brethren had been in Labrador, they had heard the Esquimaux speak of Indians in the interior, of whom they seemed greatly afraid; frequently a sudden terror would be diffused among their tribes, if they discovered any trace of that formidable people near them. But in the summer of 1798, they were alarmed with the certain intelligence that five or six of their families had arrived at a European settlement, at Kippakak, about five or six miles distant from Hopedale; and in April 1799, some of them for the first time paid the mission-station a visit. They were a father and son, who came with the design of buying tobacco from the brethren. They lived with some Christians of French extraction in the southern settlements, and had been baptized by a French priest. All the Esquimaux immediately gathered round the strangers, and eyed them as objects of jealous curiosity. The old man appeared exceedingly alarmed at this, and was extremely glad when the brethren invited him and his son into the mission-house. The latter understood the Esquimaux language and English; but the father, when any one wished to speak with him, pointed to his ears, giving them to understand that he could hear nothing. When food was placed before them they took off their caps and crossed themselves; and before they went to bed they kneeled down and repeated a long prayer.

An Esquimaux wished them to lodge in his house, but when they came to the door they would not enter; the old man began to tremble, and made signs that they would rather sleep in the bushes. As the brethren tried to quiet them, the son cried out in the Esquimaux language, “They are so filthy,” and added in English, “We cannot sleep with the Esquimaux, nor eat out of their dirty vessels. We have been accustomed to live as cleanly as the Europeans.” The brethren, who saw that they were afraid of the great number of the Esquimaux, but wished to conceal their terror under the pretence of disgust at their filthiness, showed them into one of their own workshops, where beds were quickly prepared.

Page 71

The following morning they asked them if they knew any thing of the crucified Jesus, in whose name they had been baptized; and showing them a picture of the Saviour's crucifixion, told them that he had suffered thus, and died that they might not everlastingly perish. The history of Jesus seemed not unknown to them; and they said, that they would not go down into the fire, but up into glory. As they saw a book lying on the table, they said, their priests, morning and evening, read kneeling, from such a book, that all the people listened to them, and in their meetings they made the sign of the cross. They also said that a great many Indians lived not far from thence, who, for fear of the Europeans, never ventured near the coast; that they had no fire-arms, but used bows and arrows in hunting. They wore a thin dress, evidently not calculated for a cold climate; their skin was brown, their hair black, and their features bore a greater resemblance to the Europeans than the Esquimaux. The morning after, they prepared to return; and on taking leave, reached over their hands to the brethren, and said, "You shall in future see more Indians." Since then the terror of the Esquimaux for the Indians, and their enmity towards them, have been greatly diminished.

Frederick Burghardt being appointed superintendant of the mission in room of Rose, who, after twelve years' service, returned to Europe, the latter, before leaving, transmitted home the following remarks on the internal state of the mission at the close of the year 1799. "It is the cause of great pain and grief to me and my sister, and my spirit often sinks within me, when I see those on whom the greatest care and faithful labour has been bestowed, so easily fall back to their heathenish practices; and who, if they are not treated with the greatest patience and tenderness, would be wholly carried away. In these cases it always occurs to me, how would the Saviour have acted with such persons? The hypocrisy that appears in many is abominable, and could we have received them upon a mere verbal profession of love to the doctrine of Jesus, we might in a short time have baptized the whole nation, as far as we could reach. Many would have come here to live, but we were obliged to prevent them, and many expressed a desire to be converted, though they felt little interest in the subject, and did not so much as know what conversion meant. Others, who had obtained rather more knowledge, and whose relations lived here, would pretend to be converted, and these we would receive in hope, but they only proved sources of affliction and sorrow. When I read the reports of other missions, and reflect on the little fruit of our many years' labour, how my heart is grieved, and I say, 'Ah! why is the hour of visitation to the Esquimaux so long delayed!' I expect not this for any faithful labours of ours—for when I think on them, I can only pray and entreat the Lord Jesus to forgive our great guilt, our many

Page 72

errors and mistakes in His service—but HE shall see of the travail of his soul and shall be satisfied; this makes me many times think, and why not among the Esquimaux? With all this, however, I am constrained to render thanks to the Saviour for what he has done in winning souls for himself even here, for there are a few who have received forgiveness of sins, who know the Saviour, and live in the enjoyment of communion with him. O! that this were the case with all the baptized; it is, however, with the greater part; although, alas! there are others who do not yet feel heathenish customs to be a burden, and many that, having tasted the good word of God, have been deceived and involved in the commission of sin."

Of those who appeared truly converted there are some delightful examples in the diary of 1799, who evince the power of the grace of God; though the missionary, under a sense of his own unworthiness, cried out, "My leanness! my leanness!" It is a practice with the missionaries, occasionally, to read to the Esquimaux extracts from the accounts of other missions, particularly those of Greenland, that nation having so great a resemblance to themselves, in their language, manners, and way of procuring their livelihood; these generally give rise to interesting conversations, and draw from the natives some striking remarks. At Nain, upon an occasion of this kind, one of the baptized observed, "If we had so far advanced in grace, that our walk and conversation shone as a light among our heathen countrymen; and if some who are baptized had not, after their baptism, behaved again as bad as the heathen themselves, we should soon see an increase of our number; for the heathen would soon perceive the difference between a believer and an infidel, and seek to obtain the same happiness, but we ourselves are in fault." Upon a similar occasion Jonathan—of whom the missionaries write, "He is, without a particular commission, a faithful assistant among his nation, and proves useful in averting much mischief, and in exhorting them to obedience to the Saviour,"—dictated the following remarkable letter to the believing Greenlanders:

"My brethren and sisters, you who live on the other side of the water, and are baptized, I salute you by these lines, and send my words to you in the name of Jesus. When I hear your words come forth out of the written accounts, I ardently desire to be a partaker of your faith; for whenever these writings are read to us, my heart begins to burn within me. Of that long period since my baptism, (fifteen years) I can reckon but about three years during which I have had solid and constant thoughts towards Jesus; and have begun to enjoy my Saviour's peace in my heart. I reflect also, that the time of my life in this world may possibly be soon past, since I begin to grow old. At the time when I was baptized I was still very ignorant, and for some time after walked in error and darkness. But now, I cleave with my whole heart to Jesus, my Lord and God, and weep for desire after him. I search my heart frequently, and examine my conduct on account of my sinfulness; for I find myself exceedingly depraved and sinful, therefore it is my concern that I may never lose sight of him again. Of myself I am not able to abide faithful; but Jesus my lover will help and protect me.

Page 73

“I will relate to you something of my chief wanderings and perverse ways in which I have lived:—I was not clever enough to have to do with Satan, and to use sorceries; but I have lived in the sins of the flesh—from these I have now ceased, for I perceive I should be worse than a beast if I were to go to the holy communion, to partake of the body and blood of Jesus, with a heart defiled with such impurities. Henceforth I could not bear to be separated from my teachers, for I think thus—Why was Jesus crucified and put to death? Surely for this cause, because he would atone for me, an exceeding sinful creature. When I was a poor orphan child, for I have seen neither father nor mother, then Jesus became my father. As long as I live I will not forget him, and even in eternity I shall be with Him.

“I sometimes think, if I were with you and beheld your faith, I should be much more happy and cheerful than I am now; however, though I be ever so needy—be it so—yet, like Thomas, I will call him my Lord and my God! This, ’tis true, I cannot do of myself; but when I continue asking it as a favour he grants it me, and I experience it.

“With respect to my countrymen, I must tell you, that they often grieve me when they will not follow my advice. I do not say this as if I fancied myself to be a man of importance, for I will gladly be the meanest of these before the eyes of Jesus. When I think on my former resistance and stiff-necked behaviour in the work of conversion, I could strike myself. It causes deep sorrow and repentance within me, when I consider that I have been most faithfully instructed by my teachers for so many years, and yet have been like one that had no ears to hear. But now, not my ears only are unstopped to hear and understand the doctrine of Jesus and the hymns we sing, but I feel that what I hear and learn penetrates into my heart, and since I am thus inwardly affected, warmed, and enlivened, I am the more astonished and amazed at the change, when recollecting, that I have been so hard and callous, that whenever any of my nearest relations departed this life, being taken from my side by death, I was not able to weep a tear for them; but now I can shed a flood of tears, both from a fervent desire of living intimately attached to Jesus, and for delight and pleasure to think what happiness I should enjoy if incessantly thus disposed. However, since I am so poor and defective, I find that I cannot procure it by my own efforts; but I am taught that I may yet enjoy this constant happiness, by entreating our Saviour for it to-day, to-morrow, and every day. As long as I am on this earth, I shall remain like a sick one, and be always apt to stray; for my heart is naturally untoward and hard as a stone, but when Jesus softens it, then it becomes truly soft and tender. Ah! that I had not such corrupted senses! yet, being conscious that I am constantly in danger on account of my depravity, I am determined faithfully to attend to the gospel, and to my teachers, to be guided and advised by them and to follow after righteousness. When I search my own heart, I still find many things condemnable in the sight of Jesus, of which I had never thought before. Hear these my poor words to you in love. JONATHAN.”

Page 74

At Okkak, Solomon, a baptized man, thus complained to the brethren: "I will now utter words of truth only. I am unhappy because I cannot regain that state of mind I enjoyed when I was baptized. There is as it were a dark shadow between me and our Saviour; this is the only thing that gives me pain at present. I feel, 'tis true, some desire after Jesus, but I cannot always pray to him. This is, alas, my case, for whole days together, and yet I cannot live without him. I know, also, that it was he alone who first saved me from my evil ways, for neither you nor I could do it!" Here he was so much affected, that he burst into tears. The missionaries encouraged him, and bid him not cast away his confidence in Jesus; for since he, according to his own confession, had bestowed such mercy upon him, he might believe and be sure, that he would not suffer him to weep in vain for a new manifestation of his love towards him.

There is not, perhaps, any surer test of a young woman's Christianity than the choice she makes of an husband; and the missionaries were highly gratified in this respect, with the conduct of a young girl, a candidate for baptism. When the winter meetings were resumed, she expressed her joy, for she was desirous of learning the doctrine of Jesus, and wished to know and love him more; and she said she was resolved never again to leave the fellowship of believers. Her resolution was almost immediately tried; a heathen, from Kivalek, proposed marriage to her, but she at once declared she would never take a husband who would lead her astray from God and his people. Some time after, her parents, Joseph and Justina, came from Okkak to Nain, to inquire whether Anauke, who seems to have been a rich Esquimaux, was a candidate for baptism, or had ever spoken to the missionaries on the subject of conversion; and when informed that he had not, they said that since their daughter had declared her attachment to the believers, and her purpose to live with Jesus, they would never bestow her upon a stranger. On which the missionaries observe, "Whoever knows the natural dispositions and habits of the Esquimaux, will, from this instance, see that there is a manifest influence of the Spirit of God in their hearts, to cause them to act with such willing conformity to the doctrine of the Scriptures, and such attention to their souls' welfare."

As the century closed, the prospects of the missionaries brightened, and they therefore with greater earnestness entreated the prayers of their brethren. "The more we perceive," say they, "our own insufficiency, the more we perceive how much we stand in need of the support and prayers of God's children, in this our important calling, to win to Christ, souls, harder than the rocks on which they dwell, and to be melted only by the fire of his love unto death." "We find every year," was the report from Okkak, "when we receive the various accounts from our congregations, abundant cause to rejoice over all the manifold proofs of His

Page 75

grace and faithfulness towards them; and as to ourselves, we may confidently assert, that his goodness towards us has been daily new. He has granted us the grace to preach him to the Esquimaux, both living in our land and elsewhere, as the Saviour of men, who will have all men to be saved, and come to the knowledge of the truth, with courage and with joyful hearts, though under a sense of our own poverty and weakness;" and many heathen, who came hither from a great distance from the north for the sake of trade, heard it with attention. There was also a particular awakening among the baptized, who expressed an ardent desire to be admitted to partake of the Lord's supper, and they in general acknowledged to the praise of the Lord, that he had owned their small Esquimaux flock, and blessed them with his presence. The state of the settlement at Nain was equally pleasing. "We have had much joy," the missionaries write, "in observing the course of our small Esquimaux congregation; having perceived that they are more and more desirous to live in a manner acceptable to God, and to be cleansed from all those things which might grieve the Holy Spirit, and be a disgrace to the cause of our Saviour. In our meetings we frequently experience his gracious presence, and, more than ever before, felt the true spirit of a congregation of Jesus, especially during two baptismal transactions we have had. It proves a great encouragement to us, when we see that people, who, only a short time ago, hardly knew that there exists a divine Being, and lived in all manner of sin and abomination, now that they have learned to know the Saviour, shed tears from a sense of God in their hearts, and of their fellowship with him as their Redeemer." Nor was Hopedale less favoured. "We can declare to you with joy," was the language of missionaries in their letters to England, "that there has been a manifest work of God and his Spirit upon the souls of the Esquimaux in the year past. Most of them are in a hopeful state, and intent upon cleaving to the Lord, that they may partake of the blessings he has purchased for us by his bitter sufferings and death."

Of four families at Arvertok, not far from Hopedale, consisting of thirty persons, the greater part were awakened to a concern for their soul's conversion, by a remarkable appearance in the sky, which was repeated three times, particularly on the night of January 14th. It consisted of a vast quantity of inflammable matter in the air, which seemed to ascend from all parts of the horizon, and then to pour itself towards the earth, in immense fiery rays and balls. Karpik and his people, who first saw the phenomenon, ran to Hopedale in the greatest agitation and amazement, and awakened the Esquimaux there, with the awful intelligence that the world was at an end. They, upon suddenly rising from bed, struck with the spectacle, imagined that the stars were falling from heaven, and that they were the signs which announced the near approach of the Lord, as he had foretold. Karpik cried out in agony, "Let us turn with our whole hearts to our Saviour—this is the hour;" and began to pray aloud to Jesus, to sing hymns, and to entreat, with the greatest concern, all his household to unite with him.

Page 76

These Esquimaux now attended the meetings daily, and evinced by their conduct a change in their minds; for they were not only anxious themselves about their eternal concerns, but were desirous that their children should also regard them. Instead of preventing them as formerly, they now intreated that they might be allowed to send them to school, which from this time was well attended by both old and young. Among the primary objects of the brethren is the instruction of the youth. Old trees are ill to bend, but the tender sapling is more easily impressed, and there are peculiar promises to bless the instruction of children, and to encourage to a patient and proper performance of a very trying, and not unfrequently a very irksome task. But while the brethren communicate to their interesting charge the elements of knowledge, they employ as the grand instrument for shaping their characters, the word of the gospel of Christ, and subject their pupils to a moral training, without which, the mere communication of knowledge, whether sacred or profane, is often a curse rather than a blessing. So soon as they had attained a sufficient knowledge of the language, the missionaries composed elementary books, and for those who were farther advanced they translated a history of the sufferings of Jesus, which was gratefully received by those who could read and eagerly listened to by those who could not.

About three months after this occurrence, Karpik declared that he was now in his heart convinced that the blood of Jesus could blot out his exceeding great sins—that he wept daily before him, entreating him to wipe away his iniquities, and declared that the ardent desire of his soul was to cleave more closely to the Saviour; that he was resolved to follow him only, and to give up all connection with the unbelievers. And he was diligent in speaking to all the strangers who passed that way, beseeching and exhorting them to turn to the Lord.

When the century closed, after thirty years' labour, the missionaries at the three different stations had the pleasure of numbering two hundred and twenty-eight resident Esquimaux under their care, of whom one hundred and ten were baptized. This involved them in various other avocations. They had not only to instruct them in matters of religion, but to teach them habits of industry and of economy and to show them the example; they induced them to build, and assisted them in building, substantial houses; they made them tools for working and implements for fishing[F] and gardening, which last process they had to superintend and to direct. Besides, they erected and kept in repair their own dwellings, cultivated their own gardens, fabricated tools for themselves, and used every exertion to lessen the demand for, or supply the deficiency of their European food. They had also to collect and bring home firewood for their domestic purposes—no small labour; and to fell timber and build boats for the purposes of barter, as they took nothing gratuitous from the natives, heathen or Christian.

Page 77

Since the mission commenced, they had, in the mysterious ways of providence, lost two missionaries by shipwreck; and in 1800, they were tried with the loss of another, in a yet more distressing manner. One of their new assistants, Rieman, on the 2d December, had gone out to hunt alone, and had wandered, but whither was never known, as he never returned; nor, though diligent search was made for him five successive days, could any traces be found.

During the period that had elapsed since the foundation of the mission, they had been repeatedly tried both by pestilence and famine, but they now found their heavenly Father a ready help in every time of need. In one season, when the seal-catching had entirely failed, and the Esquimaux were deprived of the means of subsistence for the winter, the brethren joined with them in crying aloud to God for help, and he so directed it, that in a short time two dead whales were found, which preserved them from starving. The missionary families depended chiefly upon the supplies from Europe for their healthful subsistence, and it is an instance of the superintending providence of a gracious God which these missionaries acknowledged with humble thankfulness, that the voyages of the vessels which carried their stores, were never interrupted by storms or enemies. The Amity was preserved so long as employed in the service, but the very year when about to quit it on her return home, she was taken by the French, yet was restored without much detriment. And the Harmony, which had been purchased to supply her place, had now for more than twenty-six years traversed the wild and icy ocean, amid sunken rocks and in the sight of enemies, without accident.[G] The missionary settlements during this period, had been threatened with an attack from the French. Two of their ships of war arrived on the coast in 1796, but having landed at Chateau Bay, after plundering and burning that town and blowing up the fort, they were mercifully restrained from harming the more peaceful habitations of the brethren.

In concluding the account of this past century, it is impossible not to notice the extraordinary spirit of love and of Christian affection which pervaded the missionaries in Labrador and their brethren in Europe; they loved each other with pure hearts fervently; and it is remarkable, and worthy of peculiar observation, that before these servants of God were honoured to carry the tidings of the gospel to the heathen, a spirit of love for the brethren, and for all the members of the body of Christ, was poured out largely upon the churches at home.

Twenty-six missionaries were employed in Labrador in the year 1800.

FOOTNOTES:

[Footnote F: This refers to them making their nets for catching salmon-trout, of which there are immense numbers. In 1798, in six nights, 5000 were taken, and in 1799 they got 1800 at one haul.]

Page 78

[Footnote G: The Brethren's Society in London, now undertook to supply the missions, and relieved the merchants from a losing concern; they built the brig Harmony of 133 tons, which made her first voyage, 1787, under Captain James Fraser, and continued to sail in safety till 1802, when she was laid aside, and the Resolution was employed.]

CHAPTER V.

