

The names in bold character with **‡** attached denote the present Moravian Settlements or Stations, as: **‡** SURINAM. Those in light character denote the scenes of former missionary attempts, as: CEYLON.

**Map of the World**  
 showing the position of the  
**MORAVIAN MISSIONS,**  
 and the extent of the  
**VARIOUS RELIGIONS**

By Augustus Petermann, F.R.G.S.  
 Elys. Geographer to the Queen.

- Prevailing Religions.**
- Protestants.
  - Roman Catholics.
  - Greek Church.
  - Mahomedans
  - Pagans

THE  
MORAVIAN ATLAS,

EMBRACING

STATISTICS OF THE CHURCH OF THE UNITED BRETHREN

In her Home and Foreign Departments,

COMPILED FROM THE MOST RECENT AND AUTHENTIC SOURCES,

BY

*H. A. Brickett*

THE TEACHERS OF FULNECK ACADEMY.

1853.

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"ENLARGE THE PLACE OF THY TENT, AND LET THEM STRETCH FORTH THE CURTAINS OF THY HABITATIONS."—Isaiah liv. 2.

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MORRISON'S ATLAS

THE UNITED STATES OF AMERICA

NEW YORK: MORRISON & WHITTAKER, 1854

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## P R E F A C E .

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The following work is the embodiment of an idea, which, though long entertained, and often expressed by us, would scarcely have been realized, amid the press of more important duties, had not an Atlas accidentally fallen into our hands, bearing the title, "Maps and Statistics relating to the Missions of the Church of the Brethren." It had been published shortly before in Herrnhut, by our esteemed Br. Linder, a man in every way competent for the execution of the task he had undertaken.

We resolved, with the Author's permission, to make his work the basis of one, which we deemed more suited to the taste of our friends in England. The Maps were therefore reconstructed, from the best authorities, and, by economizing space, we have been enabled to present the same amount of matter on nine sheets, that the original contains on fourteen.

To render the Atlas of more extensive use, we have prefixed Maps of the World, Germany and the British Isles. The first shows, at a glance, in what portions of the earth our Church has been and still is active; and contains also the names of several Home Mission stations, and other places, which could not be inserted in the succeeding Maps. The maps of Germany and the British Isles illustrate the different spheres of our activity in these countries, besides indicating the position of many forsaken places of great interest, frequently referred to in the history, both of the Ancient, and of the Renewed Church of the Brethren.

As regards the letterpress, we have restricted ourselves, in explanatory notices of the Missions, to a translation of the original, Br. Linder's selection of prominent events being so excellent as to render any addition on our part superfluous. As the history of our congregations in Europe cannot, in the nature of things, present such salient points of interest, as continually occur in the accounts of missionary enterprise, we have been necessitated, in order to avoid too great detail, to confine ourselves to bare statistics. We regret, that all our endeavours have failed in procuring from America an authentic statement of the numerical strength of our church in that province, and that we are, for the same reason, still unable to determine with accuracy the situation of the recently established congregation Mount Bethel.

A plan of Paramaribo has been inserted on the sheet devoted to the Surinam Mission, on account of the importance, and frequent mention in our missionary accounts of that town, of which plans are to be rarely met with.

In conclusion, we beg to tender our hearty thanks to our friends for encouraging us in the publication of this work by prompt subscriptions, and especially to our esteemed Brn. Linder, P. La Trobe, the Secretary, and W. Mallalieu, the Agent of our Missions, to whose kind suggestions and valuable assistance we are much indebted.

We shall be glad, if the use of this publication be attended with increased interest, on the part of our Brethren and Friends, in the affairs of our Church in all its branches.

THE TEACHERS OF FULNECK ACADEMY.

Fulneck,  
March, 1853.





# GERMANY, SWITZERLAND & HOLLAND.

- ⌘ CONGREGATIONS OR SETTLEMENTS.
- ⌘ HOME MISSION STATIONS.
- ⌘ Forsaken Settlements.
- ⌘ Boarding Schools
- ⌘ Places of Old Brethren's Church

Scale of Geographical Miles .  
 10 0 20 30 40 50 60 70 80 90 100

SETTLEMENTS AND CONGREGATIONS OF THE MORAVIANS ON THE CONTINENT OF EUROPE.

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N.B.—The years mentioned in the following List denote the time of establishment of the congregations. Those names to which the number of inhabitants is not given, denote settlements of less than 400 members.

GERMANY.—I. KINGDOM OF SAXONY.

1. HERRNHUT; 1722; 803 members; a station on the railway from Bautzen to Zittau.
2. KLEINWELKA; 1751; 3 miles N.W. of Bautzen.

II.—KINGDOM OF PRUSSIA.

3. BERLIN; 1745.
4. RIXDORF; a filial of Berlin; 3 miles E. of that city.
5. NISKY in Silesia; 1742; 530 members; 12 miles from its post-town Görlitz, which is a station on the Dresden and Breslau railway.
6. GNADENBERG, in Silesia; 1743; 2 miles from Bunzlau, a station on the Berlin and Breslau railway.
7. GNADENFREY, in Silesia; 1743; 562 members; post-town Reichenbach, near Schweidnitz, on the Breslau and Schweidnitz railway.
8. GNADENFELD, in Silesia; 1780; post-town Kosel, a station on the Berlin and Vienna railway.
9. NEUSALZ, on the Oder, Silesia; 1744; 10 miles from the station Glogau, on a branch of the Berlin and Breslau railway.
10. GNADAU, near Magdeburg; 1767. It is a station on the railway from Magdeburg to Leipsic.
11. NEUWIED, on the Rhine; 1750; near Coblence.

III.—GRAND DUCHY OF BADEN.

12. KOENIGSFELD; 1807; post-town Villingen, 30 miles East of Freiburg, a station on the Frankfort and Basle railway.

IV.—GRAND DUCHY OF SAXE-GOTHA.

13. NEU DIETENDORF; 1753; a station on the railway from Leipsic to Frankfort.

V.—PRINCIPALITY REUSS.

14. EBERSDORF; 1746; 30 miles South-East of Weimar, a station on the Leipsic and Frankfort railway.

DENMARK.

15. CHRISTIANSFELD, in Schleswig; 1772; 414 members; post-town Hadersleben.

HOLLAND.

16. ZEYST, near Utrecht; 1747; a station on the railway from Arnheim to Amsterdam.

RUSSIA.

17. SAREPTA, on the Wolga; 1765; 412 members; post-town Saritzin, on the great road from Moscow to Astrachan.

Berthelsdorf, a village near Herrnhut, is the seat of the Directing Board of the Brethren's Church.

The most extensive establishments for the education of youth, in the above-mentioned congregations are in Nisky, Gnadenberg, Gnadenfrey, Neusalz, Gnadau, Neuwied, Koenigsfeld, Christiansfeld, and Zeyst. Besides these, there is, in Nisky a Pædagogium, corresponding to the higher classes of public schools in England; and in Gnadenfeld, a college for the further training of candidates for the ministry in the Brethren's Church.

There are besides flourishing schools in the following places, which are not settlements:

MONTMIRAIL, near Neufchatel, in Switzerland.

LAUSANNE, on the Lake of Geneva, in Switzerland.  
 MONTAUBAN, Department Tarn et Garonne, France.

The total number of members in the congregations of the Moravians on the continent of Europe, is 5900; the schools contain above 1000 pupils belonging to other Christian denominations.

*Stations of Home Missionaries on the continent of Europe.*

- |  |  |
|--|--|
| I. <i>Saxony.</i>                            |  |
| 1. Berthelsdorf, near<br>Herrnhut.           | 7. Breslau.                            |
| 2. Kleinwelka.                               | 8. Gnadenfrey.                         |
|  | 9. Landshut.                           |
|  | 10. Löwen.                             |
|  | 11. Brieg.                             |
|  | 12. Gnadenfeld.                        |
| II. <i>Prussia.</i>                          | 13. Neusalz.                           |
| 3. Berlin.                                   | 14. Gross Tschirnau, E.<br>of Neusalz. |
| 4. Limberg, (about 60<br>miles S. of Berlin. | 15. Neumark, nr. Frank-<br>furt, a/o.  |
| 5. Potsdam.                                  | 16. Stettin.                           |
| 6. Nisky.                                    |  |

- |                                   |  |
|-----------------------------------|--|
| 17. Pomerania, E. of the<br>Oder. |  |
| 18. Königsberg.                   |  |
| 19. Gnadau.                       |  |
| 20. Neuwied.                      |  |

III. *Other parts of Germany.*

- |                         |  |
|-------------------------|--|
| 21. Neu Dietendorf.     |  |
| 22. Ebersdorf.          |  |
| 23. Stutgard, } Wirtem- |  |
| 24. Calw, . . . } berg. |  |
| 25. Königsfeld.         |  |
| 26. Brunswick.          |  |
| 27. Norden.             |  |
| 28. Bremen.             |  |

IV. *Switzerland and France.*

- |             |  |
|-------------|--|
| 29. Basel.  |  |
| 30. Zurich. |  |

- |                    |             |
|--------------------|-------------|
| 31. Locle . . }    | Canton      |
| 32. Fleurier }     | Neufchatel. |
| 33. Bern.          |             |
| 34. Strassburg.    |             |
| 35. Paris.         |             |
| 36. Bordeaux.      |             |
| 37. St. Hippolyte. |             |

V. *Denmark, Norway, and Sweden..*

- |                          |
|--------------------------|
| 38. Copenhagen.          |
| 39. Altona.              |
| 40. Christiansfeld.      |
| 41. Nolde, in Schleswig. |
| 42. Christiania.         |
| 43. Drontheim.           |
| 44. Stavanger.           |
| 45. Stockholm.           |
| 46. Gothenburg.          |

In the Russian Empire, we have stations in Petersburg and Warsaw, besides 12 smaller ones, grouped chiefly round Riga and Dorpat.

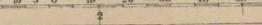




**ENGLAND**  
and part of  
**IRELAND**

† CONGREGATIONS OR SETTLEMENTS.  
◉ Forsaken Places

Scale of Geographical Miles.



## SETTLEMENTS AND CONGREGATIONS OF THE MORAVIANS IN GREAT BRITAIN AND IRELAND.

N.B.—The years mentioned in the following List denote the time of establishment of the congregations.