Variable appearances of the mission at Nain and Okkak—more favourable at Hopedale.—Death of Benjamin.—Spirit of love among the converted.—Happy communion and close of the year.—Providential escape of the Resolution.—New epoch in Labrador.—A remarkable awakening commences at Hopedale—meetings—schools.—Letter from a converted Esquimaux to his teacher.—Industry of the awakened.—Declension of religion at Nain, and Okkak.—State of the children at Hopedale.—Progress of the adults in knowledge, love, and zeal—instances.—Striking conversion of two young Esquimaux, its effects upon their countrymen.—Awakening spreads to Nain and to Okkak.—Zeal of the converts towards the heathen—rouses backsliders.—Behaviour of the awakened in sickness, and the prospect of death.—Remarkable accessions from the heathen.—The son of a sorcerer.

Chequered as life is with joy and grief, there is perhaps no section of it so much so as that of the missionary. Those in Labrador had, for thirty years, been going forth weeping and bearing the precious seed; they were now to perceive it beginning to spring, and to rejoice in the prospect of bringing back their sheaves. The concern about eternal things which had been observed the former year at Hopedale, continued to increase, and appeared evidently a work of Divine grace. At first only a few individuals found their minds stirred up to seek their salvation; but in the beginning of the year 1801, a fresh and general awakening took place. Those who had shewn the greatest enmity to the gospel now began to form the serious resolution of being converted to Jesus. In February 1802, a noted sorcerer, Siksigak, and two women, were admitted candidates for baptism at Nain; and on March 4th, a man was baptized, and named Isaac.—"This transaction," say the missionaries, "was distinguished by a most encouraging perception of the presence of God among us." At Okkak they believed that the Saviour had granted a particular blessing to their feeble testimony of his love to sinners, in preaching the word of his cross.

They had at these two last stations, however, much cause for mingling grief with their joy; for several of those of whom they hoped well drew back, and some of the baptized even forsook them and returned to the heathen. "We compare," say they in one of their

letters, “our Esquimaux congregations to an infirmary, in which patients of all descriptions are to be met with. However, we can plainly discover

Page 79

the power of God manifested among our people, and upon the whole we have had more cause for joy than grief. Whoever is acquainted with this people in their natural and unconverted state, and sees them met together at the church, attentively listening to the word of God, tears flowing down the cheeks of many, or beholds a company of converted Esquimaux surrounding the table of the Lord, and favoured to enjoy his body and blood sacramentally, under a deep and comfortable sense of his gracious presence, must stand astonished at the power of Jesus' love, which is able to melt the hardest heart, and make them partake of heavenly blessings." 1803 was a year of trial at Okkak; several of their members were seduced to go south among the heathen, and the arrival of some Europeans who came to hunt, and took up their habitation within the bounds of the settlement, caused the brethren many a heavy hour. An epidemic distemper visited them; but although many in the time of sickness promised to love the Saviour and seek to know him, no permanent effect followed; yet they attended the daily meetings during the passion-week to hear of his sufferings, and seemed attentive to what they heard, which somewhat encouraged their teachers, who thus wrote to England, "We do not despair. We believe that the agonies of Jesus are not in vain, and that the Esquimaux shall share in the merits of his passion." Nain was similarly situated —their wine also was mixed with water.

But at Hopedale the work of the Lord went steadily forward; several were added to the church, and those who departed gave good evidence that they went to the Saviour, particularly Benjamin, who died of an inflammatory fever in the month of February. From the first he was convinced that his dissolution was at hand. Being asked whether he thought he should go to Jesus, he cheerfully answered in the affirmative. After some conversation on the subject, the missionary present sung that verse:—

"The Saviour's blood and righteousness
My beauty are—my glorious dress;"

and others of the same import, in which he joined with great fervency of devotion. He then, of his own accord, began to sing other hymns, "Christ my rock, my sure defence" "Jesus my Redeemer liveth" "No, my soul he cannot leave" "Thy blood, thy blood, the deed hath wrought." Before his departure he was frequently delirious; but even during this period of his illness, we, and the Esquimaux who visited him, were delighted and greatly affected by the subjects his spirit seemed always engaged in. His thoughts were occupied with nothing but Jesus Christ his Saviour; and he kept repeating the most beautiful and appropriate texts of Scripture: "This is a true and faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "The blood of Jesus Christ, the Son of God, cleanseth us from all sin;" never failing to add, "Yes! on account of *my* sins he shed his blood."

Page 80

He often pronounced with great earnestness, “Little children abide in Him, that when he shall appear we may have confidence, and not be ashamed before Him at His appearing.” 1 John ii 28. Nor did he cease, in the midst of his greatest sufferings, to speak of the love of the Saviour, till he drew his last breath. He was 40 years of age, and left a widow and two young children. He had sometimes fallen into deviations, which occasioned the missionaries many fears and much anxiety about his perseverance in the faith; but his last illness fully satisfied and comforted them respecting the state of his soul. And it made a deep and salutary impression upon the Esquimaux at the station, who expressed themselves, when speaking of his happy departure, in a manner which proved it had been sanctified for their real spiritual benefit and instruction.

When the people returned from their summer occupations, 1803, —4, the missionaries spoke with each of them, both baptized and unbaptized, and had the pleasure to find that during their absence, they had been preserved from falling a prey to the seductions and wicked practices of the heathen, with whom they had been forced to associate. The communicants they conversed with, previous to their partaking of the Lord’s supper, afforded them much satisfaction; while they, on the other hand, expressed their thankfulness for their exhortations, by which they had been led to forgive and forget old injuries and quarrels, and to speak freely with each other in love. On this point their tenderness of conscience was strikingly in contrast with that of the promiscuous multitudes who rush to the table of the Lord, in the professing congregations of more civilized lands. Peter observed, that his mind was not quite at ease respecting the subjects in dispute between him and others, and that he had better not go to the table of the Lord with an unreconciled heart. He at the same time spoke humbly of himself; and added, that he did not wish to grieve the Spirit of God by indulging anger. One of the women, Brigitta, said, that she was not quite sure whether she dared approach the Lord’s table, feeling still much uneasiness and displeasure in her mind; but that she would once more in prayer cry unto our Saviour to help her, and take away those evil things that separated her from Him. On the day following she came again to the missionaries, and, with many tears, declared her thanks to the Lord, that he had delivered her from her perplexing thoughts, and granted to her his peace in her soul, and therefore begged to be admitted to the holy communion. On the 3d of December they partook of this heavenly feast; and it proved a time of refreshing to them all. The season of Christmas was celebrated with much blessing, and they rejoiced with thanksgiving in the incarnation of God our Saviour, this amazing proof of his infinite love to the lost human race! Again, on the 31st, they were strengthened anew by participating in the sacred ordinance together, and closed the year with praise and prayer, thankful to the Lord for the numberless favours they had experienced, and particularly for his mercy to the Esquimaux congregation.

Page 81

This year the brethren had another proof of the kind and watchful providence of God—-their vessel which, on her return home, usually took advantage of the Hudson Bay ships' convoy from the Orknies to London, left Hopedale on the 11th of October, and in sixteen days was within three days' sail of these islands, when strong easterly gales drove her back and kept her three weeks longer at sea. But these apparently adverse storms proved, by God's great mercy, the very means of the hallowed barque's deliverance from the enemy. On the 18th November she was chased by a French frigate, brought to, and forced to keep her company; but the sea ran so high that it was impossible for the frigate to get out a boat to board the Resolution, and continued so during that night and the following day. The second night proving extremely dark and boisterous, the Captain set as much sail as the ship could carry, and before morning was out of sight of the frigate. But two days after he had the mortification to meet her again, and to be brought to a second time. Again the Lord interposed in his behalf, the wind was so violent that the Frenchman could not put out a boat, and during the following night, the Captain, crowding all sail, escaped, and saw no more of the enemy.

A new epoch in the Labrador mission commenced in 1804. Amid all the cheering realities and promising appearances which had hitherto sustained the spirits of the missionaries, there had been much hypocrisy, cold-heartedness, self-deceit, backsliding, and apostasy, among those who formed their congregations; and what was painful almost beyond conception, even in their church. But now the Lord appeared in their behalf, and in his adorable procedure, the most unlikely were the first objects of his awakening grace; and that station, which for many years had been so barren, that the brethren at one time had contemplated giving it up as hopeless, was that to which, in his inscrutable sovereignty, he chose to give the precedence in his gracious visitation. The beginning of the year had proved very unfavourable, and the Esquimaux at Hopedale had experienced considerable distress for want of provisions; but amid all their difficulties they attended church with cheerful countenances, and some of them would say, "If we only feel in our hearts the presence of our Saviour, who has loved us so much, and died and shed his blood that our sins might be forgiven, we may well be cheerful and contented, though our outward circumstances are difficult, and we have not much to eat, for we trust he will care for us in that respect, and we look to him for help." The behaviour of the people during this time of trial gave the missionaries much pleasure and encouragement. There was a general and powerful awakening among them, which first began to be perceived among some women who were baptized the winter before, but who appeared to have become cold and lifeless. These were led by the Spirit of truth, in a particular manner, to a knowledge of

Page 82

their sinful and depraved hearts. An earnest desire was at the same time created within them, not only to experience the forgiveness of all their sins, but to know the crucified Saviour, so often described to them as their reconciler; and by the testimony of their own hearts and consciences, to be assured of their interest in Him and his atonement. Their declarations on this occasion were such, that the missionaries were quite surprised at the knowledge they had already gained by the Spirit's light, and not by the instruction of man; and with fervent thanksgivings to the Saviour they joined frequent prayer, that he would grant them grace and wisdom to lead these souls, awakened from death unto life, according to their measure, and in the best manner, so as to farther their progress on the way to everlasting life.

The first person with whom this delightful and amazing work of grace began, was a female, and such an atrocious sinner, that she was abhorred even of the heathen. Hearing a discourse from these words, "The son of man came to seek and save that which was lost," she was much struck with it, and asked herself, "Can this be true, that the Saviour came to save such sinners as me? ah! there are none so wicked as I!" Wholly absorbed in these thoughts, she remained in the meeting-hall when the others had left it, unconscious that she was alone. Then suddenly starting up, she ran to a solitary mountain to give vent to her full heart, where, falling down upon her knees, she cried, "O! Jesus, I have heard that thou camest to save the wicked—is that true? make me also to know it. See I am the most wicked of all, let me also be delivered and saved —O! forgive me all my sins!" While she continued fervently praying, she experienced a peace in her heart she had never felt before, and returned from this exercise so completely altered that it was evident to every one; her mouth now overflowed with praises for what her Saviour had done for her soul.

Her change made a deep impression on a moral, intelligent, but self-righteous unbaptized woman. She could not comprehend how one so wicked and debased could speak of Jesus with so much joy and praise, when she, who was so very superior a character, felt nothing of the kind. On this she became unhappy; she began to perceive her hitherto supposed righteousness was only a filthy garment, and in an agony, ran to her she had formerly despised as a sinner, to ask how she could obtain forgiveness of sin, and love to Jesus. The latter took her by the hand, and both went to a solitary place, where she prayed that the Saviour might also shew mercy to her; and now these women got rest to their souls, and with one mouth declared what great things the Lord had done for them. Shortly after, two other women joined them, and these four were of one heart and one mind. Their uncommon spirituality attracted the notice of the congregation, and they were honoured by the formalists among them, with the epithet of "enthusiasts," but soon the Spirit of God was shed abroad on them also, and new life was infused into the members of the church, and throughout the settlement.

Page 83

In the meetings an extraordinary degree of eagerness and devotion was perceived—-they no longer went to church merely for form's sake, but from the impulse of their hearts, and to find comfort and enjoyment; and after the meetings, many came into the house to express their thankfulness that they now experienced the truth of what was spoken, and could bear witness of its power; or to request an explanation of what they yet but partly understood. The schools were diligently attended, and many of them, especially the men, showed a great desire to learn to write. Some proceeded so far, though with but little instruction, as to be able to write a pretty legible hand; a few copied out the collection of hymns, and several seemed to take a particular delight in letter writing, of which the following, from Jonathan to William Turner, formerly a missionary in Labrador, but then residing at the brethren's settlement at Fulneck in Yorkshire, may serve as a specimen—Jonathan and his wife Sibylla were the first Esquimaux baptized at Hopedale. It was dated October 1804——"My beloved William, First I will tell you, that since we two travelled together in a boat, and you then spake so much to me about the state of my soul, I have never forgot your words of instruction. I was a very bad man at that time, and also when you lived here I walked in darkness, and continually did that which was bad. After I was baptized I was not much better, and when I went with you to the holy communion while you lived here, I had many bad thoughts, of which I very much repent. But since you left us, I have turned with my whole heart to Jesus, and all my thoughts and desires are drawn towards him.—Now that I begin to be old, the feeling of his forgiveness is my only comfort, and I have nothing which I so much desire after as Him, and to enjoy His peace in my heart. I will never more leave my teachers. I can be satisfied no longer with anything but my loved Jesus, therefore I wish I loved my Saviour more than I do. He loves me much, that I feel and know, but I am a poor human creature, and know by experience, that I can do nothing of myself, no, not even love him as I would. I pray constantly that he would keep me and instruct me, and my heart feels that when I go daily to him and crave his help, he hears me, and lets me experience that he is a loving Saviour, ready and willing to help. I do not forget him when I am in my usual occupations, but my mind is always craving after Jesus; when I go about with my boat, and am absent from my brethren, still my soul is taken up with Him. My wish is, also, that I may have a pleasant grave for my body when I die," meaning that he might be with believers in their burying ground. "I love my wife as I ought. When you was here, I was always leading her into bad things, but now we often speak together, that we will fix our minds only upon Jesus, and both live only for him, loving and following him. I am your poor JONATHAN. William! I salute you and your wife."

Page 84

The awakened Esquimaux were also examples of industry to their countrymen, and in the years of scarcity, the brethren remarked with pleasure, that they had a sufficiency, while the heathen were starving; for with their Christianity, they had not only learned diligence, but economy and foresight. Nor did they now, as formerly, depend upon the stores of the missionaries, or tease them for food after they had wasted their own; but rather suffered hunger, or were contented with a very scanty meal, while they showed a readiness to assist them in all their undertakings, in cutting wood, building houses, or making roads which were found necessary for the convenience of the station.

While the missionaries in Hopedale were rejoicing in the great mercy shown to their beloved Esquimaux, the brethren at Nain were mourning over the sore backslidings of many of their congregation. "We are sorry to say," are the lamentations of their letter, "that most of our Esquimaux flock seem to fall very far short of what we might expect, and the craft and power of Satan is but too often visibly exerted to pluck up and to destroy the good seed sown into their hearts. We discovered grievous deviations into which some had fallen last summer, during their absence from us; and we perceived with pain, that in difficult occurrences, or in sickness, they are too hasty to listen to the sorcerers, and take refuge to their legerdemain tricks for help, rather than call upon our Saviour, and trust to him. Some, however, are of a different description, and give us good hopes of their being faithful."

The brethren at Okkak likewise hung their harps upon the willows. "Our baptized brethren have not," say they sorrowfully, "been as steady as they ought. When we spoke with individuals after their return to us, concerning their spiritual condition, we discovered, to our great grief, among some of them, offences and wicked practices which had long been kept secret. We were obliged to advise several rather to leave us quietly than serve sin in secret, and attempt to deceive us by their untruths and hypocrisy. With some this produced repentance and reflection, and they begged to be forgiven and borne with; but two persons were dismissed, and two excluded from the communion. In general there was great lukewarmness of heart observed among the people, and we had but few instances of genuine conversion." They were also invited by their heathen friends in the north to come and eat whale-flesh, and all our remonstrances were in vain, for they answered, "that if they stayed at Okkak they must suffer hunger." An epidemic disease again visited this settlement, and carried off seven individuals very suddenly, which struck such terror among the people, that the greater part of them fled from the place to escape the contagion; but the missionaries remarked, that neither upon the sick or the dying, nor upon the healthy, was any salutary effect produced. The dogs too were attacked with a similar disorder, and many died along the coast—a serious loss to the Esquimaux.

Page 85

Meanwhile the awakening at Hopedale continued to go forward, and early in the summer extended itself to the children. The young, as well as the old, had been addicted to a gross and loathsome sensuality, which, although both they and their parents considered as trivial, yet they kept it carefully concealed from the missionaries. It happened now, however, that a grandmother, who herself perceived the iniquity of these depraved practices, caught her grand-daughter repeating some of the acts for which she had formerly chastised her; but instead of beating her, she carried her to the missionary to whom she was ordered to confess every thing. Surprised and horror-struck at the disclosure, the missionaries immediately spoke to the parents and children, and with great earnestness and plainness represented to them the criminality of such doings. To their inexpressible grief they found that the corruption had extended even to the youngest, and that some of the parents had concealed, and even now excused their conduct; they therefore held a special meeting with the parents and children, and addressing them according to their capacities, warned them in the most forcible manner of the frightful consequences of these secret sins, and exhorted all earnestly and affectionately to flee to the Saviour—throw themselves at his feet—implore his mercy and forgiveness, and pray to be delivered from the slavery of sin and Satan. Then kneeling down with the whole company, they entreated the Saviour to heal the deep wounds they had inflicted on their souls, and the injury they had done to his cause. Their prayers were heard. A pungent sorrow for their former sinful lives, was felt and expressed by old and young; this was followed by a general awakening among the children, which again had a powerful effect in stirring up the more advanced to seek a closer union with Christ, and to strive more earnestly after holiness. Children were now observed to retire to mountains and to vallies, where, on their knees alone, and in groupes, they besought the Saviour with tears to have mercy on them, forgive their sins, and receive them into the number of his children: and many of the unbaptized little ones showed a great anxiety to be favoured with that ordinance.—It was a blessed time—all hearts were opened to attend to the instructions and exhortations brought from the word of God—all were inflamed with the love of Jesus, and the eagerness to hear more and more of Him who was the friend of sinners, was indescribable.

When the Esquimaux returned from their summer places, and settled at Hopedale for the winter 1804-5, their teachers found, to their great comfort, that they had not only been preserved from sinful practices, but that the work of the Holy Ghost, so manifest during the foregoing winter, especially in the hearts of some of the women, had made farther progress. They had become better acquainted with the natural depravity of their own hearts, and the wretched state

Page 86

of a soul without Christ, which made them cry to him for mercy; and they had truly experienced grace and the forgiveness of sin in his precious blood, by which their hearts were filled with joy and comfort in believing. Out of the abundance of their hearts, therefore, their mouths spake of the love and power of Jesus, by which a very serious impression was made on the whole inhabitants of the settlement, and all longed to be partakers of the same grace. This spark of the Lord's own kindling spread rapidly; and the missionaries had daily visits, either from inquirers crying out, what shall we do to be saved? or from those who had obtained peace, to tell them what the Lord had done for them. A widow, in reference to a conversation she had with one of the missionaries the day before, expressed herself thus: "Now I rejoice that I can again visit the meetings, where I hear of Him who, notwithstanding all my worthlessness, has *so* loved me! When we are assembled, I will ever pray to Jesus that he would put such words in your mouth as will speak to my heart." Another said, "I am often moved to tears when I consider what God my Saviour has done for me. I start back with terror when I reflect upon my former wicked life. I have been an abominable sinner; and that Jesus should have received me in mercy, and granted me to believe that his blood can wash away all my sins, and deliver me from the power of evil, is a favour so great that I am amazed at it, and sink down with shame and gratitude. I can do nothing but look to him. I am as one walking upon a smooth sheet of ice, and obliged at every step to guard against falling. He must uphold me, and for this my heart is constantly lifted up in prayer to him." The observation of a third was, "I am convinced that I have hitherto failed in truly hungering and thirsting after the love of the Saviour; since my baptism I have been as one standing where the road is divided." Several others made similar declarations.

While this heavenly flame was in full blaze at Hopedale, two young Esquimaux, Siksigak and Kapik, arrived there from Nain, February 1805. Their parents were both baptized; they were as wild as the wildest of the heathen. The former had separated from his wife, who was baptized, for some time and meant to convey her back to her mother, to get rid of an incumbrance, intending to marry another at Nain, who promised to second him better in his heathenish abominations—to leave the believers altogether, and along with his companion, to enjoy his freedom, and live with him in the gratification of every evil lust. But they were both arrested by the power of the Lord. Siksigak, as soon as they reached Hopedale, took his wife, Benigna, to her mother, the widow Rachel's, and pushing her in said, "Never come more in my sight." He then went to his own mother's house, on entering which he found the Esquimaux engaged in prayer, as was their custom before they went to rest; for she had been converted, joined the church,

Page 87

and was married to a second husband. The family did not allow themselves to be disturbed by his arrival, and he sat down quite astonished at what he saw and heard, till prayer was ended, when he informed them for what purpose he had come. The whole company then began to entreat him most earnestly not to part from his wife, but rather to turn with his whole heart to Jesus. The missionaries likewise added their exhortations, but without avail; he still persisted in his determination. His relations perceiving that he was immoveably fixed, resorted to prayer; and, on the following day, they all assembled around him in his mother's house, kneeled down, and cried unto our Saviour that he would convert him. The mother expressed herself thus, "O! my Lord Jesus! behold this is my child, I now give him up to thee! O accept of him, and suffer him not to be lost forever!"

Such a scene, so unprecedented and so unexpected, had an immediate effect on the young man; he was filled with concern for his soul's salvation. He burst from them, and in the greatest distress ran to brother Kohlmeister's, where Kapik was waiting for him with the greatest impatience.

Provisions being placed before them, Kohlmeister sat down to write at a table with his back turned to them. While attempting to eat, Siksigak repeatedly sighed deeply, and at length began bitterly to lament his wretched state in disjointed exclamations: "O! how agonizing the thought! I am so wicked! I am lost!" "What is it? what do you want?" asked his companion in a rude and angry tone. "O! I am so wicked! I am lost!" replied the tortured Siksigak. Kohlmeister, who thought some accident had befallen him, turned round in an indifferent manner and asked him what is your name? Kapik, supposing the question addressed to him, answered, "Kapik." "And will you always continue to be Kapik?" said Kohlmeister. "I will always be Kapik," returned the other.[H] "Wilt thou go away then and be quiet?" said the missionary, sharply. Meanwhile, he was observing Siksigak, who, in his agony and confusion, was turning the spoon in his hand, and bringing it to his mouth empty, apparently without knowing what he was about. Kapik, still more distracted than his companion, threw his spoon from him and rushed out of the house. He was met at the door by another missionary who, seeing his wild appearance, asked him, "Will you never change your life—never be converted?" "I know nothing about conversion," replied Kapik, and went off in a rage. Coming to his cousin's where he was to sleep, he found the whole family engaged in their evening worship, and at the instant he entered, he heard his relative praying for his conversion. That night he retired silently to bed.

Page 88

Siksigak, so soon as his companion was gone, broke out, and like one in despair, paced the room with quick and hurried steps, tearing his clothes and his hair, and crying aloud, “O! unhappy man! I am so wicked! I am lost! I am lost!” Kohlmeister now asked him affectionately who told him that he was so wicked and must be lost? Siksigak related what had taken place at his mother’s, and how her words had pierced him; and with much compunction ingenuously confessed the abominations of which he had been guilty, and the sins in which he had still intended to indulge. The missionary then asked him, whether he sincerely resolved to amend his life? and being answered in the affirmative, told him, he had put away his wife, that was a great sin, wholly contrary to the will of God; and if he would be delivered from his present agony, he must, in the first place, openly take her back. “That,” cried out Siksigak, “I will gladly do; my wife is good, but I am bad! very bad!” Immediately he ran to his mother and told her all; and with such humility, that his countenance indicated the change that had taken place in his mind, and the begun answer to her prayer. They then proceeded together to his wife, of whom he begged forgiveness for all the ill usage she had received from him, and promised, by the assistance of God, never more to give her cause to complain, if she would consent to come and live again with him. Agreeably surprised at so sudden and unlooked for a change, she cheerfully and readily agreed to return. Siksigak having given this proof of his sincerity, went to the missionary—for still he had got no rest to his soul; and he preached to him the Saviour who receiveth sinners, and called upon him to turn to Jesus and pray to him, though he could say nothing else but, “Jesus, thou Son of God, have mercy upon me!” He followed this counsel, and that same night was delivered from all his distress, and could believe that his sins were forgiven.

Kapik had spent the same night restless and almost hopeless—convinced that he deserved, and afraid that he would be everlastingly lost. Ere the morning had scarcely broken he came to Kohlmeister, who presented to him the same Saviour and Redeemer, who would not reject him, and in whom he shortly found peace to his soul.

These two now joyfully thanked and praised God their Saviour, who had redeemed them; and, filled with life and spirit, set out on their return to Nain, where they testified with boldness of what they had heard, seen, and experienced at Hopedale. They related to the missionaries with an ingenuousness and sincerity, which the latter say they had never before known among Esquimaux, how the Almighty power of Jesus had awakened them, by giving them a proper sense of the wickedness of their ways, and caused them to resolve to turn to Him in truth as their Saviour. Now they began earnestly to declare to their countrymen the necessity of a thorough conversion of heart, representing how

Page 89

they ought to believe and acknowledge themselves sinners, confess and repent of their sins, and flee to Jesus for pardon and deliverance from the power of sin; for without this, all, so called conversion, was ineffectual, and no fruits of righteousness would appear. Some of the baptized received their exhortations in the true spirit of the Pharisees of old, and in a rage upbraided them, saying, “Ye wicked and abandoned fellows, will ye speak to us?” “That we are wicked we well know,” was the meek reply; “but yonder, in Hopedale, we learned that there is a Jesus who came to die for sinners, who receives such even as we, and saves them.”

Their old acquaintance heard them with astonishment—some mocked, and others hated them for it; but several, who had been admitted members of the congregation, became gradually convinced, and began to doubt whether their cold formal Christianity were of the right kind, and whether they had not been deceiving themselves and others. They came spontaneously to their teachers, and with tears, and in a manner the latter had never before witnessed, confessed their sins, wept on account of the deceit they had so often practised; and declared that the more they were led to consider their former life, the more deeply they were convinced of the treachery of their own hearts. The sensations of the missionaries are thus described by themselves. “Though we could not but feel pain on account of their former hypocrisy, our grief was counterbalanced by the joy we felt at the amazing power of our Saviour’s grace, by which their hearts were thus broken and melted. Our faith and courage, which in some of us was indeed very weak, revived; and we saw clearly, that with God, nothing is impossible. Thus the many prayers offered up, and tears shed by our brethren and sisters in Labrador, on account of the conversion of the Esquimaux nation, began, after *thirty-four* years, to shew their fruit. And we now often encourage each other to pray our Saviour to give us the needful grace, strength, and gifts to declare the gospel unto them; and so to fill our hearts with his love, that we may lead and serve those, his sheep, so as to promote their growth in grace, and in his love and knowledge.” The awakening here, as at Hopedale, extended to the children. The frequent visits of the Hopedale Esquimaux were made very useful to the congregation at Nain; many of whom moved to Hopedale, among whom were Siksigak and Kapik, who wished to reside where they had been so powerfully laid hold of by the grace of Jesus; “and,” to use their own expressions, “be there thoroughly converted to Him”—hoping to receive much advice and assistance from the believers at Hopedale; and being afraid that their old heathen associates might hinder their progress at Nain; nor could they bear the thought of remaining longer at a place where they had spent their former lives in sin, and might again be led into temptation.

Page 90

By means of these two converts the report of the awakening among the Hopedale Esquimaux spread to Okkak, and even farther north, creating a very considerable sensation among the heathen, three families of whom arrived at that settlement with the avowed determination of becoming obedient to the gospel, and turning to Jesus with their whole heart. The schools were also attended with the blessing of God, and both children and adults made good progress in their learning; and the missionaries remark, "That it was very edifying to hear them exercising themselves in their own dwellings, in reading and singing hymns." Morning and evening prayer, ere the close of the year, had been set up in every family; and while the melody of praise ascended from every dwelling, tears of holy gratitude mingled with the brethren's prayers for the stability and increase of the Redeemer's kingdom among the Esquimaux. The intercourse between the settlements became now more frequent, interesting, and profitable; the converted natives, particularly the sisters, when on these visits, showed such an ardent desire to describe to their countrymen the love and mercy of God, which they themselves had so savingly experienced, that they went about from tent to tent, and particularly to their own sex spoke so powerfully and movingly of the compassion of Jesus, and his desire to save them from sin and perdition, that many were convinced of their dangerous state, and earnestly inquired what they should do to be saved? The zeal of the newly baptized had often likewise a powerful effect on the old, in rekindling the dying embers of their profession. Several of these expressed their surprise at their former indifference, and seemed to doubt if they had ever truly given themselves to Jesus; and old and young now declared, weeping, that their only desire was to obtain peace and rest in their souls, and to be enabled to live in the undisturbed enjoyment of the Saviour. With their emotions of love were mixed deep shame and abasement, that they had not before perceived their true happiness; but by their lifeless profession, and inconsistent conduct, had crucified the Saviour afresh, and put him to open shame.

Nor were they less assiduous with the heathen who visited the settlements, and their love for the truth was manifested in the gladness they expressed at every new accession to the congregation from among them, the kindness they showed, and the eagerness with which they endeavoured to retain them. Some of these new comers, at Hopedale, having expressed their desire to receive the gospel, and to submit to the rules of the place, young and old instantly ran to help them with their baggage, to arrange their little affairs, and cheerfully built new winter houses for their reception. Another party, however, refusing to stop, left a man with his wife and child, who were disinclined to go, wishing, as he said, to be converted. He had pitched his tent at some distance, but no sooner did

Page 91

the baptized Esquimaux learn his determination, than they immediately went, took it down, and set it up in the midst of their own dwellings, with such demonstrations of welcome, that he exclaimed, he had never met with any thing like it before; nor could he understand why they should shew such disinterested love to him, a stranger. In visiting the sick, the missionaries had much satisfaction; there was now no horror at the thought of death—no disposition to return to their sorcerers; but calm, peaceful resignation to the Divine will, or holy joy in the prospect of soon seeing their Redeemer, face to face. Magdalene, in the view of departure, said, “I weep not over the pain I feel, though that is very great, but for joy that my Saviour is near my heart. O would but Jesus come and take me to himself! I long to go to him, as a child longs for its parent, to behold him, and to embrace his feet. I feel no gloom; my heart is filled with joy in believing on him.” Benigna, upon her recovery from a dangerous illness, thus expressed herself: “I think that it pleased the Lord to afflict so many in our house with illness, and to restore them again, that he might prove us, to know whether we could place all our hopes in him, even in perplexity and pain; and I have now found that he is able, not only to bring us safe through the most distressing circumstances, but to establish us more and more in full reliance upon his help alone. During this illness, the Lord has given me to feel his presence so sweetly, that if it had been his will, I should have rejoiced to go and be with him for ever; but since it has pleased him to restore me to health, my heart is filled with gratitude towards him.” Among the strangers, the power of God was no less wonderfully displayed in awakening them from the deep sleep of sin and death: they came and confessed their sins and their crimes, which, though formerly deemed light matters, now heavily burdened their consciences. “Human nature shudders and starts back,” says the missionary diary, “on hearing the horrid detail of the abominations practised among the heathen;” and they themselves would often exclaim, “O! how shocking the way in which we lived in sin; but we were quite blind, and chained down by the fetters of Satan; we will serve him no longer, but belong only to Jesus.”

One instance deserves more particular notice, that of a young man named Angukualak, the son of a most noted sorcerer, Uiverunna. His parents had instructed him in all the secrets of their art, and his confession gives at least plausibility to the opinion, that the influence of Satan is permitted to be sometimes visibly exercised, in the dark places of the earth, though, while the effects of that influence are palpable in the perpetration of the grossest vices and most barbarous cruelty, it is very immaterial whether it assumes a perceptible form, or merely acts upon the imagination. His own account to the missionaries, was as follows:

Page 92

“My parents told me, that their familiar spirit, or Torngak, lived in the water; if I wished to consult him, I must call upon him, as the spirit of my parents, to come forth out of the water, and remember this token, that I should observe, in some part of the house, a vapour ascending, soon after which, the spirit would appear, and grant what I asked. Some years ago, when my little brother was very ill, I tried this method for the first time, and called upon the Torngak, when I really thought I saw a small vapour arising, and shortly after, the appearance of a man in a watery habit stood before me. I was filled with horror, my whole frame shook with fear, and I covered my face with my hands.”

His brother recovered, and the impression of this strange occurrence appears to have been forgotten, when a terrible dream overwhelmed his mind with anguish and terror. “I thought,” to resume his own language, “I thought I saw a very deep, dark cavern, the descent to which was a narrow, steep chasm. In this horrible place, I discovered my mother, my relations, and many others whom I had known, and who had led a very wicked life upon earth, sitting in great torments, and exhibiting a dreadful appearance. I was already with my feet slipping down the chasm; and it seemed as if somebody said to me, ’Unto that dark place thou must likewise depart!’ From that moment I found no rest anywhere, but having heard that true believers lived at Hopedale, I resolved to come hither, and with my whole family to be converted to Jesus, that I may not likewise descend into the place of torment, and be lost for ever. But alas! I know not how to get released from evil, for I still feel as if I was bound with the chains of sin.”

To this account, the brethren added the following pertinent remark: “We often hear the Esquimaux relate dreams; and certain it is, that several of our Esquimaux have been led to very serious reflections, by occasion of a remarkable, and, perhaps, terrifying dream, and been convinced of their lost and wretched state. We do not encourage a belief in the fulfilment of dreams, nor pay any regard to them in general; but yet we find the words of Scripture true, Job xxxiii. 14-17. ’God speaketh once, yea, twice, but man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men; in slumberings upon the bed: then he openeth the ears of men, and sealeth their instruction, that he may withdraw them from their purpose.’”

Towards the end of this remarkable year, the missionaries, in their diary, thus exultingly break forth: “O! that we were able, by words, to convey to our dear brethren and sisters, some faint idea of our sensations, and of the joy and gratitude we feel in beholding this work of the Lord among our dear Esquimaux. Could they but see the marvellous change wrought in the minds and conduct of some of these people, who were lately such avowed enemies of the truth, led captive by Satan at his will, and delighting in the most filthy

Page 93

and outrageous practices, they would mingle their tears of joy with us. We now hear backsliders as well as heathen, those who have long heard, but never believed in the gospel, speaking the same language as those who have never, till now, heard of a Saviour; all confess themselves most vile and unworthy, weep over their sins, and cry for mercy through the atonement of Jesus. Thus, in Labrador also, the word of the cross is the power of God unto salvation. We regard this gracious work of the Saviour, as the blossoming of a precious plant, which has been long germinating in the earth, and on whose growth we have been waiting with the utmost anxiety;—now that it has at last sprung up, and is bearing beautiful flowers, may He cause it to prosper and bring forth fruit unto eternal life!”

FOOTNOTES:

[Footnote H: The Esquimaux always receive a new name at baptism, and most of them have such an abhorrence at the recollection of their early life as heathens, that it sickens them when any one calls them by their old Esquimaux names. They regard the days past, in which they fulfilled the lusts of the flesh, as almost literally a state of death.]

CHAPTER VI.

Mutual affection of the Christian Esquimaux and Greenlanders—their correspondence—letter from Timothy, a baptized Greenlander.—Delight of the Esquimaux in religious exercises.—Order of the congregations—distressing events, apostasy of Kapik—awful end of Jacob—peaceful death of believers—Judith, Joanna.—Revival among the communicants.—A feast by a Christian brother, to the Esquimaux.—Winter arrangements.—Childrens’ meetings—schools.—The brethren’s settlements contrasted with the heathen.—Progress of religion at the different stations.—Books printed in the Esquimaux language.—Number of the settled Esquimaux.—Epidemic at Nain—its consequences.—General view of the mission.

Love to all the members of the body of Christ, is the visible token of the vitality and truth of a Christian profession; and as it rises or falls, the progress of an individual or a community waxes or wanes. At this period, the converted Esquimaux felt a lively interest, not only in their countrymen, but likewise in their fellow-Christians in Greenland; the affection was reciprocal, and though they had never seen each other in the flesh, they rejoiced over each other’s welfare, and communicated their feelings in

affectionate letters. Jonathan had dictated an epistle to the baptized Greenlanders, in 1799; the annexed was from the Christian Greenlander, Timothy, an assistant at Lichtenfels, in return. “My beloved, ye who live just opposite us, on the other side of the great water!—You have the same mode of living that we have; you go out in your kaiaks as we do; you have the same method of procuring your

Page 94

livelihood as we have; our Saviour has given you teachers, as he has given us: be thankful to him that they make known to you his precious words, and all his deeds, which are full of life and happiness. I have, from my earliest infancy, been instructed in this blessed doctrine, for I have grown up in the congregation. When you read this, you may very likely think that I have always lived to the joy of our Saviour; but, alas, I have been, particularly in my youth, very often ungrateful towards him who died for me. But when this was the case, I was never happy, and I found no rest for my soul, until I cast myself at the feet of Jesus, and implored his forgiveness; and even now I can do nothing else, when I am distressed about myself and my great sinfulness. When I am in my kaiak procuring provisions, or on other occasions alone, and I call to mind that my Saviour was for my sake nailed to the cross, and suffered for my sins, which are numberless, I acknowledge myself the chief of sinners; I then pray to our Saviour with deep abasement, and often with loud weeping. At such times I feel that he draws nigh, and fills my heart with such comfort that I am quite melted by his love. This is also the reason why I make our Saviour my most important object; I cleave to him as a child does to its mother, and I will never turn away from Him. Nothing is more profitable to me than the contemplation of his sufferings. Of this alone I speak to my fellow-men.