1. LONDON; 1742.
2. OCKBROOK, Derbyshire; 1750; 2 miles from Borrowash, Derby and Nottingham railway.
3. FULNECK, Yorkshire; 1755; 2 miles south of Stanningley, Leeds and Bradford Line.
4. HORTON, Yorkshire; a filial of Fulneck.
5. WYKE, do. 1755; 1 mile from Pickle Bridge, Lancashire and Yorkshire line.
6. MIRFIELD, do. 1755;  $1\frac{1}{2}$  mile from the station, Mirfield.
7. GOMERSAL, do. 1755; 2 miles from Cleckheaton, Lancashire and Yorkshire line.
8. BAILDON, do. 1815;  $1\frac{1}{2}$  mile from Shipley, Bradford and Skipton line.
9. FAIRFIELD, Lancashire; 1785; station on the Manchester and Sheffield line.
10. DUKINFIELD, Cheshire; 1755; near Ashton, Manchester and Sheffield line.
11. SALEM, Lancashire; 1836; near Oldham, Lancashire and Yorkshire railway.
12. LEOMINSTER, Herefordshire; 1759; Shrewsbury and Hereford railway.
13. WOODFORD,\* Northamptonshire; 1796; 7 miles S. W. of Weedon, London and Birmingham railway.
14. KIMBOLTON, Hunts.; 1823; 8 miles N. W. of St. Neots, Great Northern railway.
15. RISELY, Bedfordshire; 8 miles N. of Bedford.
16. BEDFORD; 1745.
17. PERTENHALL, Bedfordshire; 1831; 10 miles W. of St. Neots, Great Northern railway.
18. BRISTOL; 1755.
19. KINGSWOOD, Gloucestershire; 1757; 3 miles E. of Bristol.
20. MALMSBURY, Wilts; 1742; 10 miles N. of Chippenham, Great Western railway.
21. TYTHERTON, Wilts; 1742; 4 miles N. E. of Chippenham.
22. BATH; 1766.
23. BOLTONSBURY,† Somersetshire; 1852; filial of Bristol; 5 miles S. E. of Glastonbury.
24. BROCKWEAR, Monmouthshire; 1833; filial of Bristol; 8 miles N. of Chepstow, South Wales railway.
25. DEVONPORT, (Plymouth); 1805.
26. HAVERFORDWEST, Pembrokeshire; 1763.
27. AYR, Scotland; 1778.
28. DUBLIN; 1750.
29. GRACEHILL, Antrim; 1765; 2 miles from Ballymena.
30. BALLINDERRY, Antrim; 1755; 6 miles from Moira, Ulster Railway.
31. GRACEFIELD, Londonderry; 1767; 3 miles from Magherafelt.
32. KILWARLIN, Down; 1833; 8 miles from Lisburn, Belfast and Lisburn railway.
33. KILKEEL, Down; 1832.
34. COOTEHILL, Cavan; 1765.

All these congregations are under the superintendence of a directing Board, resident in Ockbrook, and subordinate to the Board in Germany.

The chief institutions for the education of youth are in Fulneck, Gomersal, Mirfield, Fairfield, Ockbrook, Bedford, Tytherton, and Gracehill.

The total number of members in the congregations of the Moravians in Great Britain and Ireland, is about 5000. The Schools contain about 300 pupils belonging to other Christian denominations.

### *Stations of Home Missionaries in Ireland.*

Ballinderry, Cootehill, Gracefield, Gracehill, Kilwarlin and Kilkeel.

\* Eydon, Culworth, and Priors Marston, are branches of Woodford Congregation.  
 † Boltonsbury cannot as yet be considered as a Congregation.

SETTLEMENTS AND CONGREGATIONS OF THE MORAVIANS IN THE UNITED STATES  
OF NORTH AMERICA.

N.B.—The years denote the time of establishment as congregations,

I.—PENNSYLVANIA.

1. BETHLEHEM; 1742; County Northampton.
2. NAZARETH; 1744; do.
3. SCHOENECK; 1762; do.
4. EMMAUS; 1847; do.
5. HOFFENTHAL; 1837; do.
6. PHILADELPHIA; 1743; County Philadelphia.
7. LANCASTER; 1750; do. Lancaster.
8. LITIZ; 1756; do. do.
9. YORK; 1755; do. York.
10. LEBANON; 1847; do. Lebanon.

II.—NEW YORK.

11. NEW YORK; 1748; County New York.
12. STATE ISLAND; 1763; do. Richmond.
13. CAMDEN VALLEY; 1834; do. Washington.

III.—MARYLAND.

14. GRACEHAM; 1758; County Frederick.

IV.—OHIO.

15. GNADENHUETTEN; 1799; County Tuscarawas.
16. SHARON; 1817; do.
17. CANAL DOVER; 1843; do.

V.—INDIANA.

18. HOPE; 1830; County Bartholomew.
19. ENON; 1830; do.

VI.—NORTH CAROLINA.

20. SALEM; 1766; County Forsythe.
21. BETHABARA; 1753; do.
22. NEW PHILADELPHIA; 1846; do.
23. BETHANIA; 1759; do.
24. FRIEDLAND; 1770; do.
25. FRIEDBERG; 1770; do.
26. HOPE; 1780; do.

VII.—VIRGINIA.

27. MOUNT BETHEL; 1851.

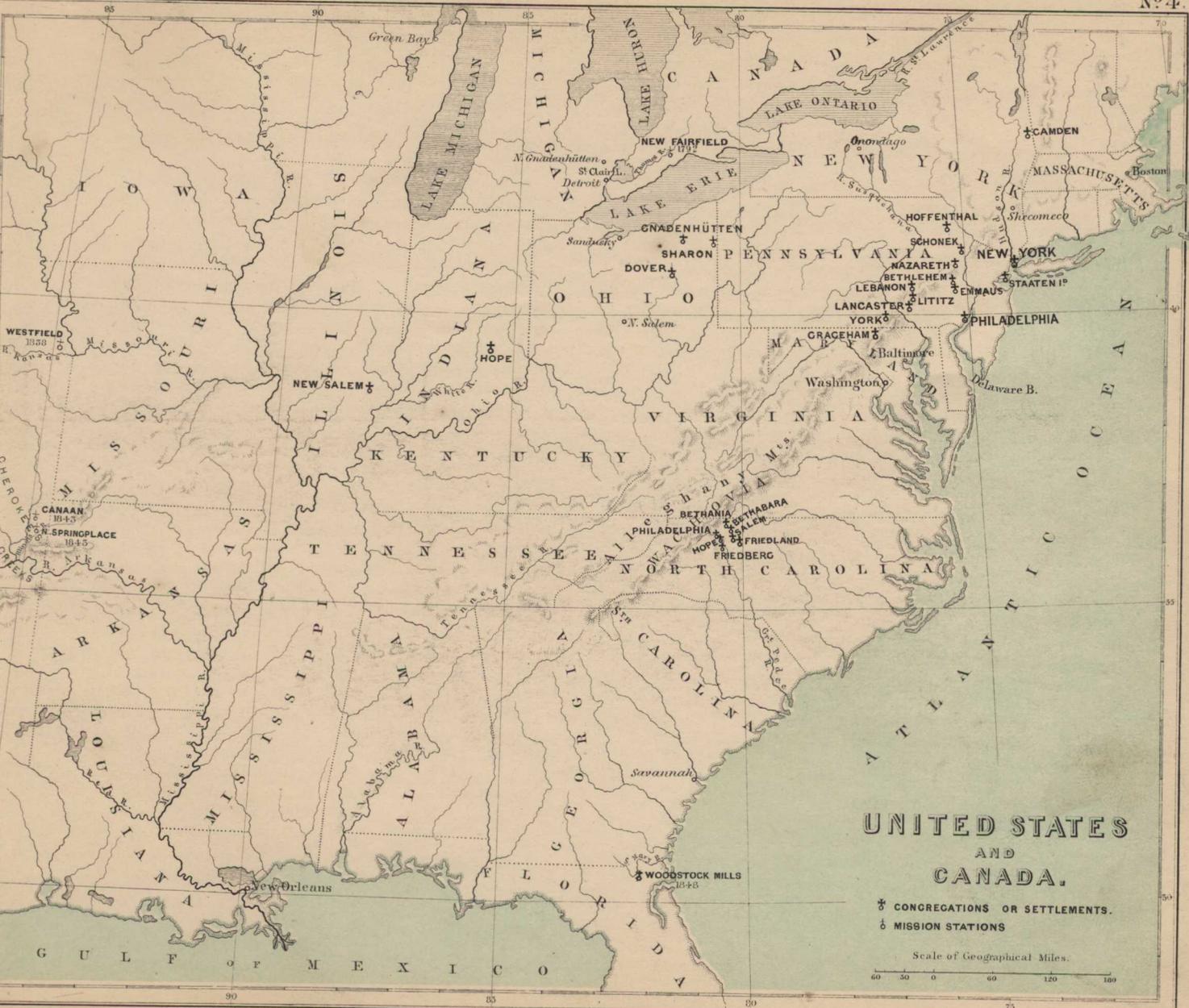
VIII.—ILLINOIS.

28. NEW SALEM; 1844; County Edwards.

The 19 first-mentioned congregations are under the superintendence of a directing body, residing at Bethlehem, in Pennsylvania; the others are under a similar body, resident at Salem, in North Carolina. Both are subordinate to the supreme Board in Germany.

The establishments for the education of youth in the above mentioned congregations are at Nazareth Hall, Bethlehem, Litiz and Salem.

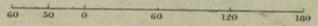
The Home Missionary stations are in Philadelphia, Green-bay, Sturgeon-bay, on Lake Michigan, among the Norwegians, New York, Olney, and Richland.