“My dear brethren and sisters, I must still tell you that I have been four times in danger of my life when running in my kaiak, for so often have I been overset when I was quite alone. When almost suffocated in the water, I prayed to our Saviour for deliverance. Each time I raised myself up by means of the bladder, but it was God my Saviour who saved me from these dangers. In him alone I trust, and provide for myself, my wife and children with pleasure. Although, as long as I am upon earth I shall feel my weakness and corruption, yet I go with it all to our Saviour, as a child does for help to its parent. I pray thus: ’O! my Jesus! thou lover of my soul, let me feel thy nearness, impress thy sufferings and death upon my heart, melt it and make it tender through the power of thy blood, and according to thy good pleasure, make me well-pleasing unto thee. Thou hast bought me with thy blood, that I might be saved; throughout my whole life will I rely upon thee, my God and Redeemer! I will place thee before my heart, as thou for my sake in agony and sore distress in the garden of Gethsemane wast weighed down to the ground with my guilt, until sweat mixed with blood, forced itself through thy body, and fell in great drops to the ground.’ At such times my heart grows warm, and my eyes overflow. This alone is able to soften our hard hearts—this I experience, and your hearts cannot be subdued and softened by any thing else. You must go to Jesus’ cross, for there is no other way to happiness.—Take

Page 95

these my imperfect words to heart, which I write out of love to you, as a people related to us. Your Jonathan's words which he caused to be written to us, we have received to our joy; we have not forgotten them. It is very pleasing to hear such accounts. O that we all, as one people, might put in practice what our Saviour has commanded in his word, love him above all things, give him joy by our conduct, and never again cause him grief. I write to encourage the heathen in your country, of whom there are still many, to be converted to the Creator. Let them hear much of his incarnation, sufferings, and death, and relate it to them when you are with them. Remember us also, and pray for us to our Saviour. We will also pray for you, and when we do this we shall also reap those blessings which our Saviour has promised to those who pray to Him.—I am your brother, TIMOTHY."

Diligence in the improvement of the means of grace, particularly in not forsaking the assembling of themselves together, is another evidence of the reality and health of the Christian life in any community: this awakening bore that stamp also of the genuineness of its nature; and from the frequency of their meetings, which were punctually and cheerfully attended by the people, some idea may be formed of the hungering and thirsting after divine things which marked the Esquimaux congregations. The order of the different meetings of the congregation at Hopedale during winter—and in the other settlements it was pretty much the same—was as follows:—Sunday. Public service in the fore and afternoon. In the morning the Litany was read. The children then met. After the afternoon's service the communicants sung a liturgical hymn, or the candidates for the Lord's supper held a meeting for instruction.—Monday Evening. All the baptized had a meeting, when a suitable discourse was delivered to them. After a short pause, a singing-meeting was held.—This is a service peculiar to the brethren's church, in which some doctrinal subject, commonly that contained in the Scripture-text appointed for the day, is contemplated by singing verses or hymns relating to it, so as in their connection to form, as it were, a homily on the text, according to the words of the Apostle, "Speaking to yourselves in psalms, and hymns, and spiritual songs."—Tuesday Evening: A public meeting, with a discourse.—Wednesday Morning. The children had a meeting, the one Wednesday for all the children, and the next, for the baptized only. On the evening, there was a public service, when a portion of the harmony of the four Evangelists was read and explained.—Thursday Evening: The same.—Friday. Both the baptized and the candidates for baptism met, where, after a discourse on the text, a hymn treating of the Saviour's passion was sung.—On Saturday there was no service in the church. Besides these meetings, the believing Esquimaux had the worship of God regularly morning and evening in their own houses. But the crowning sheaf in this harvest of mercy, was the permanence of the awakening; the impressions were lasting, not like a momentary blaze occasioned by some temporary excitement, but a pure and steady flame, which in a majority increased in brightness, till it was lost in glory.

Page 96

Lovely however, and heart-cheering as this delightful period was, it is not to be imagined that it was a period of unmingled joy; there were several instances in which strong and violent emotions were succeeded by coldness, formality, and hypocrisy, and in some cases by open apostasy, or by unequivocal marks of reprobation. The most remarkable were Kapik and Jacob; the former had been baptized by the name of Thomas, and his declarations breathed, or seemed to breathe, the very essence of a more than ordinary spirituality. "I have no other desire," said he upon one occasion to the missionaries, "but Jesus my Saviour, who has had mercy even upon me, the very worst of men; and I pray, that I may now give him joy, and cleave to him to the end. Alas! alas! that I have known him so late! Formerly I could not believe one word of what your predecessors and yourselves told us of Jesus, and of the necessity of believing on him, and becoming his property. I only laughed, and mocked, and gave pain and trouble to my teachers. But how is this? I now believe it all, and our Saviour has so powerfully drawn my heart towards himself, that I can find no words to describe what I feel." By this and similar speeches he so far imposed upon the brethren, that they believed him a humble follower of the good Shepherd, and a true child of God.

But being attacked, autumn 1806, by a malignant disorder somewhat resembling the smallpox and measles, which raged in the settlement, the severe pain he suffered from the virulence of the disorder, as the irruption in his face struck inward, and assuming a cancerous form destroyed his upper jaw bone, he became impatient, forsook his professions of confidence in the Saviour, and sought for help in heathenish practices, and if he had had opportunity would have proceeded to greater lengths in these abominations, than ever before. His behaviour in his family too, had become very oppressive, and all the kind exhortations, as well as the serious remonstrances of the missionaries, produced no effect; even after he recovered, he remained quite hardened. He some years afterwards professed sincere repentance, but his artifice had been so deep before, that the missionaries could only say, that nothing was impossible to God.

Jacob came first to the brethren at Nain. He was in the beginning apparently very earnest in seeking his soul's salvation and was baptized in 1801. But he afterwards fell into temptation, and again took refuge in his old practices, playing at the same time the part of a most consummate hypocrite: being discovered, he was excluded; yet when his health began to decline, the missionaries waited upon him, and as they saw him drawing apparently near his end, were the more earnest in exhorting him to turn to Jesus, who alone could deliver him from the bondage of sin and Satan. For some time he seemed to attend to their advice, but his last days and final exit out of the world, gave sufficient proof that his heart

Page 97

was untouched. As his pains increased, his impatience increased with them. He demanded with violent cries that a knife might be given him to stab himself, which being refused, he called for a rope, and persisted with such vehemence that his wife and son, wearied out by his constant shrieking, gave him one, with which he put an end to his own existence. Lamentable as these awful examples of the deceitfulness and depravity of the human heart were, yet they operated more powerfully than many exhortations, in inculcating upon the baptized the solemn warning, “Let him that standeth take heed lest he fall.”

At the same time there wanted not instances of an opposite description, to prove the reality of God’s work, and the power of divine grace, to recall and establish the deluded wanderer, and to preserve the humble believer amid the strongest temptations and the sorest trials; to enable him to maintain a consistent conduct through life, and to seal the sincerity of his faith by a peaceful, if not a triumphant death. Early in the year, Judith, a full communicant, died. She had come to Hopedale with her husband, Tuglavina, and always conducted herself with great propriety. After his death she married Abel in 1801, and with him came to live at Hopedale, 1804. When the awakening took place she was greatly enlivened; but like many of the old baptized people, who thought themselves converted because they had some knowledge, and a fluent way of expressing themselves on religious subjects, she did not at first shew much of the Divine life in her soul; till by the powerful work of the Holy Ghost she was brought to see and acknowledge herself an unworthy sinner, and no better than those who were just then alarmed and brought from darkness unto light, and from the power of Satan to the living God. Before partaking for the last time of the Lord’s supper, she was much affected. “I perceive now,” said she, “that I am a great sinner, and am so ashamed that I dare hardly open my lips, for it is clear to me that I am far behind others in love to our Saviour. It appears as if he and I were yet strangers to each other, and I can do nothing but weep for him.” Afterwards she became composed, and earnestly longed after communion with God. In her last illness, however, she showed much uneasiness of mind, as if something disturbed her peaceful expectation of dismissal. Brother Kohlmeister, who visited her very faithfully, encouraged her to look up to Jesus, the author and finisher of our faith; and on one occasion, particularly, offered up a most fervent prayer to the Lord that he would remove all her doubts by a full assurance that her sins were forgiven through the merits of his precious blood, during which the poor patient and all present melted into tears, and felt that their prayer was heard and answered. Then she unbosomed herself to her teachers, and confessed that she had hitherto concealed some deviations which burdened her conscience, and which she must make known before she departed.

Page 98

Having done so, she declared her firm trust that God her Saviour would wash away all her sins and remember them no more; after which she exclaimed, “Now I am ready, and will go to Jesus. He will receive me in mercy just as I am, for he has died for me.” She now lay still in the joyful hope of being soon released. Both the missionaries’ wives and Esquimaux sisters visited her frequently, to whom she declared the happiness of her soul; and on the night previous to her departure, conversed in a most edifying manner with those that watched with her of the near prospect she had of seeing her Saviour face to face. She requested her husband to bring her clean white dress, which she always wore at the Lord’s supper, and to dress her in it after her decease. Her two youngest children she earnestly recommended to his care, and that they might be instructed in the ways of the Lord; and sent a message as her last will, to the two eldest who live at Nain, that they should remain with the congregation, and devote their whole hearts to Jesus. When the sisters took leave of her with a kiss, she exclaimed with joy in her countenance, “I shall now go to Jesus and kiss his feet, adoring him for all his love to me, and that he has redeemed me also, a vile sinner, and called me to eternal life.”

Joanna, who died in child-bed, was another example of the faithfulness and rich mercy of the Redeemer; in the autumn, a wild ignorant savage, she came to the settlement with her husband Aulak, and when asked what was her intention in coming—if she wished to be converted? answered, “That’s more than I know. I follow my husband, and as he chooses to live here, I will live here too!” But soon after she learned to know what true conversion of heart means, and would not be satisfied with any thing of a superficial nature. “She cried to the Lord for mercy, and obtained,” says the diary, “real saving faith; it was surprising to observe how well she comprehended the meaning of the gospel, and in how clear a light the mystery of the cross of Christ was revealed to her soul, insomuch that she could apply to herself the sufferings of Jesus, as meritorious and allsufficient for the remission of sin, and the sanctification of soul and body. She adored the crucified Jesus in truth, as her Redeemer, and nothing was so delightful to her, as to hear of him, and all he had done and suffered, to save her from sin and destruction. She sought him with earnestness, and found rest for her soul in his sufferings and death. Her whole walk and conversation, from the time she joined the church, testified of the new birth which had taken place within her, and of a total change of heart and sentiment. Immediately after her delivery, there appeared symptoms of inward inflammation. She lay still and resigned to the will of the Lord, and seemed to take no more notice of any thing that was said; but towards morning, raising herself up in the bed, she exclaimed, ’Jesus is coming, and I am ready to meet him; a very short time will

Page 99

bring me to him. Jesus' bleeding love is not cold toward those who are longing for him.' So composed was she, that, observing the place dark, she desired them to 'trim the lamps, and make the room light and pleasant,' and when the company present proposed to join in a hymn, but could not immediately remember a suitable one, she herself pointed out that hymn of praise, 'Unto the Lamb of God,' at page 92. of the Hymn book. After it was ended, she fainted, and sunk down upon the bed; her sight and hearing failed, and she fell gently asleep in Jesus." During her short Christian career, she had become universally beloved; and the happy manner in which she left the world, made a deep impression upon the minds of the Esquimaux, "stronger," say the missionaries, "than all our words could do."

Previously to the administration of the Lord's Supper, the missionaries usually have some conversation with the communicants, and at this time they were greatly refreshed by their simple, artless declarations. One said, "I am struck with astonishment when I reflect that Jesus can, and does receive such abominable creatures as I am. Indeed I am one of the worst, but his love is infinite. He bled and died for me, that I might be saved. Oh! how often have I crucified him afresh by my sins, and bid defiance to his mercy. But now he has forgiven me, and granted me to hunger and thirst after him. I pray to him continually that he would not forsake me, for I can do nothing of myself as I ought. The holy communion is, every time that I enjoy it, more valuable to me, because I feel the power of my Saviour's death, more than I can express in words." Another: "I have now only one object, and that is Jesus; may I never more part with him. Since I have had the favour to partake of his holy body and blood in the Sacrament, I continually cry to him to keep me under his direction, and to preserve me from the evil one, for I am indeed weak. He alone is my strength and refuge."

A peculiar blessing also attended the administration of the ordinance, not only to those who partook, but to those, likewise, who were permitted to be spectators. At Nain, in the month of February, when that holy feast was celebrated, three Esquimaux, Joseph, Lydia, and Kitura, were present as candidates, and Sarah with a view to confirmation; the three women were so much affected that they cried and sobbed aloud, and after the service was concluded were so overpowered that they could hardly stand, and still continued weeping. Being brought into the mission-house, when they recovered themselves they said they were so overcome by a sense of the presence of the Lord Jesus, that they knew not where they were nor what they did. They wept on account of their unworthiness, and would now give their whole hearts to him who died for them. On the following day Sarah came, and brought all the metal rings with which she had decorated her fingers after the Esquimaux fashion, and wished to part with them, and assigned as her reason, that she wished to delight herself in nothing now but Jesus. Lydia, Louisa, and others followed, and brought their pearl ornaments to dispose of, as they thought it improper for Christian women to be gaudily decked out in costly pearls;

and this they did spontaneously, without being spoken to by the missionaries, who never begin with finding fault with the dress or ornaments of inquirers.

Page 100

Before the Esquimaux set out for their fishing or hunting stations, the members of the church usually partook of a love feast together, and united in thanksgiving and prayer for the mercies they had received, and for the continuance of the Divine blessing. Siksigak, now named Mark, and Joseph, at their return, having been remarkably successful, treated all the inhabitants of Nain with a meal of seals' flesh. The entertainment was given in the open air, and Mark opened it in an edifying manner by singing some verses of a hymn expressive of thanks to their heavenly Father, for providing for their bodily wants, in which all the Esquimaux joined most devoutly, exhibiting a very different scene from the riotous gluttony of the heathen.

After the people reassembled at the end of the season, the winter arrangements were made. The communicants were divided into classes, male and female, the former under the care of the missionaries, and the latter under that of their wives. In their meetings the conversation was unrestrained and profitable, many little grievances were done away, and brotherly love promoted. "That of the communicant sisters," the diary of Dec 11 remarks, "was remarkably lively; their conversation treated of the great love of the Saviour in dying on the cross to save them from death, and their own unworthiness to be so highly favoured as to be permitted to approach unto his table, and there to feed on him by faith, and to experience the power of his sufferings and death in the quickening of their souls." They added, that upon that occasion they sometimes felt a desire to depart out of the world, to see him face to face, and thank him for his mercy revealed to them. Mark thus addressed his countrymen: "If we who belong to this class are with our whole hearts converted to Jesus, and determine, by his help, to put aside all the old deceitful and evil ways, and give ourselves up entirely to him, then we shall feel his power within us. It has been a very painful thing for me to leave my brethren at Hopedale, but I shall live here with pleasure if I perceive that we are come together with a view to belong to our Saviour, and in truth to believe on him, and to become his faithful followers. I am indeed not fit to teach you, but yet I wished to say what I hope from your love, and our being bound together in one mind, to live unto the praise of God. You all know that formerly I led a very wicked life, but at Hopedale Jesus Christ called me by his powerful voice, saved me from death, and forgave my sins. As my conversion to him began at that place, I feel a peculiar attachment to it." He was heard with great attention, and all exclaimed, "Yes! we all desire to become such people, over whom Jesus may rejoice, and pray him to grant us all true conversion."

Page 101

The children likewise had their meetings, in which they sung hymns and prayed, during which they were frequently so sensibly affected that they would burst out into weeping. A boy who gave evidence of being truly awakened, called upon the missionaries and told them, “We boys have been sitting together by ourselves and speaking, both of our own sinfulness and of the mercy we have experienced from our Saviour. At the close of our conversation we kneeled down and prayed to him in fellowship, that he would deliver us from all power of sin, during which my heart grew so warm that I felt it penetrate to my feet”—a phrase used by the Esquimaux to express great inward joy. “Jesus,” continued he, “was very near us. I will give him my whole heart as his property.” The schools were diligently attended, both by young and old, whose improvement in Christian knowledge, and in the facility of reading, advanced steadily, while several among the scholars evinced a strong desire to know Jesus, and live to him. But at Okkak in the following year an unusual emotion appeared among the scholars. One day, while the teachers were closing the schools as usual by singing a verse, there arose such an affection of heart, that all melted into tears, and at last without any direction they all fell on their knees. The missionary, therefore, who was keeping the school knelt down also, and was powerfully excited to fervent prayer for these dear little ones, commending them to the grace of the Saviour, that he would preserve them from the many snares of Satan, and sanctify and build them up in the faith. Some of the more advanced youths gave the missionaries much pleasure by their simplicity and frankness in speaking of their hearts; two of them—companions—-conversing with one of the brethren, said, “When we are out together hunting we speak of Jesus and pray to him, and often feel such power and happiness in thinking of him that we weep for joy. But how is it that we have so long heard of him, and he is but just now become precious to us?” They could not explain the phenomenon; but they felt that a long train of historical proof, or of external evidence, was unnecessary to establish the authenticity of the gospel-message. “How is it,” added one of them, “that formerly I used to think—It is all fiction! There is no Jesus! And now I know in truth that Jesus lives and loves me, and sometimes draws so near to me that I weep for gratitude and delight. To him I will give myself both soul and body.”

In the back ground, at the distance, stand out in horrible and melancholy contrast the effects of satanic influence on the conduct of his votaries. The wife of the old sorcerer, Uiverunna, having died, the old monster seized a poor orphan child, whom they had formerly adopted, and murdered him; then cut him across all the joints of his fingers and toes, ripped open his belly, and threw the body naked into the sea, an offering to appease the wrath of the water-devil

Page 102

he worshipped, and by whose aid he pretended to work great wonders, but who now required a greater sacrifice than usual, as he had not saved his wife's life. But his day of retribution did not long linger. Having boasted that his Torngak had killed a man, Kullugak's two wives, who died suddenly within a few hours of each other at Okkak, where the family had obtained leave to settle, Kullugak, in company with another Esquimaux, assassinated the poor wretch within eight days after he had sacrificed the unfortunate infant.