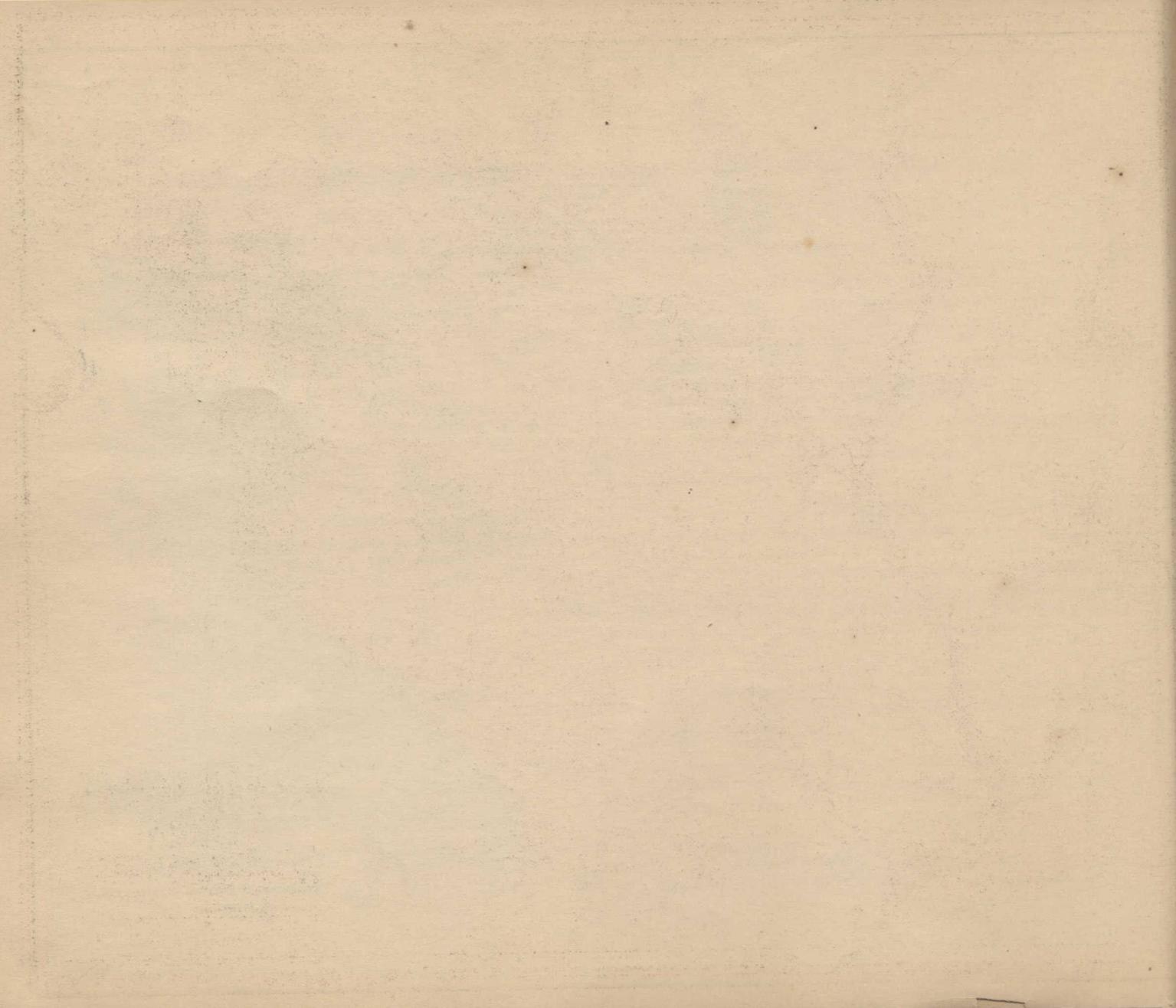


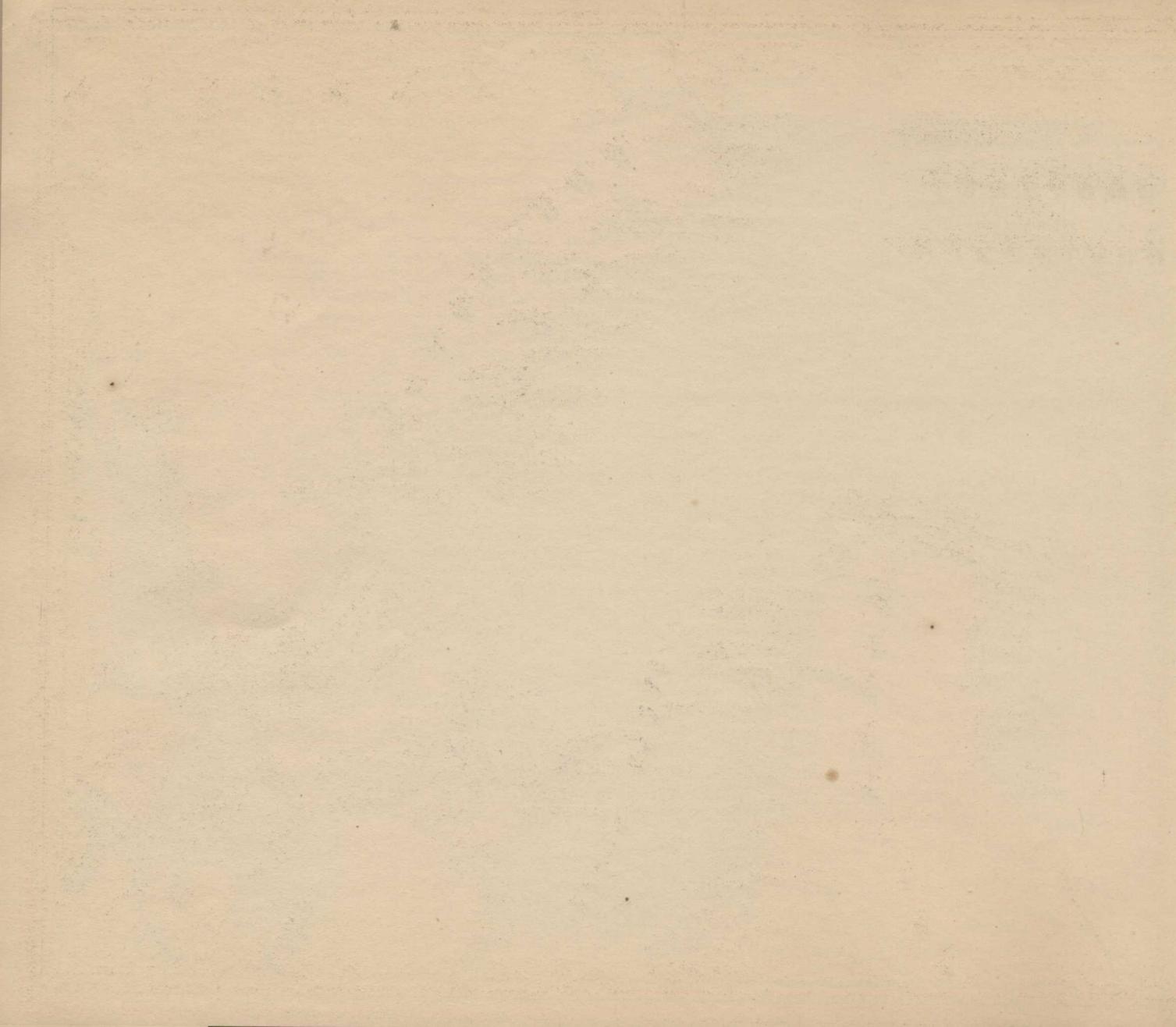
**UNITED STATES  
AND  
CANADA.**

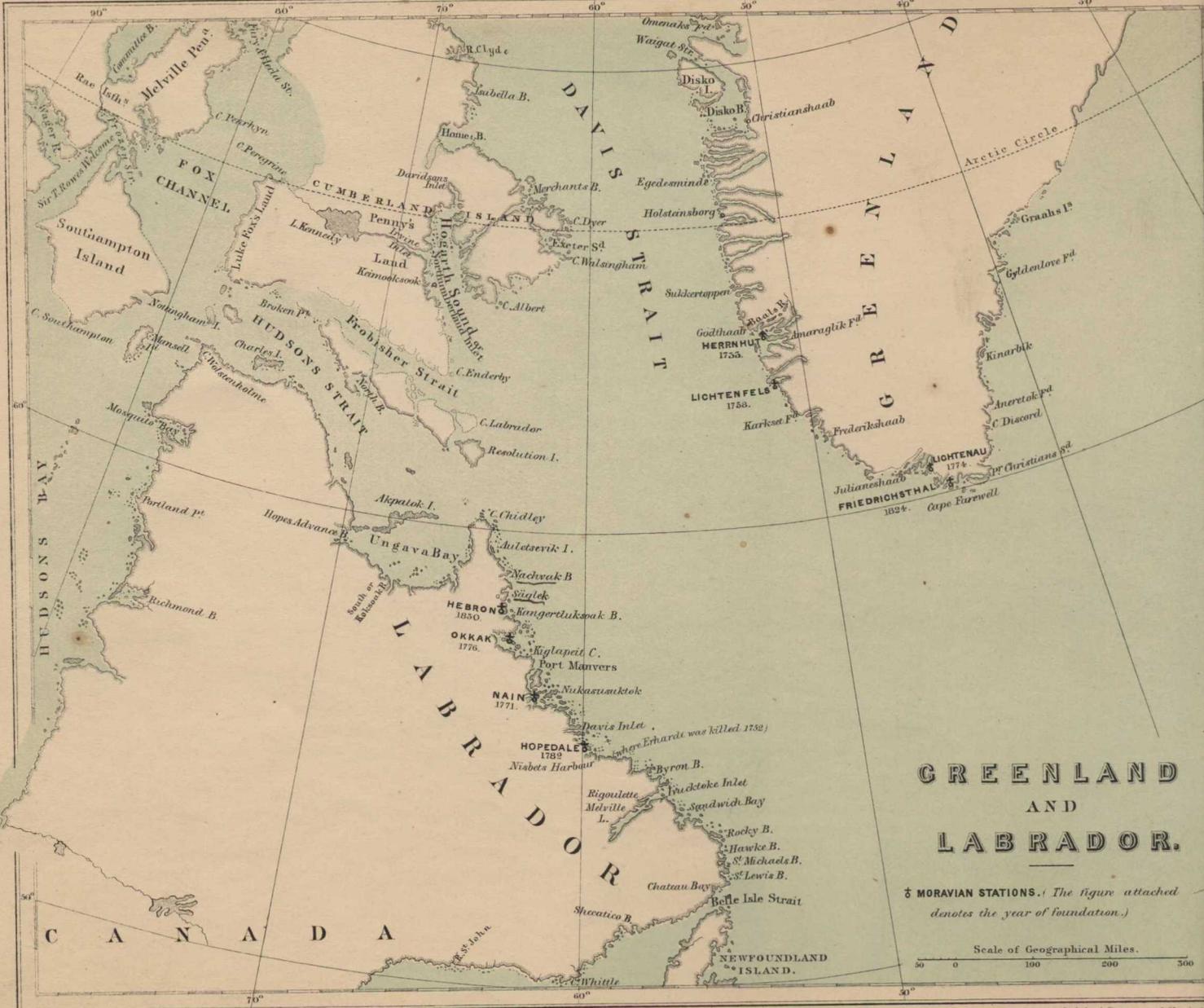
† CONGREGATIONS OR SETTLEMENTS.  
⊙ MISSION STATIONS

Scale of Geographical Miles.





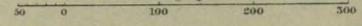




# GREENLAND AND LABRADOR.

♁ MORAVIAN STATIONS. (The figure attached denotes the year of foundation.)

Scale of Geographical Miles.



## GREENLAND.

1733. Jan. 19th. The first missionaries, Matthew Stach and his cousin Christian Stach, both common working men, set out on their journey to Greenland. Christian David conducted them. They arrived in Greenland on May 20th. After offering up an earnest prayer, they commenced building *New Herrnhut*, in the district of Baal's River, not far from the Danish colony Godhaab. The prospects of our brethren were at first very gloomy.
1734. The small-pox broke out. Our missionaries were threatened on all sides by hunger, want, and death.
1735. March 16th. The missionaries agreed upon seven points as directing rules, covenanting before the Lord to persevere in the work. A mutual participation of the Lord's supper, serving to strengthen their faith and love, confirmed these solemn engagements.
1736. The venerable Danish missionary Egede, returned to Europe, after having laboured in Greenland, with apparently little success, since 1721.
1738. June 2nd. The Lord opened the heart of Kajarnak. On hearing the account of the death of Jesus, he asked, "How was that? Tell me that once more, for I would also be saved."
1739. March 30th. Kajarnak's family, in all four persons, were baptized by Matthew Stach.
1740. Br. Andrew Grassman held a visitation. Powerfully impressed with the all-important doctrine of the cross, he preached it to his brethren in Greenland. Their warm testimony of Christ made a deep impression on the Greenlanders.
1742. The royal rescript of the Danish government acknowledged the Brethren's mission in Greenland. The mission continued to flourish.
1747. Consecration of the church in New Herrnhut. First communion with the Greenlanders. At the close of the year, there were 134 baptized persons. Matthew Stach takes five Greelanders with him on his return to Herrnhut. Two of these, Simon Arbalik and his wife Sarah Pussimek, departed in Herrnhut, and were buried on the Hutberg. The remaining three were conveyed back to Greenland by way of North America.
1748. *Lichtenfels* established on the island Akonamiok, in Fisher's Bay. Timber of sufficient length for building was wanting, when, by the miraculous power of the Lord, the necessary beams were drifted on the shore.
1761. Consecration of the church at Lichtenfels.
1770. Br. Sternberg, preacher of the Bohemian branch of the Brethren's Church in Berlin, was sent on a visitation to Greenland. He remained there 14 months, and improved the internal and external state of the mission.
1774. *Lichtenau* established; noted for its salubrious climate.
1777. The first royal mandate, regarding the dispersion of the Greenlanders, was issued, which, in the sequel, was carried out still more rigorously, to the serious detriment of the spiritual care exercised by the missionaries.
1782. Great pestilence in Greenland. Half of the members of our congregations were carried off.
1801. Jan. 6th. The last Greenland heathen woman on this part of the coast was baptized.
1808. In consequence of the European war, all supplies were to 1811. cut off. Great want experienced.
1823. The first complete New Testament was printed in the Greenland language, and distributed.
1824. *Friedrichsthal* established at the most southern part of Greenland. Kleinschmidt, de Fries, and Baus spent their first winter in a turf hut.
1829. Large companies of heathen living in the east, beyond the reach of Europeans, arrived here. Most of them remained and embraced the gospel. Orders were soon received at this station, commanding the dispersion
- 1830.

of the poor natives. Many of them, as sheep without a shepherd, wandered about the coast, and being deprived of the care and assistance of the missionaries, relapsed into their previous course of life. How great the contrast now with former times, when the agents of the Dutch trading company urgently

requested our Brethren to commence a station at Lichtenfels!

1851. Br. Kleinschmidt, son of the former, commenced a training school for national assistants at New Herrnhut; but the mission on Cumberland island cannot as yet be undertaken.

## LABRADOR.

1752. Golkowsky, Kunz, Post and Krumm, accompanied by J. Christian Erhardt, went to reconnoitre the country. They landed near Nisbet's harbour, about 45 miles to the south of Hopedale. Br. Erhardt and five of the ship's crew being murdered by the Esquimaux, our four brethren were obliged to return with the ship, owing to the want of sailors. Erhardt, who had been a sailor in the West Indies, had, in 1741, been awakened by the preaching of Frederick Martin. From that time he had felt a most ardent desire to serve the Lord, and was the first to urge this mission attempt.
1764. A second journey undertaken by Jens Haven alone: he did not, however, go beyond Newfoundland, but there became acquainted with some Esquimaux. He had previously been a missionary in Greenland for four years.
1765. A third journey undertaken by Jens Haven, C. L. Drachart, formerly a Danish missionary in Greenland, J. Hill, and A. Schlözer. Their prospects assumed a favourable aspect, and a friendly intercourse arose between them and the Esquimaux.
1769. George III. presented 100,000 acres of land to the Brethren, to commence a mission on the coast of Labrador. A Society was formed in England to assist the mission. Karpik, an Esquimaux boy, who had been captured by the English, was brought to England by Drachart, and there educated and baptized. He soon after died of the small pox.

1770. A fourth journey undertaken by ten brethren, under the conduct of Jens Haven, Drachart, and Jensen. The Esquimaux witnessed the building arrangements of the Brethren with great joy. From this year till the present time, the Labrador ship has made its annual voyage under the Lord's protecting hand.\*

1771. *Nain* built by Jens Haven, Christopher Brasen, J. Schneider, and their wives, together with Drachart and seven single brethren.

1774. The brethren Brasen and G. Lehmann, were shipwrecked while on a reconnoitring expedition from Nain northwards.

1776. *Okkak* built. The church in Nain was consecrated, and Peter, the first convert, baptized.

1782. *Hopedale* built near Avertok. Commencement of the visits of our Esquimaux to the Europeans in the south, (Chateaubay.) This circumstance has since been a great drawback to the spiritual life of the people.

1783. Famine prevailed. Miraculous preservation of the brethren Liebisch and Turner, while on a sledge journey from Nain to Okkak.

\* Up to the present time, eight ships have been successively in use; the present one is the "Harmony," the third of that name. The first ship was purchased by the so-called "Ship's company;" but since the year 1797, the London Society for the Furtherance of the Gospel has undertaken the management of the vessel.

1790. Conversion of Tuglavina, a notable wizard and murderer; this was an encouragement to the missionaries.
- 1796 and 1797. Great epidemical disease. More spiritual life perceptible among the Esquimaux about 1800.
1804. A general awakening took place. At length after 34 years, the seed of the word of God began to spring up.
1807. Continuation of the awakening, including that of the children.
1811. The brethren Kohlmeister and Kmoch reconnoitred the Ungawabay, up to the mouth of the Koksoak river.
1816. Labrador entirely frozen in. After a very dangerous voyage, the ship was unable to reach Hopedale.
1820. August 9th. The ship anchored safely for the fiftieth time on the coast of Labrador.
1822. The brethren received from the British government the grant of the coast from Okkak as far as Nachwak, for missionary purposes.
1827. Severe epidemical disease in Labrador. Through the kindness of the British and Foreign Bible Society, our missionaries were enabled to distribute a complete version of the New Testament.
1830. *Hebron*, on the Kangertluksoakbay, commenced, about 90 miles to the North of Okkak. A Blockhouse had been built here in 1828. 500 copies of the Psalms were printed and distributed.
1833. Increasing difficulties on account of the merchants in the south. They now came as far as Nain.
1838. Okkak buried in snow from 16 to 20 feet deep.
1847. Eighty heathen Esquimaux came from Saeglek to Hebron, to obtain christian instruction, many of whom
1848. are now consistent christians.
1850. A new field seems to open near Ungava bay.
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## NORTH AMERICA.

See Map of the United States.

The history of our mission among the North American Indians is so remarkable and eventful, especially during the first 60 years of its existence, that a more detailed sketch will be acceptable.

It may be divided into the following branches:

- I. The mission among the Delawares, Iroquois, Mahikanders, Nantikoks, Shawanos, Monseys, Chippeways, and other tribes in Pennsylvania, Ohio, Canada, and the Western states.
- II. The mission among the Creek and Cherokee Indians; first in Georgia, then in North Carolina, and finally in the far west.
- III. The mission among the Negroes in Florida.

I.—THE MISSION AMONG THE DELAWARES.

- 1739 After several fruitless attempts in Georgia, our brethren and removed to Pennsylvania. Br. Christian Henry
1740. Rauch here proclaimed the grace of God through the blood of Christ. Tschoop, the drunkard, was converted by the influence of the gospel, which spread rapidly.
1742. Feb. 11th. The first baptism of three Indians in Oly. In *Shecomeco*, in the state of New York, the first Indian congregation was established, but was dispersed by the enemies of the gospel. Wachquatnach, Pachgatgoch, and Potatik, were filials of *Shecomeco*. About this time Count Zinzendorf made many heart-stirring visits among the Indians; but the white inhabitants shewed their enmity towards the gospel, so that our missionaries were driven from place to place. For the first ten years our Indian congregations endured great persecutions, until their settlement in Fairfield, in Canada, in the year 1792. The Cherokee Indians did not enjoy perfect peace till 1840.

1745. Spangenberg's journey to the chief of the Iroquois, in Onondago, on Lake Ontario.
1746. *Gnadenhütten I.*, about 30 miles to the north of Bethlehem, was commenced by the Indians who were expelled from *Shecomeco*. [See 1755.]
1747. Schomokin, a filial of Gnadenhütten.
1749. Meniolagomekah, a second filial, begun. The congregation numbered 500 souls.
1752. An invitation was given to our Indians in Gnadenhütten and Bethlehem, by their countrymen, to emigrate to the Susquehanna, where, in
1754. A part of them settled down in *Wajomik*.
1755. War broke out between the English and French, which lasted till 1762. The Indian tribes were more or less concerned in it. The Brethren and Christian Indians remained neutral, thus incurring the odium of both parties. In the evening of the 24th of November, the mission-house near Gnadenhütten, on the Mahony, was attacked by the Indians, and eleven individuals either shot or burnt to death in the house. Our 600 Indians fled to Bethlehem and Nazareth.
- 1757 *Nain*, about 5 miles, and *Wechquetank* about 30 miles, to from Bethlehem, were built, to the west of the Blue
1760. Mountains. Abandoned in 1763.
1762. Peace concluded between England and France. The Indians and white people continued to threaten and persecute our congregations.
- 1763 Our Indians again compelled to flee from Nain and to Wechquetank to Nazareth, and afterwards to Philadelphia, where they lived under the protection of government till 1765. During these years, they were visited by severe sickness, especially the small pox.
1765. Our Indians removed from Philadelphia to *Friedenshütten*, on the Susquehanna, on the northern boundary of

- Pennsylvania; forsaken in 1772. Tschechschequanink and Machwilihusing were filials.
1768. David Zeisberger attempted to commence a mission in Goschgoschünk, on the Alleghany, in the north-west of Pennsylvania.
1769. He collected a small congregation in *Lavunnakhanek*, which was obliged to remove to *Friedensstadt* in 1770, where they settled on the Beaver River, to the east of Ohio, till 1772.
1772. The Indian congregations at *Friedenshütten* and *Friedensstadt* were driven from these places, and built *Schoenbrunn* on the Muskingum, and, not far from it, *Gnadenhütten II.* in Ohio, where they were much disturbed by the war till 1781.
1775. War broke out between the English and Americans.
1776. The third Indian congregation, *Lichtenau*, commenced on the east side of the Muskingum. Forsaken in 1780.
1777. Part of the congregation at *Schoenbrunn* were led astray by heathen Indians.
1780. The congregation removed from *Lichtenau* to *Salem*, on the west side of the Muskingum.
1781. Our peaceable Indian congregations were suddenly attacked by 300 Hurons, at the instigation of the English, who believed our christian Indians to be allied with the Americans. The lives of the missionaries were endangered; and all the inhabitants were dragged for trial to Sandusky, and the missionaries to Detroit.
1782. An eventful year. Many of our famished Indians, who had been brought to Sandusky, while engaged in securing the corn which they had left in their fields, were surprised by a band of 160 armed Americans, imprisoned, and on the 8th of March, 96 persons were cruelly murdered.
1783. Our distressed Indians who had been left at Sandusky, removed to Detroit, and were permitted by the English authorities to build *New Gnadenhütten III.* on the river Huron. Forsaken in 1786. Peace between England and the United States.
1786. New Gnadenhütten abandoned for our former stations. The whole congregation crossed Lake Erie, and for the present settled in *Pilgerruh*, on the Cayahoga, till 1787.
1787. The same congregation removed to Petquotting, to the south of Lake Erie, where *New Salem* was built. Evacuated in 1791. Establishment of the Society for the Spread of the Gospel among the Heathen, in Bethlehem, by which our Mission work has been greatly assisted.
1791. War broke out between the North Americans and the Indians. The congregation at Salem was obliged to flee across Lake Erie, and settled for a time at the mouth of the river Detroit. This place was called the *Warte* (Watchtower.)
1792. Our persecuted flock removed to the river Thames, in Upper Canada, where *Fairfield*, now New Fairfield, stands.
1797. The American government presented the Brethren with a large portion of the land on the Muskingum, where the Indian congregation formerly existed
1798. Here *Goshen* was established by a number of our Indians from Fairfield. Abandoned in 1821.
1801. An attempt made to found a mission on the White river, a tributary of the Wabash, a little to the east of the existing small settlement New Salem in Illinois. Given up in 1806. But the enmity of the neighbouring Indians again greatly increased. Joshua, the faithful national helper, was murdered by them in the same year.
1802. An attempt among the Chippeways, on one of the islands of Lake St. Clair, and
1804. Among the same tribe, on the Jongquakamik. Abandoned in 1806. An attempt to establish a mission in Petquotting, where New Salem formerly stood. Forsaken in 1809.