For several succeeding years the progress of the awakening continued to advance at all the three settlements, both among the heathen by whom they were visited, and among the residents, while the believers grew in grace and in the knowledge of the Lord their Saviour; and the decided nature of the change which had taken place was evidenced by the professing Esquimaux declining their pernicious intercourse with the Europeans, while their heathen countrymen, who were determined to retain the abominations of their forefathers, were as unwilling to reside among them; so much so, indeed, that the missionaries at Hopedale, writing to Europe in 1807, remarked, "No heathen families have lived near us, and it appears as if that old den of Satan at Avertok would remain unoccupied. Three Europeans lived about half a day's journey from hence, but as none of our Esquimaux went to them they did not call here." The report of the brethren in 1809 was: "Concerning our dear Esquimaux congregation, we may truly and thankfully declare that we have perceived a continued work of the Holy Spirit within their souls, leading them to a better acquaintance with themselves as depraved creatures, who stand in daily need of the saving grace of our Almighty Saviour. They are earnest in prayer to him that he would preserve them from falling back into their former wicked and superstitious courses." The accounts from Nain were to the same effect: "Our communicants," say they, "have made a perceptible advance both in the knowledge of themselves as sinners, and of Jesus as their Saviour. They have been taught to know how needful constant dependance on, and communion with him is, if they would walk worthy of their heavenly calling." It is a melancholy and stumbling remark, that as the converted Esquimaux advanced in knowledge and in decency of conduct, so in proportion those who formed an intimate connexion with the Europeans in the south increased in enmity to the word of God, and to the Saviour's name in particular, declaring they would hear or listen to nothing about him.

Page 103

Oral instruction has, from the beginning, been the principal, and most efficient means, which God has employed in propagating the gospel; but the written word has been always necessary for establishing and building up the churches in their most holy faith. Never did Satan employ a more effectual method for covering the earth with thick darkness, than by instigating his servants, under pretence of a high reverence for the holy word, to shut it up from the people; and when God wills mercy to a nation, he removes all the hindrances which obstruct its diffusion. As the Esquimaux advanced in their course, they were furnished, by means of the press, with portions of the Scriptures as they could be got translated. The brethren, however, wisely prepared the way for this important work, by translating hymns and tracts, and a harmony of the Gospels, where any deficiency in the language could be more easily rectified than in a book, destined to be left as a permanent legacy to future generations. The joy of the Esquimaux on receiving the hymn books in 1809, was inexpressibly great. "We wish," the missionaries write, "our dear brethren had been present at the distribution, to see the fervent gratitude with which they were received. They entreated us, with tears, to express their thankfulness to their fathers and brethren in the east, for this present." In 1810, they received the Harmony of the Gospels, also printed by the Brethren's Society in London for the furtherance of the Gospel, and the Gospel of John and part of Luke, printed at the expense of the British and Foreign Bible Society, who undertook to print the other parts as they could be got ready. Meanwhile the superintendant, Burghardt, finished the translation of the Acts, and the epistles to the Romans and Ephesians, which were read from the MS to the Esquimaux congregation, who were highly delighted to hear the words and exhortations of our Saviour's apostles, and particularly struck with the character and writings of the apostle Paul. Along with their activity in the Christian life, the activity of the converted Esquimaux, in their temporal concerns, increased. The missionaries in the different settlements had erected saw mills; the Esquimaux, under their direction, kept them frequently in employment, and built substantial store-houses for themselves, for preserving their winter's stores; and when the scarcity of food in their own neighbourhood obliged them to go to a distance in search of seals or whales, or to the cod-fishing, their anxiety to return, to enjoy the benefits of instruction from their teachers, and of communion with their fellow-Christians, quickened their diligence in their necessary avocations. At the close of 1810, the number of the inhabitants at the three settlements amounted to 457, of whom 265 belonged to the different classes of communicants, baptized and candidates for baptism.

Page 104

Hitherto the settlements, though occasionally visited by the contagious diseases that periodically afflicted the country, had never known more than a partial sickness; but in 1811, the small society at Hopedale suffered severely from an epidemic, which, so far as we are able to judge from the symptoms mentioned in the diary, quoted below, bore some distant resemblance to the spasmodic cholera. “On the evening of the 24th of July, we were all suddenly thrown into the greatest confusion, by the arrival of a boat, with our people, from Tikkerarsuk, one of their provision-places in the south: Mark—-formerly Siksigak—was dead, and several others dangerously ill. When they went out in the morning, they were all in good health, but were suddenly seized with a nervous affection, which, in a very short time, terminated fatally; notwithstanding every assistance, Samuel died in the night. Next morning another boat arrived, and brought Adam and Isaac, both dead, though they had yesterday been both fishing in their kaiaks; the four dead bodies were obliged to be immediately buried, as they quickly showed signs of corruption. The same evening, Daniel brought in his boat four dying persons; at five o’clock the younger, Mark, died. On the 26th, early in the morning, the widow Rebecca, and in the forenoon, young Philip departed; before twelve o’clock, the bodies became so offensive, that it was necessary to inter them. All were filled with alarm and terror, but to our comfort we also remarked submission to the will of the Lord. The sick, in general, declared they were willing to go to the Saviour when he should call them; some said they felt their unworthiness to appear before him, and yet expressed their reliance upon his sufferings as their only refuge; but from total debility and oppression they could speak very little: they complained of great weakness, lameness, blindness, and a feeling of suffocation. At four in the afternoon little Abel, and in the same tent, the widow Salome, and at six o’clock old Thomas, (Kapik,) died. 27th, There was little improvement; besides those who remained ill many more began to complain, and cried out to us for assistance, so that we knew not where to go or who to help first. At eleven o’clock the four dead were buried, which made ten. On the 29th a great many were taken ill; at four in the afternoon, Magdalene departed comfortable and happy. Father Abel, who had willingly assisted in burying the dead, followed the same evening. His wife, Benigna, who had faithfully attended the sick, was prevented from nursing him, being herself laid up. The dead bodies were laid in their place of rest next day. We now felt that all of us were more or less worn out by this great affliction, some of us actually sick, and none certain but he might be seized the next moment. To add to our distress, many children were rendered orphans by the loss of both father and mother, which called forth our sighs to our gracious and merciful God and Lord for his compassion

Page 105

and assistance, and felt revived with the hope that he would hear and help us. Some of the sick began to recover: but on the evening of the 31st the Saviour took Abel's wife, Benigna, home to her blessed rest, and on the following morning, August 1, she was laid in her grave; at seven o'clock in the evening we held a meeting with the Esquimaux, especially with regard to improve the solemn warning given in that harvest the Lord had gathered from this church. From conversations held with several of the sisters on the 12th, we clearly perceived that the removal of so many of our number had made a deep impression on them, and had brought them to reflect on the necessity of constantly depending on the Saviour, and being ever ready to meet him when he shall come to gather them also into his garner."

But to their great grief the missionaries discovered that this was not the happy state of all. When the disease abated they learned with the utmost pain, that some, even of their communicants, in their agony and terror, had had recourse to their old heathenish practices; and what was worse, had endeavoured to appease their consciences by attempting to assimilate them to Old Testament rites imperfectly understood. They had killed a dog, and cut the ears off many others, that by sprinkling themselves with the blood of the dog they might prevent death from approaching them. Under the influence of a fanatical delusion, they compared this with the offerings of the Jews, and particularly with the slaying of the Paschal Lamb, and sprinkling the blood on the lintel and posts of the door. "Our situation we feel very difficult," complained the anxious missionaries, "as the enemy uses all his ingenuity to blind the poor people, and knows how to employ their fear and distress to harden their hearts, and to prevent them from discerning their sins and repenting. It appears as if he exerted every power to destroy this little congregation, but we hope that God will shortly bruise Satan under our feet, and not allow his attempts to prosper."

They found it necessary to exclude several from partaking of the holy supper, and this severity was the blessed mean of soon bringing them to repentance and sorrow for their sins. Others who had fainted, but not fallen in the day of trial, expressed themselves now convinced of the necessity of watching over their hearts, that they might not be seduced to seek false comfort or unlawful assistance: they had, during the time of this awful visitation, as well as they could, kept close to Jesus and prayed to him; but they were nevertheless troubled with fearful thoughts—as that they might all perish, and how sad it would be if their teachers should turn away from them, when there was no one to come to their assistance, and when they could not help themselves. But they now saw that they had greatly erred in indulging these hard thoughts, for Jesus had delivered them in their necessity. They felt that they ought to be thankful, but they came far short of that gratitude they owed to him.

Page 106

Nain and Okkak were mercifully spared this year, and in the grand object of their labours the brethren had still occasion to bless the Lord that he graciously owned the preaching of the glad tidings of salvation, and accompanied it with power and the demonstration of his Spirit: often was his presence powerfully felt, particularly when, from time to time, individuals were added to the church by baptism, or when they partook of the holy sacrament of our Lord's body and blood, in fellowship together.

The outward circumstances of the missions in Labrador this year were uncommonly prosperous—they sent to England upwards of 100 tons of blubber, 2000 seals' skins, and 2750 fox skins.

CHAPTER VII.

Desire of the heathen to hear the Gospel.—Brethren meditate a new settlement—voyage to explore the country.—Quiet course of the mission—advantages of their church discipline.—Death of Burghardt.—Exertions of the aged survivors.—Schreiber, superintendant, arrives.—Anxiety of the native Christians to attend the ordinances of religion.—Advantages of the Bible as a school-book.—Four missionaries unexpectedly carried to England.—Baptized Esquimaux seduced by traders.—Perilous voyage of the returning missionaries.—striking accident.—Schreiber retires from the superintendance—Kohlmeister succeeds—his journeyings to Okkak, to Nain.—Stability of the work of God at Nain—hopeful deaths—conversion and recovery of a young native.—Remarkable preservation of an Esquimaux youth.

Ever since the settlement of the brethren on the east coast of Labrador, scarcely a year had passed, without their being visited by great numbers of Esquimaux from the north, either for the purposes of traffic or curiosity; and latterly, to visit their friends and acquaintances who had become residents. From these strangers, the missionaries obtained much interesting information respecting the inhabitants along the coast; they were told that the most considerable part of the nation dwelt beyond Cape Chudleigh, lat. 60 deg. 17 m., called by them Killineck; that accounts of the settlement had reached them, and that they were desirous of teachers to instruct them in the good words. When some of these natives were asked by the brethren to remain and settle with them, they expressed a great inclination to have done so, but urged as an objection, the difficulty of procuring food for their families, and requested the missionaries rather to come to them, where they could be easily able to obtain a comfortable supply. The brethren, in consequence, had long meditated a new settlement, and the Society for the furtherance of the Gospel had repeatedly consulted with them about the best plan for carrying their wishes into execution. Various obstacles had, however, always prevented

any effectual steps being taken, till, in consequence of repeated invitations, it became a subject of serious consideration, by what means a more correct idea of the extent and dwelling places of the Esquimaux nation might be obtained, and a general wish was expressed, that one or more of the missionaries would undertake the perilous task of visiting such places as were reported to contain more inhabitants than the southern coast, but remained unknown to European navigators.

Page 107

When brother Kohlmeister was in Europe, it was arranged with the Synodal Committee for the management of the missions of the United Brethren, that an exploratory voyage should be undertaken, for which Kohlmeister made preparation on his return to Labrador, and on the 17th of June, he and brother Kmoch set out from Okkak. The vessel engaged for the arduous undertaking, was a two masted shallop, 45 feet long, 12 broad, and 5 deep, belonging to Jonathan, (vide p. 213) who also accompanied them as their captain. Jonathan was a man of superior understanding and skill, possessed of uncommon intrepidity, and looked up to, at Hopedale, as the chief of his nation. It was therefore no small sacrifice on his part, to agree to leave, for an indefinite time, the place where he was so much respected; but he was ready to forsake all, and enter on an expedition of unknown length and peril, in the hope that it would be a means of introducing the gospel among his countrymen. The greater part of the other Esquimaux thought the voyage impracticable, and an old Angekok predicted that if the adventurers did not perish in the violent currents that set in round Cape Chudleigh, they most certainly would never return.

But none of these dark forebodings made any impression on the mind of Jonathan. When told that the wild heathen would kill him, he generally answered, “Well we will try, we shall know better when we get there;” and once, when conversing with the missionaries, who were not altogether without apprehension, remarked, “When I hear people talking about the danger of being killed, I think—Jesus went to death out of love to us; what great matter would it be, if we were to be put to death in his service, should that be his good pleasure concerning us.” Nor did his conduct belie his profession: under all circumstances, during the voyage, his firm, cheerful faithfulness, proved honourable to his character as a true convert. Besides the missionaries, the expedition consisted of four Esquimaux families from Hopedale, and one from Okkak, who attended with a skin, or woman’s boat, in case of any accident befalling the shallop, and to be used in landing, as the larger vessel could never safely be brought close to the shore—in all eighteen persons.

As they coasted along, they met several Christian Esquimaux, who were scattered at different summer provision places. At Kangerlualuksoak, sixty miles north of Okkak, a fishing station, with a fine strand and excellent harbour, where they rested on the 30th, [Lord’s day,] the missionaries went on shore, and visited the Christian families, whom they assembled together for public worship. The congregation amounted to about fifty, including the boat’s company. Brother Kohlmeister addressed them, and expressed his hope that they were all walking worthy of their Christian profession—presenting a good example to their heathen neighbours. A number of strangers sat as listeners, and the missionaries

Page 108

felt their hearts dilate with joy, to hear the cheerful voices of converted heathen melodiously sounding forth the praises of God, and giving glory to the name of Jesus their Redeemer, in a place which had but lately been a den of murderers, and dedicated by sorcerers to the service of the devil. Proceeding northward, they soon found their progress obstructed by drift ice, which forced them, after two days of incessant labour, to seek shelter in the estuary of a river, Nullatartok, where being blocked up, they went on shore, and pitched their tents on a beautiful valley, enamelled with potentilla aurea in full bloom, resembling a European meadow covered with butter-cups. The river abounded with salmon-trout; and their hunters killed two rein-deer, a seasonable supply, as they were detained here twelve days. On the 16th July, they reached Nachvak, where the high rocky mountains, glowing in the splendour of the morning sun, presented a most magnificent prospect. About fifty heathen Esquimaux, who had encamped here, received them with loud shouts and the firing of muskets, and while they remained, behaved with great modesty, neither annoying them by impertinent curiosity, nor harassing them by importunate begging; they also attended their morning and evening prayers with great silence, and apparent devotion. They heard the discourses of the missionaries with respectful stillness, but they listened with much greater eagerness to the exhortations of their own countrymen. Jonas, a son of Jonathan, addressed them thus: "We were but lately as ignorant as you are now; we were long unable to understand the comfortable words of the gospel; we had neither ears to hear, nor hearts to receive them, till Jesus by his power, opened our hearts and ears. Now we know what Jesus did for us, and how great the happiness of those is, who come unto him—love him as their Saviour, and know that they shall not be lost, when this life is past. Without this, we live in constant fear of death. You will enjoy the same happiness, if you turn and believe on Jesus. We are not surprised that you do not yet understand us. We were once like you, but now we thank Jesus our Redeemer with tears of joy, that He has revealed himself unto us." This address, delivered with great energy, produced, at least, a temporary effect, for one of the leading men of the party, Onalik, exclaimed, "I am determined to be converted to Jesus;" and another, Tallagaksoak, made the same declaration, adding, "He would no longer live among the heathen."

Having spent two days with these people, the expedition proceeded on their voyage, and passing Nennoktok, were constrained by tempestuous weather to anchor in Kummaktorvik-bay. Here they met with four Esquimaux families, of whom John, and Mary his mother, had once been residents at Okkak, but had left the brethren, and retired to the heathen; with them Kohlmeister spoke very seriously, representing the danger of their state as apostates from the faith, but they showed

Page 109

no symptoms of compunction, and seemed determined to persist in their ways. When the storm ceased, they resumed their course, and after a providential escape from shipwreck on a sunken rock, they arrived it Oppernavik, where they found Uttakyak, a chief of superior understanding, and of great influence among his countrymen, with his two wives and youngest brother, waiting to receive them. He had, while on a voyage to Okkak in 1800, given the brethren particular accounts of these regions, and as he had learned that the missionaries intended to take a voyage to Ungava-bay, he had waited during the whole spring for them, and put up signals on all heights surrounding his tent, that they might not miss him. Successive storms, and accumulating ice, prevented the progress of our adventurers till the 1st of August, when they left their harbour, and entered Ikkerasak, a narrow channel between Cape Chudleigh Islands, and the continent; it is ten miles in length, and dangerous from the currents and whirlpools occasioned by the flowing and ebbing of the tide, but the missionaries passed through in safety at low water with a fair wind. On quitting the channel, the coast ran S.S.W. low, with gently sloping hills, and the sea [Hudson's straits] appeared studded with small islands. Here they saw the Ungava country at a distance, stretching to the south before them.

Three skin boats, filled with Esquimaux, came to bid them welcome, and followed them to Omanek, a small island, where they pitched their tents; brother Kohlmeister visited them on shore, and explained to them the design of their voyage: they listened, but could not comprehend the scope of his discourse; they shouted, however, with joy, when he told them that he would come and see them in their own country. Many among them had never seen a European before, and not content with accurately inspecting them on every side, came close up to the travellers, and "pawed" them all over.

Dismissing them highly grateful with some trifling presents, the voyagers proceeded, and on the 7th reached the entering of the great river Kangerlualuksoak, 140 miles S.S.W. of Cape Chudleigh, lat. 58 deg. 57 m. Sailing up the bay, they found a fine slope or terrace facing the south, covered with shrubs, from whence a wooded valley extended to the left, which they fixed upon as the most suitable place for a settlement. Uttakisk, who had spent more than one winter in the Ingura country, assured them that there was an ample supply of native provisions both summer and winter, and that many of the Esquimaux would resort to them from every quarter, if they were once fairly settled. And the missionaries were satisfied that Europeans might find the means of existence, as the place was accessible to ships, and had wood and water in plenty. Before departing therefore, they set up high marks of stones on two opposite hills at the entrance of the bay, and placed a board on the declivity of a hill to the right, on one side of

Page 110

which they cut G. III. R. and S.U.F.—Georgius III Rex, Societas Unitatis Fratrum; and on the other, the initials of the missionaries, with the date of their arrival. This tablet was raised with some solemnity in presence of Uttakisk and his family, as representatives of the people of Ungava; and the missionaries informed them, that they had taken possession of the place, in case they or their brethren should think proper to settle there, and called all present to bear witness; they then proclaimed that the name of the river should henceforth be called George River, after which three vollies were fired by those on shore, and answered from the boat.—The texts of Scripture for the day, were very encouraging:—"From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, saith the Lord of hosts," Mal. ii 1. "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii 10, 11. After the ceremony, pease and bread and beer were distributed among the Esquimaux, which enabled them to make a splendid feast, and the day was spent in the most agreeable manner.

Next day [Aug. 13th] they left George River, and after beating about till the 17th, they cast anchor near a point of land, Kernertut, where they expected to lie in safety [the whole of the crew, except Jonas and his children and two boys, had gone on shore in the skin boat;] but during the night, the wind blew a gale, which increased in violence till daybreak; the sea rose to a tremendous height, and the rain fell in torrents. Notwithstanding the shallop had three anchors out, she was tossed about dreadfully, the sea frequently breaking quite over her, insomuch that they expected every moment to be swallowed up in the abyss. Jonathan, and the rest of their company, were obliged to be passive spectators from the beach, where they waited the event in silent anguish, looking every moment when the vessel should break from her moorings, and be driven on the rocks. About noon, the rope by which the small boat was fastened brake; she was immediately carried up the bay, and thrown, by the violence of the surf, on the top of a rock, where she stuck fast, keel upwards. When the tide turned, the raging of the sea and the wind began to abate, and Jonathan and the other men, as soon as it was practicable, came to the assistance of the distressed and worn-out brethren. He was quite overcome with joy, unable to utter a word; he held out his hand, and shed tears of gratitude at meeting with them alive, for he had given them up as irremediably lost. The little boat was brought down from her pinnacle, to the great surprise of all, without material injury.