1808. Nov. 17th. Br. David Zeisberger, the venerable apostle of the Indians, entered into the joy of his Lord at Goshen, after labouring in this mission for 63 years.
1811. A fruitless attempt made on the Sandusky. Abandoned in 1812.
1813. Fairfield burnt by the Americans in the war with England. The Indian congregation lived dispersed near Lake Ontario, until
1815. *New Fairfield* was rebuilt on the southern side of the Thames.
1823. Commencement of the Wachovian Brethren's Society for the Furtherance of the Gospel among the Heathen. Its seat is in Salem, in North Carolina.
- 1837—1838. Part of our Indians at New Fairfield removed with their missionaries beyond the Mississippi.
1838. *Westfield* was built by them on the river Kansas, 39° N. L., and 95° W. L. This small congregation consisted mostly of Monseys, with a few Delawares.

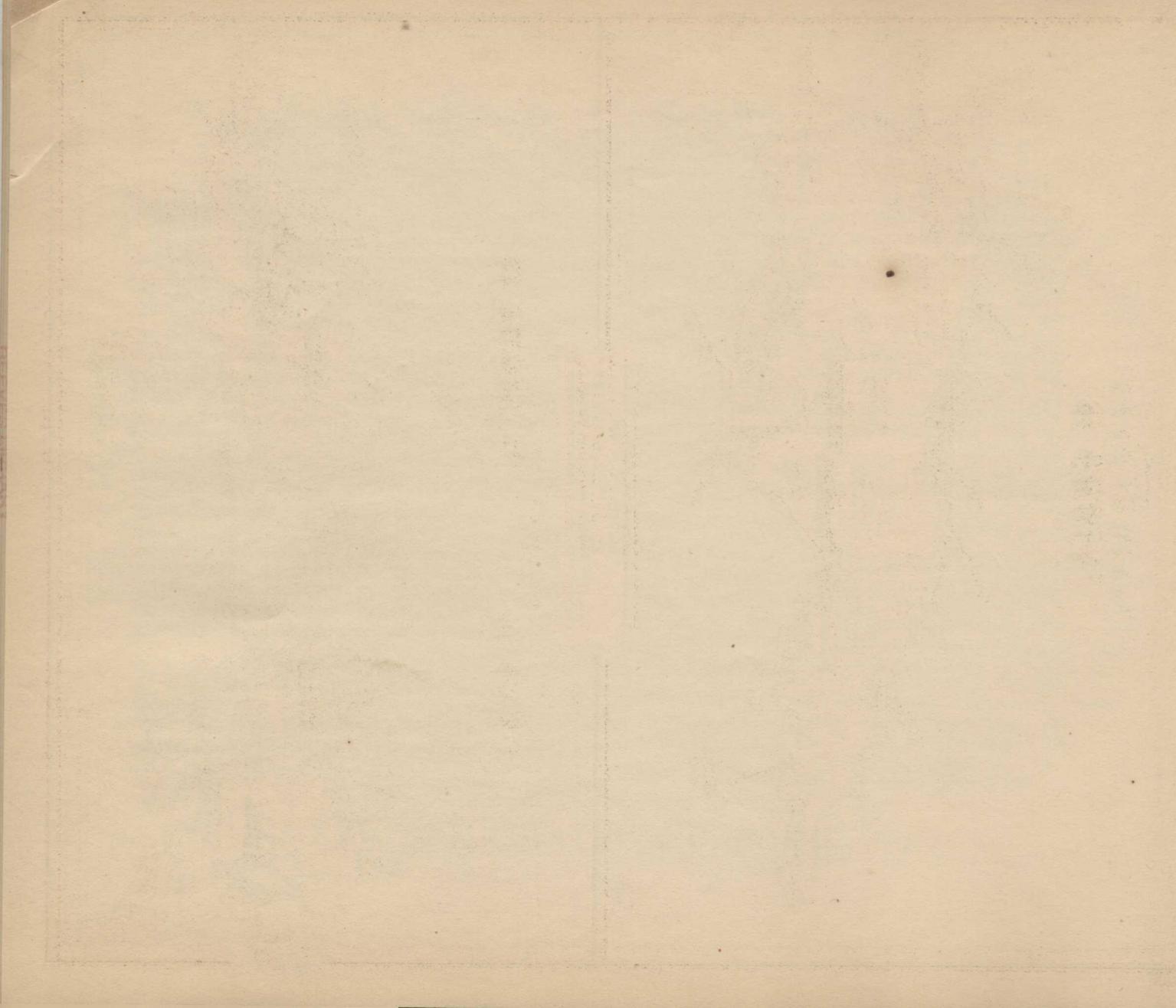
#### II.—MISSION AMONG THE CREEK AND CHEROKEE INDIANS.

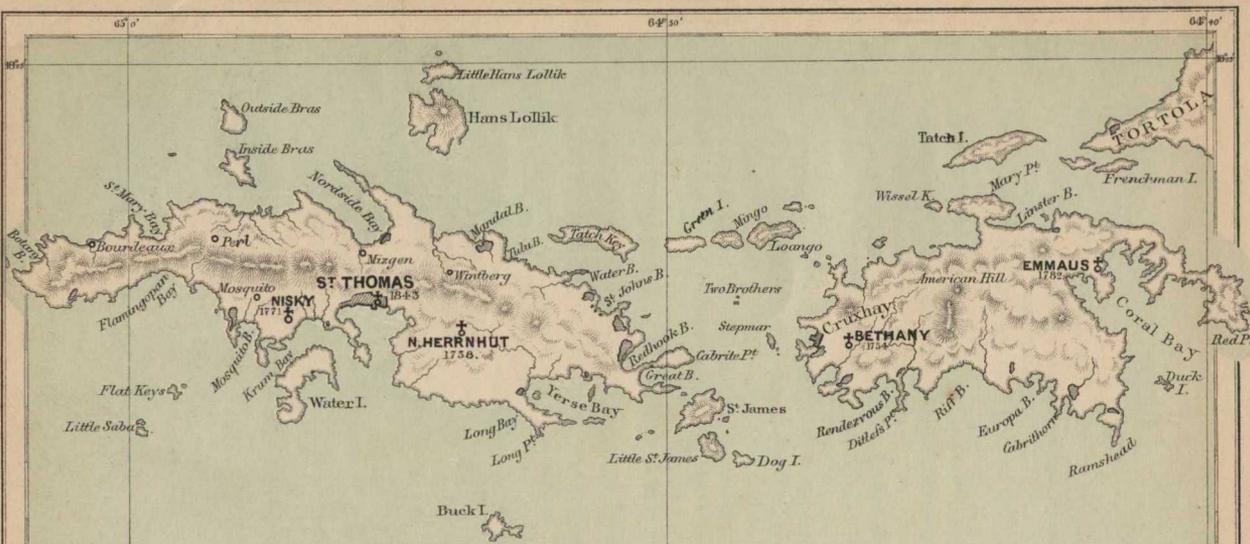
1734. Preliminary negotiations undertaken by Br. Spangenberg in England.
1735. Our first brethren, under the direction of Spangenberg, Toeltschig, and Seiffert, settled down in Georgia, for the purpose of establishing a mission and colony. They preached among the Creeks, and erected a school house, but as early as
1739. They removed to Pennsylvania, on account of the hostile feeling of the white inhabitants.
1753. Fruitless attempts made from Salem to establish a mission in North Carolina, and in Georgia also, about the year 1775.

1801. At length a mission was established among the Cherokees in North Carolina. *Spring Place* was commenced, six miles to the south of Brainerd. Abandoned in 1838.
1807. An attempt made among the Creeks, on the Flint river, in Georgia. Abandoned 1813.
1821. *Ochgelogy* established, a day's journey to the south of Springfield. Forsaken in 1838.
1829. Owing to the progress of the North Americans, the Indians were obliged to commence an emigration from their hereditary country.
- 1838 The Cherokee nation, and with them our christian and Indians, were compelled to emigrate. Our small
1839. Cherokee congregations remained some years dispersed, until by degrees, in
- 1840 They settled with their missionaries near the Barrenfork to of the Illinois and Beaties' prairies. Here, in the
1843. west of the Arkansas, *Canaan* and *New Spring Place*, our present Cherokee congregations, were established, 36° N. L., and 95° W. L. Since that time *Mount Zion* has been added as a filial to Canaan.

#### III.—MISSION AMONG THE NEGROES IN THE UNITED STATES.

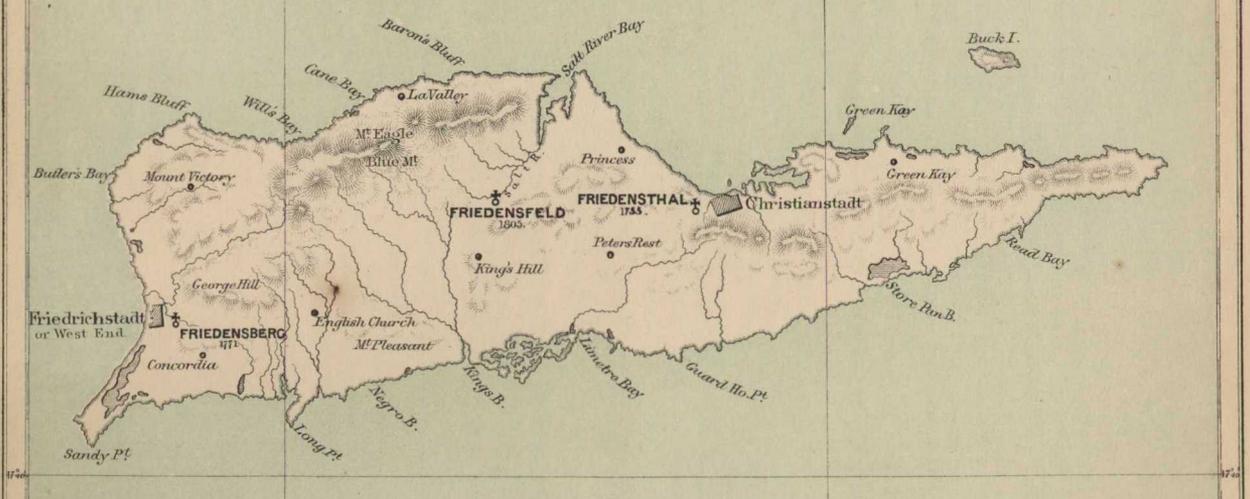
1822. From this year our brethren in the Wachovian congregations have preached regularly among the Negroes in North Carolina.
1848. Two missionaries removed to *Woodstock Mills* on the river St. Mary, in East Florida.
- This mission among the negro slaves was commenced at the instigation of Mr. Alberti, who was anxiously concerned about the salvation of his negroes, and who still continues to render liberal assistance.





**ST THOMAS. ST JAN.**  
( WEST INDIES. )

⊕ MORAVIAN STATIONS. ( The figure attached denotes the year of foundation )  
 ● Schools ( in St Croix. )  
 Scale of Geographical Miles.  
 1 0 1 2 3 4 5 6



**ST CROIX.**  
( WEST INDIES. )

## THE DANISH WEST INDIA ISLANDS.

Of the three Danish Islands, St. Croix, St. Thomas, and St. Jan, the first is the most important and best cultivated, containing 26,000 negroes and coloured people, and 3000 Europeans. The seat of the Governor General is in Christianstadt. St. Croix has no very high mountains, but a fruitful soil, beautiful plantations and excellent roads.