Page 111

Since leaving George's river, the expedition had made little more than fourteen or fifteen miles, and were at least seventy or eighty, as far as they could judge, from the river Koksoak, the western boundary of the Ungava country, which they had fixed upon as the final object of their voyage. The season was far advanced, and the Esquimaux represented to them, that if they proceeded farther, it would be impossible to return to Okkak before winter. In this dilemma, the missionaries, unable to decide, retired to their hut, and after weighing all the circumstances maturely, determined to commit their case to Him in whose name they had entered upon this voyage, and kneeling down entreated him to hear their prayers in their embarrassing situation, and to make known to them his will concerning their future proceedings, whether they should persevere in fulfilling the whole aim of their voyage, or give up a part and return home.—"The peace of God," add the missionaries, "which filled our hearts on this memorable occasion, and the strong conviction wrought in us both, that we should persevere in his name to fulfil the whole of our commission, relying without fear on his help and preservation, no words can describe; but those who believe in the fulfilment of the gracious promises of Jesus given to his poor followers and disciples, will understand us when we declare, that we were assured that it was the will of God our Saviour, that we should not now return and leave our work unfinished, but proceed to the end of our proposed voyage. Each of us communicated to his brother the conviction of his heart—all fears and doubts vanished—and we were filled anew with courage and willingness to act in obedience to it in the strength of the Lord." When they made known their determination to Jonathan, and the reasons which swayed them, he without hesitation replied, "Yes! that is also my conviction! We will go whither Jesus directs us. He will bring us safe to our journey's end, and safe home again." With renewed strength and spirits, the missionaries set forward, and their companions, who had been wonderfully refreshed and invigorated by their success among the seals and the rein-deer, willingly followed. They encountered a severe storm, and escaped many hidden dangers, as they coasted along a dangerous and unknown shore; but, guided by His hand in whom they trusted, they had the pleasure of reaching the mouth of the Koksoak, August 25th, 58 deg. 36 m. N.L. about 700 miles from Okkak—Cape Chudleigh half way. To the west the country is called by the natives Assokak, the coast turning again W.N.W. The Koksoak here is about the breadth of the Thames at Gravesend, and with its various windings, much resembles that river for twenty-four miles inland. As they sailed upwards, they were hailed by the natives in their kaiaks, with "*Innuit, Innuit!* man, man;" and when they hoisted their colours there was a general cry of "Kablunat, Kablunat! Europeans! Europeans!" About one P.M. they

Page 112

cast anchor close to an encampment, containing fourteen families, some from a distant district called Rivektok. At first they appeared shy, but upon receiving a few trifling presents became quite familiar; and as many of them had never seen a European, walked round them, and inspected them narrowly to see what manner of animals they were, having previously received some account of them from Uttakiyok's brother, who had joined them. Proceeding farther up the river, accompanied by most of the men and some women, they arrived at a bay, which by the winding of the stream appears like a lake surrounded on all sides with gently rising grounds, well planted with woods of moderate size, chiefly birch. Behind the woods are some low hills. This place they named Unity's Bay.

Here they found another good situation for a missionary settlement—a fine slope, extending for about half an English mile, bounded on each extremity by a hill, on both of which they erected high signals. Juniper, currants, and other berries, were growing in abundance—and some rivulets of water at no great distance. This spot they named Pilgerruh, Pilgrim's rest. The view of the interior was in general flat, with a few low hills and ponds in some places full of wild geese; the largest trees were not more than eight inches in diameter, and fifteen or twenty feet high. The Esquimaux informed them that farther up the trees were larger. The inhabitants were poor, and miserably equipped in comparison of the Esquimaux near the brethren's settlement; as those who accompanied the expedition, and who, from their intercourse with the Europeans, had obtained many conveniences by barter, and from the teaching of the missionaries had acquired a knowledge of the gospel. These advantages the latter did not fail to expatiate upon to their heathen countrymen; and once the brethren met with Sybilla, Jonathan's wife, surrounded by a company of women under the shadow of a skin boat, set on edge, exhorting them with great simplicity and fervour to hear and believe the gospel. Even Uttakiyok occasionally engaged in advocating the same cause, explained as well as he could the reason of the Brethren's living in Labrador, and exclaimed, "My friends, let us all be converted to Jesus." Having finished their observations on this quarter, the missionaries resolved to return, as, from the account given by their able and faithful conductor, Uttakiyok, whose information they had hitherto found correct, the western coast on the opposite side of the bay was bare and without any proper landing place, and at this season of the year uninhabited, the Esquimaux being generally employed in the interior in hunting the rein-deer; they, therefore, Sept. 1., left the river and shaped their course homeward. The natives shewed the greatest reluctance to part with them, and called after them, "Come soon again; we shall always be wishing to see you." Several of them, and among these their disinterested friend, Uttakiyok, followed them for some miles, repeating

Page 113

their entreaties for their speedy return, and promising to settle beside them when they came. At parting, they presented Uttakiyok with their skin boat and several useful articles, as a recompense for the important, essential, and affectionate services he had rendered them. On the 4th October they reached Okkak in safety, after an absence of three months and ten days, having performed a voyage of from twelve to thirteen hundred miles. An account of their expedition was transmitted home,[l] but circumstances prevented the mission from being undertaken for several years.

No very remarkable alteration took place at any of the different stations, during the two succeeding years. The increase of their number was gradual, and their advance in the Christian course quiet but perceptible; and at Okkak they had the pleasure of readmitting, upon their repentance and acknowledgment of their sin, the members they had been forced to exclude for their misconduct during the past season; and it is not the least among the mercies of God towards the brethren, nor one which ought to be passed over in silence, the benefit which their congregations derive from the kind and judicious, yet firm administration of church discipline; in a majority of instances it answers the ends for which it was instituted—the brother is gained instead of being driven away to associate with the world, and to nourish a spirit of dislike, if not of hatred, towards those with whom he was formerly in fellowship—a melancholy consequence when this ordinance of the Saviour is not attended to in the spirit of love.

In 1812, the superintendant, Burghardt, was called to his reward; he had been able to fulfil the duties of his office till within three days of his departure. He was obliged to take to his bed on the 24th of July, and had appointed the 28th to confer with his brethren on various subjects, but when that day came, he was so much exhausted, that this was found impracticable. He had done with active service upon earth. He now lay quiet, in peaceful expectation of the happy moment when his Lord and Master would call him to rest. About three o'clock in the afternoon, he breathed his last in a most gentle and peaceful manner, in presence of the family gathered around his bed. "During this transaction," the missionaries add, in their letter announcing the event, "a powerful feeling of divine peace prevailed among us, and many tears were shed by us who are left behind, to follow the example of this devoted servant of Jesus. He had attained to the age of seventy nine years."

His removal brought forward, in a very prominent point of view, the unwearied diligence of the Moravian missionaries, who unite so much active exertion in temporal affairs, with such devotedness to spiritual exercises, and, in a pre-eminently apostolic conduct, exhibit the import of the injunctions, "not slothful in business,"—"fervent in spirit,"—-"serving the Lord." "In consequence of this

Page 114

vacancy," they continue, "and the age of two others of us, who are fast approaching their seventieth year, we are not able to do any great things by manual labour; however, we contrive to perform what is absolutely requisite, and intend, with the Lord's blessing, to prepare for the building of a new church, as the present is much too small, and gone to decay, We thank you for your readiness to assist us with the necessary help."

Next year, 1813, brother Schreiber arrived to succeed the late lamented Burghardt as superintendant, and brought with him two efficient missionaries. The general course of the mission for some time continued pretty uniform, the meetings were always well attended, and so great was the desire of the people to be present, that some came at the hazard of their lives; especially the sisters, who, when they had no boat of their own, would venture across bays some miles in breadth, sitting behind their husbands on their narrow kaiaks. The number of printed books circulated in the congregations, and now constantly increasing, kept alive the desire to learn to read and understand the holy Scriptures. The schools were thronged by young and old.

It has sometimes been asserted that the sacred writings are ill adapted for school books; that they are above the capacity of children, and do not possess those attractions which little stories, extracts from entertaining writers, histories of our own and other countries present.[J] Without entering upon any argument, it may be sufficient to remark, that at no time did our native Scotland produce a more intelligent, acute, and moral race, than that generation which was educated in schools where the Bible and the Shorter Catechism were the chief, if not the sole, medium of their instruction. At the Moravian settlements the same effects flow from a similar mode of tuition, and the mind that has been early exercised in searching out the meaning of the Divine Oracles of truth, comes well prepared to estimate the realities of life, and form a true and correct judgment upon common topics and matters of daily occurrence: they have been taught that the present ought to be improved with a reference to the future, not only in spiritual but in temporal matters, and the natural consequence is, that the converted Esquimaux and their children become at once an intelligent and a provident race. So long as they continued heathen their intellect in general appeared incapable of comprehending any thing beyond the immediate and grosser cravings of nature, but now they understood and could converse upon more rational subjects; then no arguments could induce them, not even their own necessities, to build store houses, but now they willingly assisted the missionaries in erecting these buildings for public use, while in some of the settlements they erected new ones for themselves. Along with reading, the natives were taught writing and arithmetic, in which many of them made no inconsiderable

Page 115

proficiency. Yet, notwithstanding all their care and watchfulness, the brethren were not without their trials from the members of their congregations, and they, commonly sum up their accounts of the prosperous state of their people with some such conclusion as this:—"We must after all confess that much imperfection is yet seen, and some of those living here are not what they ought to be. The enemy is not idle, but endeavours to sift those who believe on Jesus; and we grieve to be obliged to mention, that even of our communicants there are who have fallen into temptation and sin. This shall not damp our courage, but we will continue to direct them to Jesus."

Hitherto little interruption had taken place in the communication between Labrador and England; the vessel had sailed in safety amid enemies and storms, and although in some voyages had been in jeopardy, and in others detained, had always made it out to visit all the stations; but in 1806 the Jemima was not only prevented from reaching Hopedale, but carried four of the missionaries on an involuntary trip to England. The ship arrived at the drift ice on the Labrador coast on the 16th of July, which Captain Fraser found extending about two hundred miles from the land, and after attempting to get in first to Hopedale, then to Nain, and last of all to Okkak, he was at length completely surrounded by it and in the most imminent danger during six days and nights, expecting every moment that the ship would be crushed to pieces, till after very great exertions he got towards the outer part of the ice. Nevertheless he was still beset with it, and did not reach Okkak before August 29. The very next day the whole coast, as far as the eye could reach, was entirely choked up by ice, and after laying at Okkak nearly three weeks, he was twice forced back by it on his passage to Nain, which place he did not reach till Sept 22. After staying the usual time the captain proceeded, Oct 3., from Nain for Hopedale with fine weather; yet, on account of the lateness of the season, and a great deal of drift ice, with but little prospect of reaching that settlement. This circumstance he mentioned to the brethren at Nain, notwithstanding which, however, Brother Kmoch and his wife, and two single brethren, Korner and Christensan, who were going to Hopedale, went on board and they set sail; but the same evening it came on to blow exceedingly hard, with an immense fall of snow and very thick weather, so that they could not see the length of the ship, and being within half a mile of a dangerous reef of rocks, the captain was obliged to carry a press of sail to clear them, which he did but just accomplish, for after that the gale increased to such a degree, the wind being right on shore, that he could not carry sail any longer, and was obliged to lay the ship to, when the sea broke often over her, and he was at last forced, seeing every attempt to reach Hopedale vain, to bear away for England. He again experienced a gale equal to a hurricane, on the 8th,

Page 116

9th, and 10th of October, which, during the evening between the 9th and 10th, was so violent that the captain expected the vessel would have foundered. She was at one time struck by a sea that twisted her in such a manner that the seams on her larboard side opened, and the water gushed into the cabin and into the mate's birth as if it came from a pump, and every body at first thought her side was stove in; however the Lord was pleased to protect every one from harm, nor was the ship very materially damaged, neither was any thing lost.

Winter set in severely on the Labrador coast, but this proved an advantage to the missions, as those at Nain were enabled to forward supplies by sledges to their brethren at Hopedale, who, although curtailed of some of their comforts, acknowledged with cheerful thankfulness that they had suffered no essential deprivation. The Esquimaux were also deprived of their usual supply of food by the early winter, which prevented them from taking many seals, either by the net or in kaiaks; but, as not unfrequently happened in their times of extremity, they were successful in killing a whale, which preserved from suffering much from famine, and for which they joined their teachers in returning thanks to their heavenly Father. Their number was reduced by the death of a venerable brother, Sueb Andersen, who had served the mission forty years, as well as Christensan, who had been carried to England; but nevertheless, besides their usual daily labour, they were able to erect for their own use a building containing rooms for holding provisions and fuel, and a bakehouse.

Easily contented, however, as they were with their stinted fare, and pleasantly as they could undergo both privation and manual labour; they could not see, without the most poignant sorrow, those who had begun to run well, hindered in their progress, and the greatest affliction they felt, and the only one which extorted from them a complaint in this trying season, was the seduction of several of their congregation. Four traders from the south, with an Esquimaux family in company, spent that winter in their neighbourhood. They sent European provisions to the native inhabitants, and invited them to come and traffic, which proved a great snare, and disturbed the peaceful course of the congregation; for many of the baptized had lived formerly in the south, and contracted a taste for European indulgences, particularly for strong liquors, from which they had been weaned since their settling at Hopedale; but these propensities revived when temptation was presented. The brethren spared no pains, by friendly exhortations and affectionate remonstrances, to avert the calamity, yet they had the grief to see three families of eighteen persons desert the station; among whom were six communicants and several hopeful young people. The women and children wept bitterly at parting, and even the men seemed affected, but the latter, led captive by the wiles of the seducer, forced their families to follow. "We cannot describe," say the missionaries, "the pain we felt in seeing these poor deluded people running headlong into danger, and we cried to our Saviour to keep his hand over them in mercy, and not to suffer them to become a prey to the enemy of their souls."

Page 117

Kmoch and his wife, and the single brother Korner, who had so unexpectedly visited England, returned to Labrador in the brig Jemima in 1817, accompanied by single brother Beck, a descendant of the Greenland missionary, who in the third generation inherited the same spirit. Their voyage was perilous, and their preservation afforded a new display of the mercy of God towards his devoted servants, engaged to proclaim salvation to the utmost ends of the earth. On the 2d of June the Jemima left London, and after stopping at the Orkneys, they reached within 200 miles of the Labrador coast before the 4th of July; the weather had been remarkably fine, and they were pleasing themselves with speedily arriving at their destination, when the ice-birds gave notice of their approaching the ice.[K] Now the wind shifted, and on the 7th the drift was seen in every direction: for six days they made several attempts to penetrate through different openings, but in vain; fields of ice beset the ship on all sides, and towards the evening of the 13th they discovered an immense ice-berg approaching. They were sailing before the wind, and just when they neared it, became enveloped in so thick a fog that they could not see a yard from the ship, nor use any means to avoid a concussion which threatened instant ruin. After an hour of helpless anxiety the fog dispersed, and they perceived that they had providentially passed at a very short distance. Next morning land was discovered a-head, which the captain endeavoured to reach, but was forced to seek shelter by fastening the vessel to a large field of ice three hundred feet in diameter, elevated about six above the water, and between fifty and sixty in thickness below. Here they lay with little variation from the 14th to the 20th; when they attempted with a fine breeze to get clear out. In the evening, the sky lowered, and it grew very dark. At midnight the passengers were roused by a noise on deck, and hastening to learn the cause, found they were driving fast towards a huge ice-mountain, on which they expected every moment to suffer shipwreck. The night was excessively cold with rain, and the sailors suffered much before they could again bring the vessel to her moorings. But this was only the prelude to greater terrors: shortly after mid-day on the 21st, the wind having risen to a tempest, the missionaries were alarmed by a tremendous outcry; they instantly ran upon deck, and saw the ship with the field to which she was fastened, rapidly driving towards another immense mountain, nor did there appear the smallest hope of escaping being crushed to pieces between it and the field. They all cried fervently to the Lord for speedy help in this most perilous situation —for if they had but touched the mountain they must have been instantly destroyed. And he heard them: the ship got to such a distance that the mountain passed between them and the field, but one of their cables was broken and they lost an anchor; and were left

Page 118

to the mercy of the storm and the current, in the midst of large masses of ice from ten to twenty feet thick. The following night was dreadfully dark and tempestuous, and the howling of the wind, and the roaring of the ice, as the fields were dashed against each other by its fury, rendered it truly terrific; while the fragments, as they were dispersing by the storm, struck violently against the vessel, and each blow sounded like the harbinger of instant fate. Such shocks were repeated every five or ten minutes and sometimes oftener; nor was there any possibility of avoiding them. In this awful situation they offered up earnest prayers to Him who alone is able to save, and about six in the morning they were carried into open water not far from the coast, after having spent ten long hours in a state more easily to be conceived than described. During the remainder of their voyage they encountered several heavy gales, and were threatened occasionally with the gathering ice, and their vessel was leaky, but they happily arrived at their desired haven in safety. On the 9th of August they cast anchor at Hopedale.

Amid the trials which the brethren had to encounter, they acknowledge, with gratitude, the mercies that intervened: they witnessed many instances of the faithful leading of the Holy Spirit among the Esquimaux, particularly in the return of many to the good Shepherd, from whom they had strayed—and during the winter, the station of Hopedale was preserved from moral contagion by a striking providence. Some heathen who had set out to seduce their countrymen to go to the south, were overtaken at sea by a violent storm, which dashed their large boat in pieces, and being thrown on an unknown desert region, where no assistance could be obtained, perished miserably by cold and hunger.

At the close of 1819, brother Schreiber returned to Europe, and brother Kohlmeister succeeded him as superintendant of the Labrador missions, for which he was well adapted, both by his knowledge of the country and the language. In the former year he had performed a voyage from Okkak to Nain, very different from that remarkable journey in 1804. The weather was fine and warm, with a gentle favourable breeze, and the varied scenery was delightful. He doubled the promontory of the Kiglapeit mountains with the greatest ease, and was wafted through the narrow channel to Nain, charmed with the verdure that decked the shores, the woods in foliage, the hills covered with grass, and the vallies spangled with innumerable flowers. Early next year he visited Hopedale, and the weather being again fine, he accomplished the journey in two days. The dogs drew the sledge over the frozen snow with great rapidity; no English post-horses could have done better. He had formerly ministered in this settlement, and the inhabitants came out to some distance to meet, and bid him welcome. “I was deeply affected,” says he, in a letter to Mr Latrobe, “on again entering this place, in which I had spent so many

Page 119

happy days in the year 1804, when it pleased the Lord to send forth his Spirit, and awaken in the hearts of the Esquimaux, that hunger and thirst after righteousness and salvation, the fruits of which have been so manifest and encouraging ever since. I was then eye-witness of astonishing proofs of His power and love, and my heart and spirit revived in the recollection of the all-conquering and superabounding grace which then prevailed, and by which he drew all hearts unto himself."

To the continuance and advancement of this blessed work, the brethren were able to bear joyful testimony in the succeeding year. July 31, 1820, they thus write: "The Lord is graciously pleased to cause his power to be made manifest in the conversion of sinners, and in the building up our dear Esquimaux flock in the faith by which we are saved. This we may truly testify to his praise. The Father draws them to the Son, and the Holy Spirit leads them in the way of life everlasting. We find open ears and hearts when we declare to them the love of Jesus as their Saviour, and his blessing rests upon our feeble testimony of his atoning death and passion. Many a heart, by nature hard as the surrounding rocks, has been broken by the divine power of the word of the cross."

They had, however, to mourn over the loss of three of their most approved native Esquimaux brethren, in the prime of life; they were suddenly seized with a mortal illness, which, after a short suffering of twelve hours, brought them to the grave; but the joyful hope of seeing their Saviour face to face, and celebrating the praises of his redeeming love, supported them in their dying moments, and comforted the hearts of their teachers. Their widows, also, distinguished themselves by their resignation to the Lord under this severe dispensation, which rendered them desolate, placing their whole trust in Him who is the faithful friend of the widow and the fatherless. A young married man, a candidate for baptism, was seized with the same complaint, and brought to the brink of the grave. In his extremity, he complained to one of the missionaries that he had never been truly converted to Jesus. "O!" exclaimed he, "if but one drop of the precious atoning blood of Jesus would flow upon my soul to cleanse me from guilt, that I might be assured in my inward parts, of the forgiveness of my many sins!" He was baptized on his sickbed—it was an affecting scene—a sense of the presence of the Lord was felt on the occasion by all present, by the peace and grace that accompanied the administration of the ordinance. The answer to the sick penitent's fervent prayer, seemed like that given to the poor repenting thief on the cross when he cried, "Lord remember me"—it was immediate. To the surprise of all, he recovered, and remained an instance of the love of Jesus, even to the chief of sinners.

Page 120

A remarkable preservation of another Esquimaux youth, was likewise the cause of much joy at Hopedale. On the 10th of June, 1819, this lad had been carried out to sea upon a flake of ice, which separated from the main mass in a terrible storm, and was given up for lost. He, however, after having, for some time, been driven about, gained the larger body of drift ice, and was carried towards an island, on which he landed. Here he staid about two months. He had only a gun, a small knife, and a few pieces of cord with him, but neither powder nor shot. Of the cord he made nooses and caught eider-ducks, by which, and their eggs, he kept himself alive; in the night, he crept under an overhanging rock to sleep. At length he discovered a piece of wood floating to the shore; of this he made an oar, and, getting on a flake of ice, rowed himself to an island nearer the main land, whence he reached two more islands nearer still. About the beginning of August, he observed two boats steering towards the south, and made signals: these were not noticed by the first, which passed on; but the second approached and took him in. They were southlanders from Kippolak, with whom he was obliged to go on to the south, and remain there till the ice was strong enough to admit of his travelling to Hopedale. He removed thence to Okkak, where he most unexpectedly arrived, to the astonishment of all his relations, who received him as one from the dead. He declared that in his banishment from human society, Jesus had been his hope and refuge, though the prospect before him was indeed terrific. While he gave this account of his escape, his eyes overflowed with tears of joy and gratitude; and at the conclusion of his narrative, he said to brother Kohlmeister—“Benjamin! I declare to you that I was never alone; Jesus was always with me, and I will ever follow Jesus, and belong to him in time and eternity.”

FOOTNOTES:

[Footnote I: The Journal of the Voyage, illustrated with a map, was published in a separate form. London, 1814.]

[Footnote J: “The children and young people have given us much pleasure; they have made good progress in reading, and often speak to us of the pleasure it affords them to be able to read the Scriptures at home.”—Periodical Accounts, vol. 6 p. 241.]

[Footnote K: This bird is about the size of a starling, black, with white and yellow spots, flies about a ship chiefly in the night, and is known by its singular notes, which resemble a loud laugh.]

CHAPTER VIII.

Fiftieth anniversary of the missionary vessel’s first arrival in Labrador—jubilee of the mission celebrated at Nain.—Summary view of the success of the gospel in Labrador during that

period.—Instance of maternal affection.—Esquimaux contribute to the Bible Society.—British sloop of war, Clinker, visits Hopedale.—Captain Martin’s testimony to the good effect of the brethren’s labours—visits Nain and Okkak—consequences of his favourable report.

Page 121

Fifty years had now elapsed since the first ship arrived at Nain, 9th August 1771, with missionaries on board for the service of the Esquimaux, and in the morning of the same day of the same month, August the 9th, 1820, at eight o'clock, the Harmony cast anchor in the same bay, bringing stores and provisions for a Christian settlement containing one hundred and sixty-eight inhabitants, chiefly gathered from among the heathen, and exercising the habits of civilized life, instead of roaming the wilds as rude savages, or infesting the seas as ruthless pirates. The day of the vessel's arrival was always a day of gladness, as she brought tidings from their Christian friends in Europe to the missionaries; and good tidings from a far country, especially when brought to such a secluded spot, were doubly welcome. That this communication should, notwithstanding all risks, have been uninterrupted, afforded much subject for thanksgiving, which the brethren expressed by hymns, and likewise endeavoured to show by some little external tokens. They hoisted two old small flags and a white one, on which the sisters had marked, in large figures, the number 50, surrounded by a wreath of green laurel; their small cannon fired several shot, which were answered by the ship, and the Esquimaux fired their pieces as long as their powder lasted. Meanwhile, some tunes of hymns, expressing thanksgiving to God for his mercies, were played on wind instruments, which altogether made a good impression on the Esquimaux, and gave them an idea of a jubilee rejoicing. Brother Kohlmeister explained to them the meaning of the number 50 on the flag, and made them understand that it was the fifteenth time that a ship had come safely to Nain for their sakes, and how it had been preserved, by the wonder-working hand of God, from all harm in these dangerous seas, and that this was the cause of these extraordinary demonstrations of a joyful gratitude; they listened with great attention, and then exclaimed, "Yes! Jesus is worthy of thanks!" nor were the sailors unmoved.

Next year, 1821, completed half a century which the brethren had spent in Labrador, and was celebrated as the jubilee year at the three settlements. At Nain the commemoration day was the 9th of August, in all the services of which a spirit of joy and thanksgiving prevailed throughout the whole congregation. The baptism of two adults tended much to solemnize the festival. "We praised the Lord," say the missionaries, "with heart and voice, for all the wonders he has wrought in behalf of the mission in Labrador during half a century, in which he has led, preserved, and blessed us abundantly. His mighty arm has protected us in many dangers, and the preaching of his cross has been attended with power and the demonstration of his Spirit in many hearts; and many heathen have been brought in as a reward for the travail of his soul." An account of the beginning of the mission, and of all the remarkable incidents and proofs of the mercy and

Page 122

grace of our Saviour during that period, was read to all the congregations in their native tongue, and heard with the greatest attention and surprise. Since the commencement, 48 brethren and 28 sisters had been employed, and at this time there were 15 brethren and 10 sisters at the three mission stations of Nain, Okkak and Hopedale. Of the Esquimaux nation, there had been baptized 392 adults and 388 children; and at the end of this year, there were residing in the different settlements, 471 baptized, 45 candidates for baptism, and 68 new people, making a total of 584 persons. Truly it might be said of the Esquimaux nation, that for them who sat in the shadow of death, under the cruel bondage of Satan, God our Saviour wrought deliverance, and brought many of them into the glorious liberty of the children of God.

Many had, during that period, departed full of hope, and in the preceding summer, among others, a sister of much worth, Joanna, had been taken away at Hopedale, under very interesting circumstances. While on the ice with her daughter, it gave way, and they both fell in. The mother made great exertions to save her child, and with much difficulty succeeded, but, her strength failing, she was unable to extricate herself, and was drowned. She had led a humble, consistent, and exemplary life, and her last words, when in the act of sinking, was to commend her departing spirit to the mercy of her Saviour. This happy year was likewise marked as that on which the Esquimaux received complete copies of the New Testament in their own language, printed at the expense of the British and Foreign Bible Society, and also for the proof they gave of the value they set upon the Holy Scriptures, by the desire they express that other nations should enjoy similar advantage. Having been informed of the nature and aim of the Bible Society, and of its labours in the distribution of the Scriptures, the Esquimaux of their own accord, began to collect seals' blubber, as a contribution towards the expenses of the Society. Some brought whole seals, or half seals, or pieces, as they could afford it. Others brought portions of blubber in the name of their children, requesting that their poor gifts might be accepted. And when they heard that other converted heathen, even poorer than they, had contributed to spread the word of God, they exclaimed: "How long have not *we* heard the pleasant and comfortable words concerning Jesus Christ our Saviour, and how many books have *we* not received, treating of Him, and yet we have never known and considered whence they come. We have indeed sometimes spoken together, and observed that these many books given to us without pay, must cost a great deal somewhere; but we never have before now known, that even poor people bring their money out of pure love, that we may get these comfortable words of God. We are indeed poor, but yet might now and then bring some blubber, that others who are as ignorant as we were formerly, may receive the same gospel which has been so sweet to our souls, and thereby be taught to find the way to Jesus and believe on him." The donations of these poor Esquimaux were accompanied with expressions of thanks for the favours they had received, and earnest requests to the Society, that more heathen might be presented with "that Book, so far more precious than any thing else in the world."

Page 123

Various hindrances had prevented the formation of a fourth settlement, and during this interval, the tongue of slander had not been silent. Mercenary traders had represented to the British authorities, the brethren's conduct as hostile to the interest of the colony and their traffic with the natives: but fortunately the authorities were not disposed to receive implicitly these reports, and the governor of Newfoundland, Sir Charles Hamilton, dispatched a sloop of war, the Clinker, Captain William Martin, to examine the coast of Labrador, and with an express direction to visit the different Moravian stations. He arrived a few days after the celebration of the jubilee, and the missionaries, in their diary, give the following account of his visit:

"August 15th, in the afternoon, we received a letter from William Martin, Esq., commander of a British ship of war, which lay at anchor four hours from this, informing us that the governor of Newfoundland had ordered him to take a survey of that part of the coast of Labrador where the brethren's settlements were situated, and to visit the settlements. On hearing this, the Captain (Fraser) of the mission vessel, at present lying at anchor here, sent the pilot in a boat, to bring the Clinker into the harbour, and at three o'clock P.M. a ship of war, with three masts and fourteen cannon, anchored in our harbour, not far from us. Immediately two of us, with Captain Fraser, went on board to welcome the commander, who repeated his commission, and conversed with us in the most friendly manner. We expressed our happiness at his arrival, and invited him on shore to examine minutely into every thing of which he wished to obtain information. He accordingly landed in the evening, and came to the mission-house.

"Soon after his arrival, our usual meeting was held with the Esquimaux, whose good conduct, quietness, and piety, seemed to strike him; and he afterwards confessed his expectation in this respect had been greatly exceeded. He asked us several questions —First, What means we had used to civilize such rude and savage men? We answered that whatever good he observed in the Esquimaux, was entirely to be ascribed to the power of the gospel, the preaching of which was the only purpose of our being here; besides this, we possessed no other power, nor did we believe any other could deliver savage men, accustomed to murder, and given up to every vice, from their detestable habits, and introduce them into the circle of social order. Nothing but the operation of the Spirit of God on their hearts, convincing them of the truth of the gospel, and the happiness of true Christians, could induce them to deny their evil propensities, and incline them to receive instruction, and walk according to the commandments of Jesus; it is this, we said, that causes them to live in peaceful and happy society together.

Page 124

“He next wished to be informed of the reason of our conduct with regard to merchandize, as he had heard that we did not wish our Esquimaux to trade with the Europeans in the south; and when they did so, if we did not drive them away from our settlements? To this we replied as follows: ’Nothing is so painful to us, as when any of the members of our congregation fall back into heathenism, which easily happens when they go to the south to trade with the Europeans, where they are exposed to many temptations. On this account we find it necessary to warn them against such journeys, and if they pay no attention to these admonitions, intended chiefly for their own advantage, we cannot regard them as any longer belonging to us. And our conduct is the same towards those who reside among us, who have not received the gospel, when we find all our affectionate and serious exhortations in vain, and they persist in returning thither to trade. But no Esquimaux is driven away from our settlements on this account, for he does not sell his merchandize to us alone, but to any person with whom he chooses to trade. It must, however, be remarked, that many Esquimaux when pressed by hunger in winter, take refuge with us, to whom we give every possible assistance; there are also some, who, during their harvest, save a portion against a time of need, which we lay up for them, and they receive the full value, when their necessities require it. Now, when these, regardless of their obligations to us, take their articles elsewhere to barter, we frankly tell them our opinion of their conduct, and endeavour to impress their minds with a sense of their ingratitude, not only to us, but to the Society in England, who from love to them, sends every year a ship with the necessary supplies. If any one take offence at our reproofs, and leave us in anger for the south, we cannot help it, but we are certain he dare not affirm any such falsehood to the Europeans, as to say, that he was driven from our settlement because he treated with them.’ Captain Martin replied that he had not the least doubt of what we said, and was perfectly satisfied, by what he had seen and heard, that we laboured to promote the best interests of the Esquimaux.”

On Sunday, 19th, “All the officers and forty of the crew of the ship of war, assembled with us in our meeting for public worship, when we recommended them to the gracious protection of our almighty Lord and God; and we have much pleasure in being able to say, that, during the whole time they remained here, their behaviour was as orderly and friendly as we could have wished. The Captain having lodged a night with us, at taking leave together with the surgeon, shook us heartily by the hand, and thanked us for our kind attention, and expressed his delight at the happy results of our endeavours to improve the Esquimaux. All the officers likewise bade us farewell in the most friendly manner, and said they would always reflect with pleasure on their visit to us. After they

Page 125

went on board Captain Martin sent us a letter, in which he thus expressed himself: 'My Dear Friends—I cannot leave this place without expressing my thanks in a few lines to the worthy brethren who received me in so friendly a manner, and by their attention rendered my stay here so pleasant. I regret that it has been so short, but it has been sufficiently long, to convince me that your labours have been crowned by a blessed success; this must animate you under many difficulties, to continue to devote yourselves with zeal to the service of our Lord, your great example. One must be an eye-witness to judge of the mighty change that has already taken place in these Esquimaux, both in regard to body and mind. It will give me the most heart-felt joy, to communicate this to his Excellency, the governor of St John's, and also to bear testimony in England, to the happy progress of your labours.' Next day, at 6 A.M. the ship of war set sail, when we, with our Esquimaux, ascended the height nearest the shore, and by signs took our last farewell of the crew.

"Continuing her course, the Clinker reached Nain on the 21st, where Captain Martin behaved in the same friendly manner. He was frequently on shore at the mission-house, and likewise attended worship in the church. On the 23d he invited the missionaries aboard, and shewed them the arrangement in a sloop of war. His vessel was decorated with fifty flags of different nations, in honour of the commemoration of the jubilee. The day after, he furnished a feast of boiled pease and biscuit, for all the Esquimaux living on the missionaries' land, and was himself present at the entertainment. The Esquimaux sat on pieces of timber, placed in a square. Before they began their meal, they sang a hymn, 'Now let us praise the Lord, &c.' and at the close, 'Praise God for ever.' All of them expressed great thankfulness for this condescending mark of the Captain's good will; and each of them had a goodly portion of biscuit left to carry home."

From Nain the Clinker sailed for Hopedale in company with the Harmony, on board of which were the superintendant Kohlmeister and his wife. The latter thus speaks of the excursion, which she appears to have highly enjoyed: "We had the pleasure to sail in company with his sloop [Captain Martin's] to Hopedale, and had a most agreeable voyage. He came twice on board the Harmony to pay us a visit. As we approached Hopedale, the brethren and the Esquimaux not having received any account of the arrival of the sloop of war, were rather alarmed at its appearance, but we found means before we cast anchor, to send them word that all was peace and friendship, upon which the music began to play a hymn of praise, and the Esquimaux afterwards fired a salute with their pieces. The sloop answered with the great guns, but the Esquimaux were determined to have the last word, and went on firing after the cannon had ceased to roar. It was a calm night without moon, but the brilliant display

Page 126

of numberless stars, and a glorious Aurora Borealis, increased the enjoyment. The brethren, Stock and Haller, coming on board, we could not quit the deck till midnight; sleep was not thought of. Captain Martin also displayed a number of blue lights, to the great astonishment and gratification of the Esquimaux." The Captain having here also given a feast of bread and pease, she adds, "We were present, and were pleased to hear how the Esquimaux expressed their thankfulness, and afterwards sung the anthem, 'Glory to God in the highest,' and 'Hosanna.'" When he had accomplished the object of his cruise, Captain Martin returned to St John's.

By this extraordinary and friendly visit, the brethren remarked, "the celebration of the jubilee of the mission acquired a peculiar and new feature, as we were at the same time assured of the favour of those, whom God has appointed to rule over us, and may hope in future also to experience a continuance of that protection we have hitherto enjoyed. The Lord has also caused his work to be glorified in the sight of men." But this visit was still further important, as it tended to accelerate the formation of a fourth settlement.

CHAPTER IX.

The Brethren obtain a further grant of land on the east coast of Labrador.—projected fourth settlement delayed.—Progress of the three settlements in the interval.—Instances of wonderful preservation—Ephraim—of Conrad, Peter, and Titus.—Report of the Superintendant, Kohlmeister, on the general state of the Mission.—Commencement and progress of Hebron, the fourth station.