St. Thomas is smaller and more mountainous. The chief town, St. Thomas, being a frequented trading place and free port, renders this island important.

St. Jan is mountainous and but little cultivated. Besides the Brethren, the Danish, English, and Roman Catholic Churches have missionary stations in St. Thomas and St. Croix.

1732. On the 21st of August, the first missionaries to the heathen, Leonhard Dober, "the potter," and David Nitschmann, "the carpenter," set out on their journey from Herrnhut to St. Thomas, with only six dollars each.

1733. A company of 18 persons attempted to found a colony in St. Croix, who were followed in 1735 by 11 others; but many of these were soon carried off by death. On the 22nd of August, Carmel Oly, a negro boy, whom Dober had brought from the West Indies, was baptized in Ebersdorf. Frederick Martin, who soon after went to the Danish Islands, was one of his godfathers.

1736. Baptism of the three first-fruits of St. Thomas, on the plantation near Mosquito bay.

1738. Our Brethren removed to a small plantation which they named *Posaumenberg*, and subsequently *New Herrnhut*. Mosquito bay and Perl, plantations belonging to Mr. Carsten, in St. Thomas, had already been preaching places for some time. From the year 1750, Missionaries lived in *Krumbay*, whence sprang, in 1771, the station now called Nisky. Up to this time there

was no church built nor service performed, although the station had been purchased as early as 1752. In this year (1738), Mingo was baptized, and for 20 years continued a zealous national assistant. Frederick Martin called him from a dance in which he had been engaged; his heart was melted by hearing the account of our Saviour's sufferings. He died in 1758, and his remains were followed to the grave by 1500 persons, both whites and blacks. Through the preaching of Frederick Martin, an awakening took place over the whole island. Persecutions followed, and the missionaries were thrown into prison.

1739. Count Zinzendorf unexpectedly arrived in St. Thomas. Through his instrumentality, our Brethren were soon liberated. Owing to the enmity of most of the planters to the gospel, the progress of our labours was greatly retarded for several years. June 17th, two brethren were shipwrecked off Tortola, on their voyage out. Br. Alvinus Theodore Feder perished in the waves. Christian Gottlieb Israel was enabled to reach a rock, and in the prospect of death, yet in the faith and courage of a christian warrior, sang :

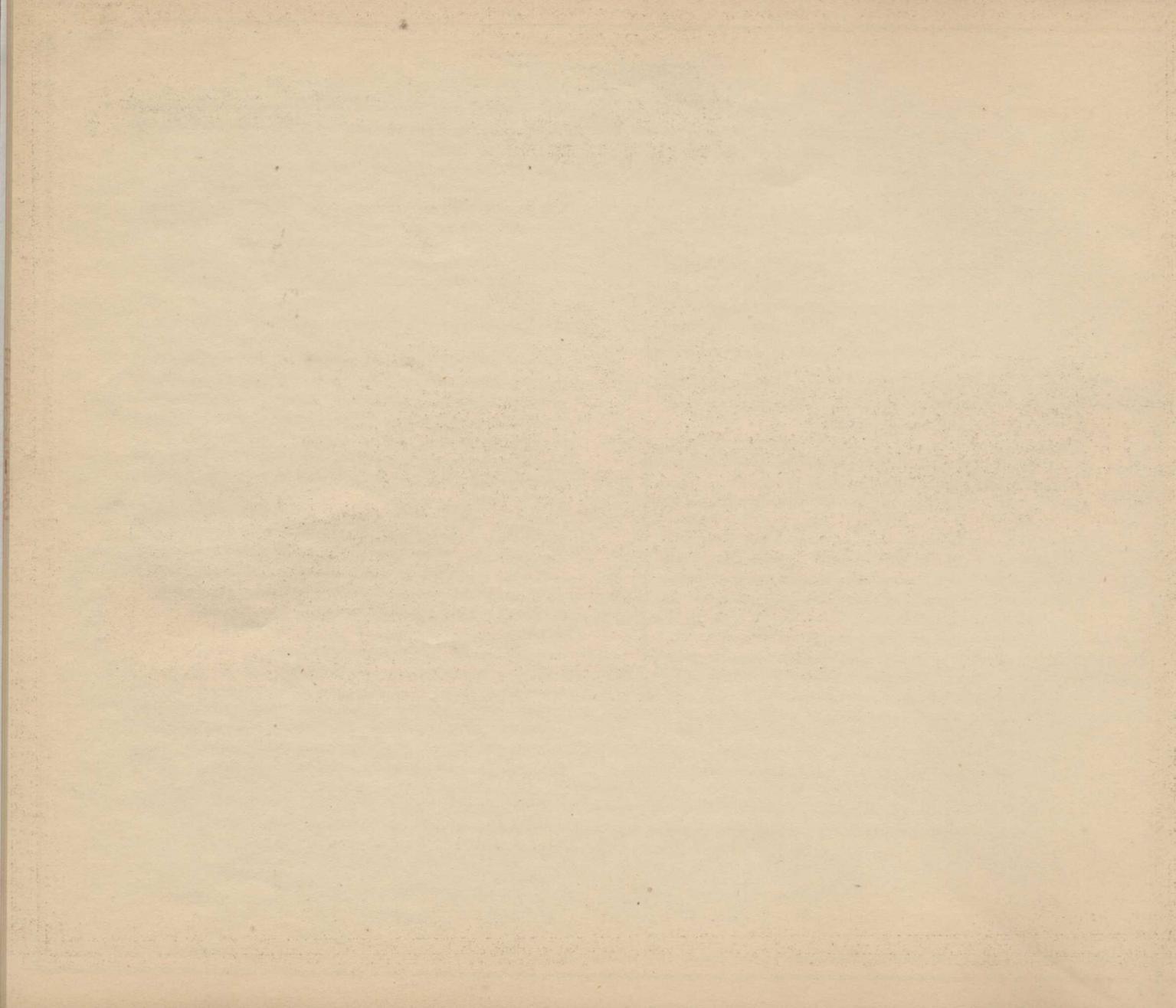
"With fire and spirit endow'd every moment,  
Ye ministers of Christ confess'd,  
Go forth and proclaim ye the word of atonement,  
Both far and near; and when oppress'd  
By hardships and trials, be bold in God,  
And gladly for him spend your life and blood:  
'Midst tempests and billows, and through deserts go,  
The seed of the gospel 'mongst heathen to sow."

1740—42. Second attempt in St. Croix.

1741. Baptism of 90 persons in New Herrnhut.

1749. Cornelius baptized; subsequently an eminent national assistant from 1754—1801.

1750. Frederick Martin entered into the joy of his Lord. His grave, on Princess plantation, is still held in honour by the negroes.
1751. Princess plantation in St. Croix became a permanent station.
1752. Considerable spiritual life was evidenced in St. Thomas. Hundreds of children attended the meeting.
1754. *Bethany*, St. Jan, established as a congregation.
1755. The church in *Friedensthal*, St. Croix., consecrated. It soon became the principal station in the Danish islands.
1771. A church built, and a congregation established at *Nisky* in St. Thomas. This was the above-mentioned *Krum-bay* plantation, where missionaries had dwelt since 1750. *Friedensberg*, in St. Croix, commenced.
1772. *Friedensthal* destroyed by a hurricane.
1782. *Emmaus*, in St. Jan, established as a mission station.
1785. *Friedensberg* destroyed by a hurricane. Famine and sickness prevalent.
- 1789—91. An extraordinary drought, attended with famine and epidemical disease.
1793. The houses in *Bethany* destroyed by a hurricane. The above-mentioned settlements rebuilt.
1801. The Danish islands taken possession of by the English for a short time.
1805. Commencement of *Friedensfeld*, in St. Croix. It remained a filial of the other two stations till 1819.
1808. The English again took possession of these islands, and held them till 1815.
- 1819—27. Several hurricanes.
1832. Centenary Jubilee of the Missions. Since the commencement of the Missions in the Danish islands, 37,000 souls had been baptized.
1841. The eight government schools in St. Croix were committed to the care of the Brethren; and in the following years, those likewise in St. Thomas. The English language was substituted for the Creole English.
1843. An independent congregation established in the town of St. Thomas.
1848. Insurrection of the slaves in St. Croix. Emancipation of the negroes in all the Danish Isles.

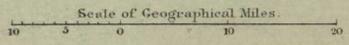




# JAMAICA.

## (WEST INDIES.)

✕ MORAVIAN STATIONS. (The figure attached denotes the year of foundation.)



## J A M A I C A .

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This island is the most important of the English possessions in the West Indies. It contains an area of 6250 square miles. The negro population numbers half a million. The highest point in the Blue Mountains is 8000 feet above the level of the sea. For a long time, the Moravians were the only missionaries in the island. They were followed by the Wesleys and others, from the London, Scotch, Baptist, and Church Missionary Societies.

1754. The planters Barham and Foster opened the door for the labours of our missionaries, Caries, Habrecht, and Shaleross. The commencement was encouraging. An estate called *Carmel* was presented to the mission, and in
1755. The auditory numbered 800 persons, 26 of whom were baptized members.
1757. The mode of instruction and treatment of the negroes introduced by some of the missionaries proved detrimental to the progress of the gospel.
- 1764—70. Frederick Schlegel, through the blessing of God, was instrumental in bringing new spiritual life into the Mission.
1770. This spiritual life died with him. Owing to various circumstances, the stations Carmel, Emmaus, Island, Mesopotamia, Bogue, Elim, Two-mile-wood, Lancaster, and Eden, were alternately residences and preaching places. The violent enmity of the planters retarded the progress of the Gospel.
1800. Only Carmel, Bogue, and Mesopotamia were retained as stations, with few members.
1815. New life manifested itself throughout the island, notwithstanding the opposition of the planters. *Irwin-hill*, near Montego bay, was ceded to the Brethren, and a church soon afterwards built.
1816. *New Eden*, near Bogue, commenced, on some land be-

longing to the family of the Fosters, where the Brethren had been labouring for many years.

1823. The unhealthy station of Carmel forsaken, and *Fairfield* begun on the May-day mountains. This station soon became the centre of our Mission in Jamaica.
1824. During an insurrection which broke out among the negroes, those belonging to us conducted themselves as christians.
1827. *New Carmel* established on Mr. Scott's estate.
1830. *New Fulneck* and Mesopotamia recommenced, the latter only for a short time. The missionaries' reports about this time were filled with expressions of thankfulness and joy on account of the progress of the kingdom of Christ in the island; but a time of sore trial was approaching.
1831. A new and almost universal insurrection broke out among the slaves, who had been provoked by inhuman treatment. They were instigated to this by hearing of the sympathy which their lot had excited in England and its Parliament. Much blood was shed in its suppression, and the hatred of the white people was now directed against the mission. Several churches of other denominations were destroyed, and the missionaries compelled to take flight. During this confusion, Br. Gottlob Pfeiffer was taken prisoner and brought before a court of justice, but false accusation being soon detected, he was set at liberty.
1833. *New Bethlehem*, the sixth station, established.
1834. Commencement of the negro emancipation. Their full liberty was not granted till 1838. From that time, our mission in Jamaica has prospered greatly. Our six churches were overcrowded. At the church in *Fairfield*, which contains 800 sittings, above 2000 persons sought admittance. It was therefore necessary to keep two meetings, either at the same time,

- or in succession. The schools were equally overcrowded. The souls under our care numbered 8000. New preaching places and congregations were established: first at *Beaufort*; then, in 1835, at *Bethany*; in 1838, at *Nazareth* and *Newhope*; in 1839 at *Lititz*; and in 1840 at *Bethabara*. Many school-houses were also erected.
1842. An Institution for training native Teachers was established in Fairfield; it has since been enlarged.
1843. Br. Jacob Zorn departed this life, deeply lamented by his fellow-labourers, and the negroes of our congregations. His superintendence of the Mission during its increasing prosperity was marked by wisdom and activity. His name will continue to be held in blessed remembrance.