Much as the brethren desired to establish a settlement on the Ungava country, and anxious as the Esquimaux there were, that they should reside among them, providential difficulties, as above alluded to, prevented what appeared so urgent a call from being complied with, and, in a manner, forced upon the brethren's consideration the propriety of forming a fourth station on the east coast. They had, therefore, applied to the British Government for a further grant of land; and the report of Captain Martin having been so highly favourable, all obstructions were removed, and next year the order which had been granted by the Prince Regent in Council, 13th May 1818, securing to them the possession of the coast from Okkak to the 56th deg N.L., including the bays of Napartok, Kangertluksoak, and Saeglak, was transmitted to Nain through Governor Hamilton, accompanied by a letter written under his own hand, wishing them every success in their Christian undertaking. From the great increase of the population at Okkak, the attention of the missionaries was principally directed to Kangertluksoak as the fittest place for a new station; as, in the spring, a great many of their own

Esquimaux went thither to obtain a livelihood, the distance being about sixty miles yet several years elapsed before they were able to carry their plan into

Page 127

execution. During this interval, the missionaries had the pleasure of seeing the work of the Lord continue to prosper in the three settlements, and a spirit of love spread abroad among their flocks. “Our Saviour’s grace and power,” say they, July 1822, “have been made manifest in young and old, and the word of his cross, sufferings, and death, performs the same miracles, as in the earliest periods of Christianity. When we met to celebrate the holy communion, as well as on the different festival and memorial days of the church, the grace and presence of our Lord and Saviour revived our hearts and filled us with joy, and with praise and thanksgiving to him for all the good which he has done unto this people.”—Procuring their food almost always at the hazard of their lives, instances of wonderful preservations were not uncommon among the Esquimaux, and their observations on their deliverances had generally a pious simplicity, which rendered them extremely pleasant. This year, Ephraim, a communicant, went with five others to catch seals at the edge of the ice, about sixty miles from Nain. Being at some distance from his party, the ice broke under him, and he had only time to grasp the rim of the hole made in the ice to prevent his sinking under it. In this situation, hanging over the sea, the cold being intense, his fingers froze fast to the ice, which helped to support him; for his immediate cries for assistance were not heard, and he remained for a quarter of an hour in dreadful suspense. At length, just when his voice failed him, he was perceived by his companions and his life saved. Though his fright and anxiety were in the beginning very great, he said, that he committed himself to our Saviour, and felt resigned to his will; and when the danger seemed most imminent, help was afforded, for which he gave thanks to Him who alone could deliver in such distress.

But an interposition of providence, which rescued two Christian Esquimaux, belonging to the congregation at Hopedale, who were carried out to sea on a field of ice, and were nine days driven about at the mercy of the waves, is not the least extraordinary among the many which occurred. A party of three, Conrad, Peter, and Titus, being engaged in fishing on the ice, that part on which they were standing broke loose from the shore, and was driven by a strong south-west wind out to sea. Conrad having a sledge with him, fastened some seal-skins and bladders to it to keep him buoyant, and turning it upside down used it as a raft; in this he paddled a full English mile back to the firm ice, being commissioned by his companions to procure a boat, and send it to their assistance. The sea, by God’s mercy, being calm, he reached the shore in safety, but before he could procure the boat, the field of ice with his two companions on it had drifted nearly out of sight, and there was no possibility of overtaking it. The size and strength of the ice was such that it afforded them the means of building a snow-house upon it, in which

Page 128

they took shelter during the night, and in rainy weather. They had caught eight seals on the day of their departure, which afforded them nourishment, though for want of fuel they could make no fire, but ate the meat raw and drank the blood. Of their feelings during nine dreadful days of anxiety and suspense, they wrote the following affecting account. Peter for himself says, “When on the 4th of June (1824,) we were driven off the coast upon the field of ice, I was not much alarmed, for I did not apprehend much danger. At night when we lay down to rest we commended ourselves in prayer to God our Saviour, and gave up our lives into his hands, which we always continued to do. On the 5th, as we were floating pretty near to the point of Tikkerarsuk, I hoped that our brother Conrad, who had been with us, would come to help us with kaiaks. We repeatedly thought we heard the report of fire-arms, and therefore fired off our pieces, but towards evening, we perceived that we had been mistaken. Now I began to feel great fears about the preservation of my life, and thinking of my poor family, I wept much. With many tears I cried fervently to Jesus to save me. I could speak with him as if he stood by me, and said; ’I pray that I may not be carried to the other side of the water, nor to the south, nor too far to the north among the unbelievers, but that my body may have a decent burial in the earth. O! shew mercy to me, and do thou, the only helper in need, take care of my poor family!’ Then these words occurred to my mind, ‘Hold that fast which thou hast, that no man take thy crown,’ which made me shed tears of gratitude and love to our Saviour, like a child, though at so great a distance from home. I entered our snow-house weeping, and we both joined in calling upon Jesus for help and comfort. This we did every morning and evening. On the 6th, in the morning, finding ourselves carried far away from the land into the ocean, we again looked for comfort to Jesus, and prayed to him with many tears to help us, and direct our course. We sung that verse together, ‘O lift up thy countenance upon us,’ and these words were impressed upon my mind, ’I am the good Shepherd, and know my sheep, and am known of mine.’ I felt my unworthiness deeply, and nothing but the words of Jesus could give me joy. I prayed fervently to him, that he would give his angels charge over me. I spent the whole day in prayer, and as I walked about alone, several parts of Scripture occurred to my recollection, especially the account of my Saviour’s being taken captive. The prayer he offered up for his disciples, John XVII. was peculiarly precious to me, and gave me great comfort. Frequently I felt joy in my heart on remembering our Saviour’s words, and that he said to his disciples, ‘Receive ye the Holy Ghost.’ On the 7th, the fog was so dense that we could not see whither we were driven. I cried to Jesus, ‘O! help,’ and his words came sweetly into my mind, ’Come unto me all ye that are heavy laden, and I will give

Page 129

you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart.' Then I felt comforted. On the 8th, 9th, and 10th, we could see nothing on account of the fog. I wept, and longed only to enjoy the inexpressible love of Jesus. I remembered how the apostle Peter was frightened in the storm, and was comforted by our Saviour. Thus also he comforted us in our dreadful situation. I cried continually to him to bring us again to the shore, for the thought of my poor bereaved family caused many tears to flow from my eyes." At length, on the 12th, the field of ice on which they were, was driven nearer the shore, and on the 13th, they reached home by travelling over the drift.

This year the superintendant, Kohlmeister, who had served the Labrador mission thirty-four years, was constrained, by his increased infirmities, and by the severe indisposition both of himself and his wife, to return to Europe. His last report respecting the state of the settlements, is therefore too important to be abridged or omitted—it is as follows: "The work of God in the hearts of our dear Esquimaux, proceeds in the power of the Spirit, and with rich blessing; and I may with truth assert, that they grow in grace, and in the love and knowledge of our Lord and Saviour Jesus Christ. Their number is likewise on the increase. The congregation at Okkak, in particular, obtains a great increase from year to year, by the arrival of heathen from the coast to the north of the settlement; the number of heathen Esquimaux in their neighbourhood is indeed decreasing, but Okkak may yet be called a mission among the heathen. Nain and Hopedale are now Christian settlements, all the inhabitants being initiated into the Christian church by holy baptism, except a few children, and no heathen live in their neighbourhood. Their increase, therefore, depends upon the rising generation, and upon the accession of persons coming from a distance to reside among them. On this account the endeavours of the missionaries, in these two settlements, are particularly directed to instil into the minds of the youth the principles and precepts of vital Christianity; and to see to it, that by the grace of our Saviour, all the souls committed to their care become more firmly grounded and established in faith and love, and walk worthy of their high and heavenly calling. This is done by faithful admonition, accompanied with watchfulness and prayer. The most efficacious means of promoting their growth in grace, is the reading of the New Testament, which they have now in their hands through the generosity of the venerable British and Foreign Bible Society. They read therein daily in their houses and tents with the greatest earnestness, delight, and edification. We have, indeed, ever since the arrival of this most precious gift, observed a great change. Their understanding of the word of God, and the doctrines which it contains, has greatly increased; and the influence upon their moral conduct is manifest, for they now more than ever desire to regulate their walk and conversation in conformity to truly Christian principles.

Page 130

“The schools, which are held, with both children and adults, from November to April, are a most powerful means of forwarding their improvement in every thing good and profitable for them. Most of the people attend them with great diligence, and with an earnest desire to be soon able to read the New Testament for themselves. There are among the children some of five, and even of four years of age, who read well. The severest punishment than can be inflicted on a child is to keep him from school. The new Hymn Book is a truly valuable present. The whole number of Christian Esquimaux under the care of the brethren, at present, is 705, old and young.”

Excepting that their numbers continued gradually to increase, the above report may be considered as a correct view of the state of the Moravian settlements in Labrador for several succeeding years.

Some Ladies in Scotland, who had admired the exertions of the Moravians in Labrador, had about this time sent as a token of their Christian affection a small present to the beloved labourers in that distant inhospitable clime; they were gratified, nearly under the above date [at the close of 1831,] by the following letter from two aged servants of the Lord, the venerable missionary Kmoch and his wife, who, after nearly half a century of active exertion, reluctantly retired from the heat of the day—it was addressed to a friend in Edinburgh, and shortly but sweetly corroborates the account of Kohlmeister.

“The Saviour continues,” say they, “to bless his own work in Labrador. In Okkak, during the last winter, eight adults and thirteen children were baptized, and six persons are longing for the enjoyment of the holy supper for the first time. In the harvest of 1830 a malignant cold and cough raged in Okkak, of which eighteen persons died, but last winter the weather was very mild. I have been 34 and my wife 19 years in Labrador. I would willingly have remained among our dear Esquimaux much longer, but old age and sickness are the cause of our return. The parting with our Esquimaux, and our dear fellow-labourers, was very affecting.”

At length the obstacles in the way of a new settlement began to dissipate; and in the mean time, to secure possession of the bounds allotted to them by the British Government, the missionaries, Kmoch and Sturman, in 1828, erected a block-house twelve feet long and eight broad, which the summer before had been prepared at Okkak, and sent to Kangertluksoak by some Esquimaux returning to the north. They completed the journey on sledges in fifteen hours, of which they transmitted the following notes—“May 19th, at eight in the evening we arrived at Apparnaviarsak, in the neighbourhood of Kangertluksoak; here we found four tents of our Esquimaux, and in three, others of the Nain people who had resolved the next summer to go to Okkak: all expressed the greatest joy at our coming, and all frankly reached out their hands to welcome us. Immediately a tent was erected

Page 131

for us, and the floor covered with bears' skins. As we had not tasted any thing warm the whole day, we got some coffee, after which we put our beds in order—these consist of a sack of rein-deers' skin with the hair inmost, and a sack of seals' skin drawn over it—it is just large enough to admit one person, who first slips in his feet, and gradually inserts the whole body, which, when fairly in, soon gets comfortably warm. The day after, we invited the Esquimaux to a meeting, when, after singing a hymn, brother Sturman saluted them in the most affectionate manner; assured them of our constant remembrance and prayers; then begged them to consider their present happy circumstances, and reminded them that but a few years since they were heathens, living in deplorable ignorance of their Creator and Redeemer, and without hope of that eternal happiness which he hath purchased for us. The tears of many shewed the joy of their hearts in believing. We intimated to them that, during our stay, we would have prayers morning and evening."

The promontory of Apparnaviarsak, where our Esquimaux were, is joined to the continent of Kangertluksoak, on which their winter houses were built. Between the rocks, the ground is everywhere covered with grass, the snow was already melted, and the young grass began most beautifully to shoot up. The spring appeared to be much earlier here than at Okkak, where, at present, every thing was covered with deep snow; the mountains are not so steep, the land lies lower and nearer the open sea: but the flat where the houses of the Esquimaux are, is surrounded by numerous small islands. From the declivity behind, in many places the open sea can be seen, with the promontory of Saeglak, the distance to which is only about 5 or 6 hours, with a good sledge path; consequently, it appeared admirably adapted for a mission station. Saeglak would afford excellent fishing ground for our people, should the heathen leave it, which must very soon happen, as within these last few years, the inhabitants of these parts have greatly diminished, many of them coming to reside among us. Upon the whole, from all that we have heard or seen, Kangertluksoak is one of the best fishing places, and as some remain here the whole year, we can have the Esquimaux more with us than at any of the other settlements. There are, however, many other advantages we must give up here; the nearest forest lies to the south of Nappartok, and is about eighteen or twenty miles distant, the nearest road by land; by water it is greater. While we sent the Esquimaux for the frame of our little house, which lay about half an hour's journey from this, we went to take a view of the place, near the winter houses of the Esquimaux. Adjoining these, at a little distance from the beach, we found a plain sufficiently large for buildings, gardens, &c.; and after we had examined all the country round the river, we resolved to erect our little dwelling here, and our Esquimaux having brought the wood, it

Page 132

was soon erected. All the natives who were present willingly assisted in laying the foundation with stones, and filling it up with sand—part of the boards were nailed on the same day. The house stands on an eminence, in the neighbourhood of a small lake, which the Esquimaux assured us had water in it during the greater part of the summer, and probably, by a little labour, it may be formed into a good reservoir. We continued our building, without intermission, till the 21st, when we finished. On the 22nd we floored the house, prepared the bed-rooms, fixed a table and bench between two windows, and set up a little oven. In the evening, brother Kmoch held a meeting to take leave, and affectionately exhorted our Esquimaux to approve themselves the children of God under every circumstance, to give themselves up at all times to be led by the Spirit of the Lord, and faithfully to follow his admonitions. On the 25th inst. at 3 o'clock, A.M., we set out on our return, but the newly fallen snow mixing with the water on the ice, so obstructed our path, that we were nine hours longer on the way than we were before, but we reached Okkak on the 26th, at three in the morning, full of gratitude to the Saviour, whose presence had so comforted us on this visit, and filled us with the joyful conviction, that he also had left a blessed impression on the Esquimaux.

Preparations were now commenced at the different stations for forwarding the erection of the new settlement, and early in the year 1829, rafters, boards, and shingles, were transported to Kangertluksoak from Okkak by sledges, which performed no less than one hundred and five journies, and seldom spent more than a day upon the road, the tract having been extraordinarily fine, beyond what the oldest inhabitant remembered to have seen, and which the brethren considered as the mark of a kind providence smiling on their new undertaking. When the frame work of the mission-house was finished, on the 13th of April brother Mentzel and Beck, with six young Esquimaux, set out for the spot. On the 8th of July the frame was set up, and on the 21st it was covered with weather boarding on three sides.

The Society in London in the meantime had not been idle; they had, in addition to the ordinary vessel, hired a consort, the Oliver, which they sent out with materials, to enable the missionaries to go on with their new settlement, named *Hebron*, and which opportunely arrived, just when the house was made ready to receive, and place the stores under cover. Another missionary, Ferdinand, arrived with the Harmony to assist brother Beck. Immediately they commenced unloading the Oliver, in which they were stoutly assisted by about thirty Esquimaux, with their wives and children. In less than a week, the whole was landed, and after consulting with the brethren at Okkak, the resident missionaries proceeded with their labour: notwithstanding several interruptions, first by the loss of their

Page 133

assistants for a time, who went to the rein-deer hunt, and afterwards by a violent storm, which carried away the scaffolding, and part of their materials, they got so far finished, that on the 18th of September, one room was habitable, and they could quit the small and uncomfortable hut, in which they had hitherto lived. During the winter months their work was suspended, but in spring, 1831, they recommenced with fresh diligence, and on the 7th of May, the second story of their house was floored, and likewise habitable. They had constructed besides some outhouses as cellars and store houses; and when the vessels from Europe again visited the settlement in July, bringing a further supply of building materials, brother Mentzel, who had gone to England and returned in her, was much surprised to see the premises so far advanced, and thus reported: "Our dear brethren," says he, "must have laboured diligently to effect what they have done. It is true every thing is in a rude and unfinished state; chairs, tables, bedsteads, and the like, have still to be made. Our fellow traveller, brother Freytag has his bed at present upon a heap of shavings. The reading table in the temporary church, is a box set on end, upon which a flat board has been nailed, and the whole is covered with a piece of coarse cloth, but in due time we hope all will be in order."

In the course of the winter, nine persons came to reside at the settlement, professing to enquire for rest to their souls; the missionaries gladly received them, and directed their attention to our Saviour's invitation to the weary and heavy laden. Among them an Esquimaux woman came from Saeglak, and requested leave to reside at the station; the missionaries informed her that she was welcome to do so, but that she must give up all heathenish practices. She replied that for some time past, both her husband and herself had discontinued these things, and had been long thinking about their conversion, and therefore they had come to them. About a week after, the husband himself came, and confirmed what his wife had said. On the 12th of July three boats' companies arrived from the north, and several of the Esquimaux paid the brethren a visit, but seemed little disposed to listen to the gospel. Only one young man remained with his mother. Many Esquimaux arrived in the following year [1832] for the sake of trade; but when the brethren advised them to make the salvation of their soul their chief concern, they all began to offer excuses, yet on being spoken to about the consequences of death, they did not, as formerly, treat it with levity; some even appeared thoughtful after such conversations, and five persons removed from the heathen to the settlement. Of those who had resided with them for some time, they had the pleasure, on Easter Sunday, to baptize four adults and one child, being the first accession to the church at Hebron from among the heathen. The number of their congregation in August, the date of their latest accounts, amounted in all, to 162 persons, of whom 72 had joined from Okkak, and 10 from Nain.

BOOKRAGS

Page 134

Printed by J. Ritchie, 3. East Adam Street.

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| Typographical errors corrected in text: |
| |
| Page iii: Draehart corrected to Drachart |
| Page iii: Quinport corrected to Quirpont |
| Page iv: diastrous corrected to disastrous |
| Page iv: Anake corrected to Anauke |
| Page iv: Leisbisch corrected to Liebisch |
| Page vi: Schrieber corrected to Schreiber (two cases) |
| Page vii: connnection corrected to connection |
| Page vii: Belisle corrected to Bellisle |
| Page ix: Farnheit corrected to Fahrenheit |
| Page xx: sowing corrected to sewing |
| Page xxiv: Belisle corrected to Bellisle |
| Page 41: Zinzendorf corrected to Zinzendorff |
| Page 63: Lous corrected to Louis |
| Page 71: demonaical corrected to demoniacal |
| Page 97: Liesbisch corrected to Liebisch |
| Page 120: sppear corrected to appear |
| Page 145: Leibisch corrected to Liebisch |
| Page 150: Tikkeronsuk corrected to Tikkerarsuk |
| Page 226: surprized corrected to surprised |
| Page 229: Esquimanx corrected to Esquimaux |
| Page 239: Lichtenfells corrected to Lichtenfels |
| Page 247: recal corrected to recall |
| Page 258: Uverunna corrected to Uiverunna |
| Page 263: Tikkerarsuck corrected to Tikkerarsuk |
| Page 269: Schrieber corrected to Schreiber (two cases) |
| Page 270: Chudliegh corrected to Chudleigh |
| Page 277: Kangertlualuksoak corrected to Kangerlualuksoak |
| Page 280: Koksock corrected to Koksoak |
| Page 288: Screiber corrected to Schreiber |
| Page 288: Burghart corrected to Burghardt |
| Page 319: Saeglek corrected to Saeglak |
| Page 322: Tikkerarsoak corrected to Tikkerarsuk |
| Page 330: Kangerluksoak corrected to Kangertluksoak |
| Page 331: Kangerluksoak corrected to Kangertluksoak |

Page 335: Saeglek corrected to Saeglak