1847. *Springfield*, the 13th station, established.

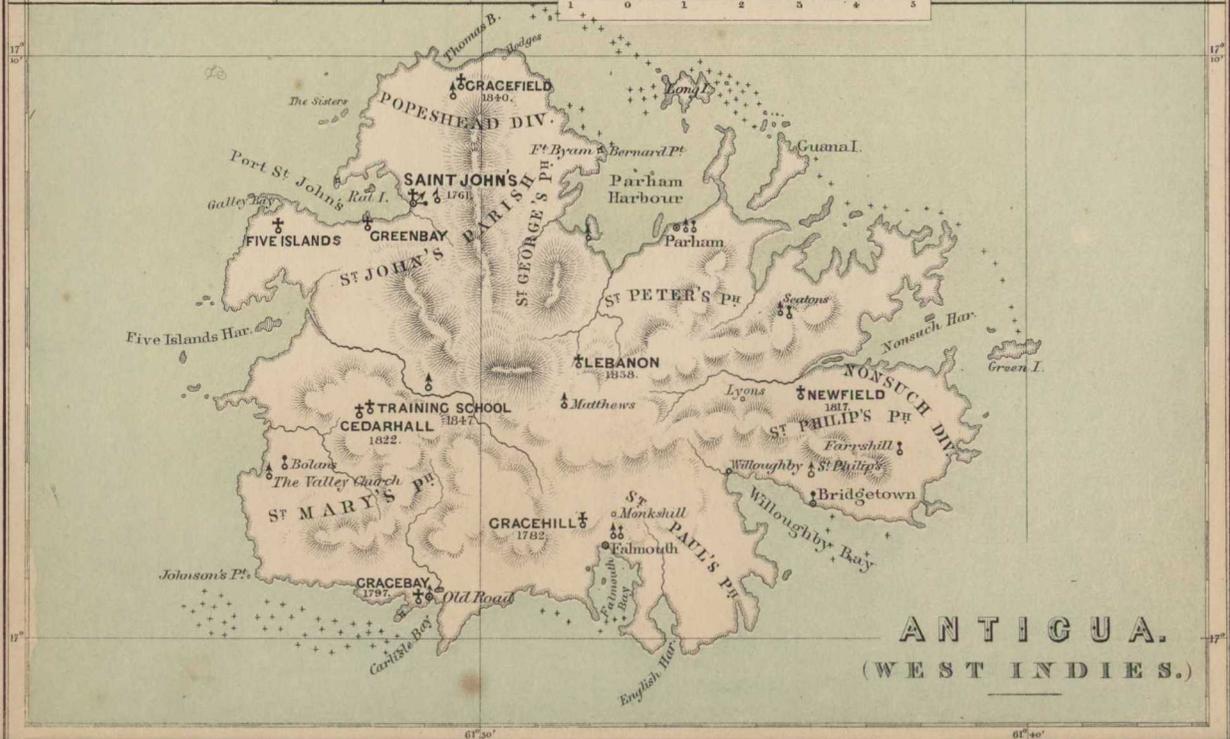
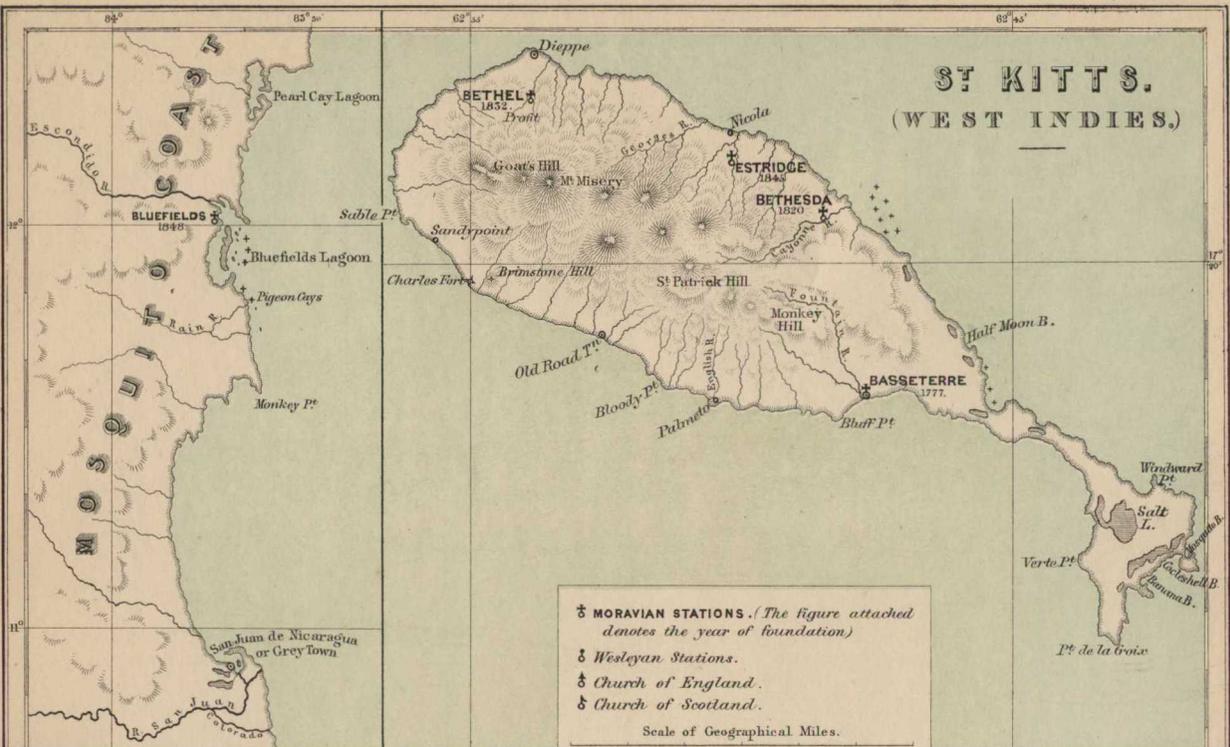
1850. The number of souls under our care is 13,000. Dreadful visitation of the cholera.

1851. Twenty-five elementary schools in active operation, under the superintendence of the missionaries, and connected with the different stations.

For several years the prosperity of this island has greatly diminished, owing to the new custom-duties, which deprived the West Indies of their former privileges; but there is, however, good reason to hope that the spiritual life of the negroes will not suffer so much as was anticipated. Our missionaries are not weary in their faithful exertions in the strength of the Lord, but joyfully labour to cultivate His vineyard.

May the Lord still watch over this important mission-field.





## ANTIGUA.

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The English island of Antigua is fruitful and well cultivated, containing 108 square miles, and 33,000 inhabitants. It has no high mountains, but is rich in beautiful and fertile hills and picturesque bays. There is frequent scarcity of good water.

The labours of the Brethren in this island have been attended by the special blessing of the Lord; and there can be little doubt but that the spread of Christianity has chiefly contributed to promote the general prosperity of the island, so that it can be said to be the furthest advanced among the Antilles. At present, the ecclesiastical and educational institutions are on a par with those in Europe; nor are the people in general behind us in christian knowledge.

1756. Our Missionary work was commenced by Br. Samuel Isles, who, notwithstanding the opposition of the white people, soon baptized a negro woman in the christian faith.
1761. A piece of ground in Spring Gardens, in the town of *St. John's*, was purchased, and a church and dwelling house built.
1769. The missionary, Peter Brown, commenced his labours in this field, and continued them with great blessing till 1791. His name is still held in remembrance among the people.
1772. The island was visited by a severe hurricane. A general awakening, extending over the whole island was manifest among the negroes.
1773. It was found needful to build a larger church in *St. John's*. The negroes assisted in the work during their free hours. The congregation numbered 2000 souls.
1774. *Bayley Hill*, the second station, was commenced in the southern part of the island. The public services were attended by overflowing congregations. The Breth-

ren visited and preached on the plantations. Baptisms of from 30 to 40 persons were of frequent occurrence. In the accounts of those times, continual complaints are made that the churches were too small, and the labourers too few. It was by no means uncommon for the negroes to walk eight or ten miles to hear the gospel, even after they had borne the heat and burden of the day without food.

1778. Great famine and sickness in the island. Our negroes humbled themselves under the hand of the Lord.
1782. The station, *Bayley-hill*, being found unsuitable, it was transferred to the place now called *Gracehill*. The Brethren were not deceived in giving this significant name to the new station. The blessing of the Lord was powerfully experienced, especially during the celebration of Christmas, 1782; and the preachers had frequently no time to take their meals, as so many hungry souls were to be satisfied with the bread of life.
1797. *Gracebay*, on the southern coast, established. Owing to the favourable results of the preaching of the gospel among the negroes, the government and planters became more and more kindly disposed towards the mission.
1816. The general wish, that the Brethren would establish more stations, was expressed both by the planters and negroes.
1817. *New-field* was begun. The government of the island gave the land.
1821. A preaching-place commenced, called *Mountjoy*.
1822. *Cedar-hall*, the fifth station, was established on a rising ground, overgrown with white cedars. Sunday schools began to be organized. The Wesleyans, who had already made a beginning in 1787, were also active.

1831. An insurrection among the negroes was quelled.  
 1832. Bible and missionary societies formed among the negroes.  
 1834. August 1st. Emancipation proclaimed in the island, without apprenticeship, as the negroes were considered to be sufficiently advanced in religious education. Other schools and preaching places opened, such as Five Islands, and subsequently Greenbay.  
 1838. *Lebanon*, the sixth station, begun.  
 1840. *Gracefield* commenced, in the north.  
 1841. A fire broke out in St. John's;—our station mercifully spared.  
 1843. A destructive earthquake.  
 1847. The Training-School, near Cedar Hall, commenced.  
 1848. The Training School destroyed by a hurricane. Through the blessing of God, this institution is at present in a flourishing condition, under the direction of Br. Hamilton.

In Antigua, as in other English islands, the prosperity of the planters and negroes has considerably declined: still our congregations, through the blessing of God, have maintained a steady inward life.

As regards the number of souls under our care, an aspect contrary to that in Jamaica is observable. In Antigua, in 1835, we had 12,000 names on our lists, and in 1850, only 8000. One reason of this decrease is to be found in the number of churches, of every denomination, which have been erected since that time, the consequence of which is, that many join those nearest them. Again, at the present time, more is required of those who have been long under christian instruction, and greater caution is exercised in admitting members to our congregations; this is the more needful since the emancipation, as, being no longer slaves, they cannot, as formerly, plead compulsion as an excuse for their sins.

## ST. KITTS.

This English island, formerly called St. Christopher's, covers an area of 68 square miles, and contains 24,000 inhabitants, of whom 7000 live in the town of Basseterre. The middle of the island is composed of lofty mountains, the highest of which, Mount Misery, was formerly a volcano. The slopes of the mountains are the only cultivated parts. There is no extensive plain on the island. A road encircles the whole.

1777. The mission was begun here by the Brethren Gottwald and Birkby, in compliance with the invitation of a Mr. Gardiner. The first negro baptized in *Basseterre*.  
 1779. Great desire for the gospel was evidenced among the negroes.

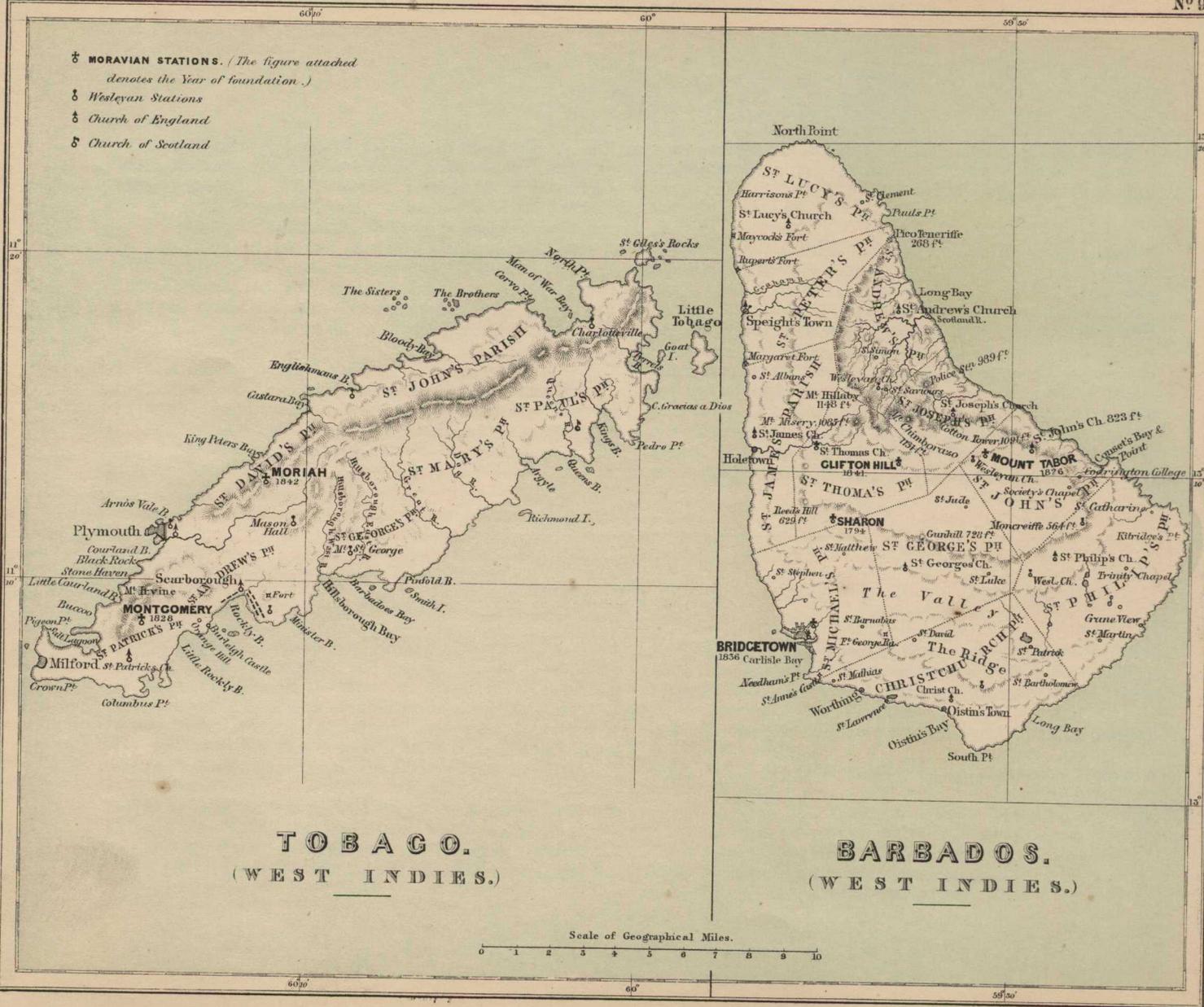
1790. The gospel was preached on upwards of fifty plantations.  
 1800. The number of converts amounted to more than 2000.  
 1820. *Bethesda*, the second station, commenced, through the favour of a Mr. Matthews.  
 1826. Sunday and Evening Schools in a flourishing condition, 700 scholars.  
 1832. *Bethel*, the third station, begun at the foot of Mount Misery.

From this time, the activity of other missionary societies increased, as in other islands, and many of our people, living near their churches, joined them.

1845. *Estridge*, the fourth station, begun.  
 1848. The island visited by a hurricane.



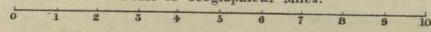
- ⚭ MORAVIAN STATIONS. (The figure attached denotes the Year of foundation.)
- ⚭ Wesleyan Stations
- ⚭ Church of England
- ⚭ Church of Scotland



**TOBAGO.**  
(WEST INDIES.)

**BARBADOS.**  
(WEST INDIES.)

Scale of Geographical Miles.



## BARBADOES.

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This is a highly cultivated English island, containing 166 square miles, and 100,000 white, coloured, and black inhabitants, who are far advanced in civilization.

1765. The Brethren Rittmansberger and Wood were commissioned to begin the Mission in this island; but the former soon after departed this life, and the latter left the mission service.
1767. They were followed by the Brethren Bruckshawe and Bennett, who lived at Bunker's-hill, in the parish of St. Thomas.
1768. The first negro baptized. No signs of a general desire for the word of God; nor in later times has any such desire been evinced in the same degree as in other West India islands.
1780. A hurricane, in which the mission-house was destroyed.
1794. *Sharon* established in the parish of St. Thomas. Bunker's-hill abandoned.

1816. Great insurrection among the negroes. After this, the planters were more favourably disposed towards our mission.

1819. A hurricane.

1826. In May, *Mount Tabor* begun; Mr. Edmund Haynes gave the necessary land and a dwelling-house. The planters in general began to perceive that the spread of the gospel was to their advantage.

1831. Both our mission stations destroyed by a hurricane, and upwards of 4000 souls perished in the island.

1832. Both stations rebuilt. The members numbered 1100 souls.

1836. A congregation established in *Bridgetown*.

1841. *Clifton-hill*, the fourth station, begun.

1845. Our station in *Bridgetown* mercifully spared, during the great fire in the town.

1852. The Cholera raged in the island.

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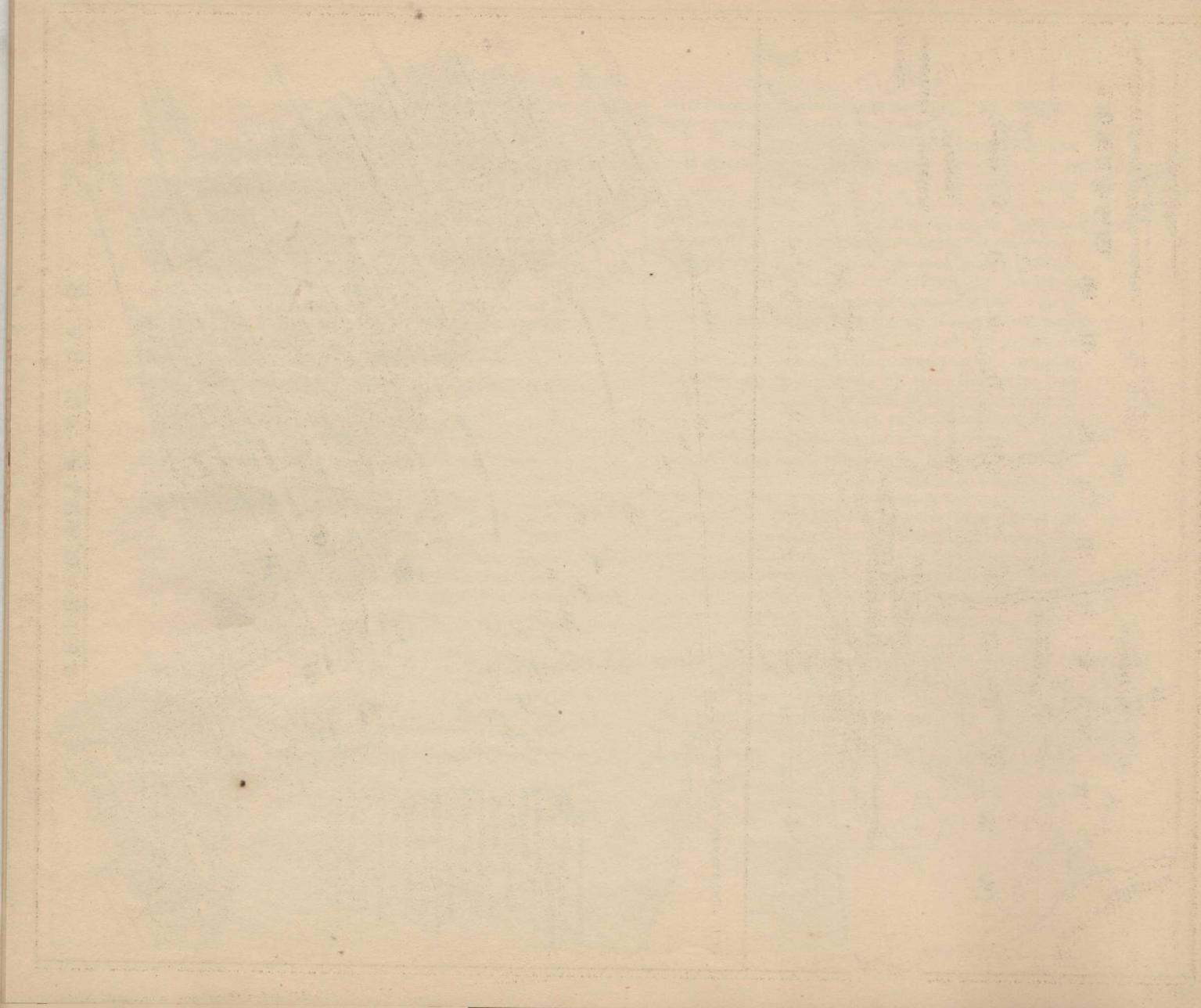
## TOBAGO.

The English island of Tobago is studded with mountains and hills, intersected by deep ravines, leaving only a small extent of plain in the south. This peculiarity presents many obstacles to the cultivation of the soil, especially in the northern part of the island; and the existing roads are very rugged, furrowed by mountain streams, and in bad condition. The only place deserving the name of a town is Scarborough. Few Europeans reside in Plymouth and Milford. The negroes in Tobago are inferior in education to those of the other West India islands, but are by no means the last in religious attainments.

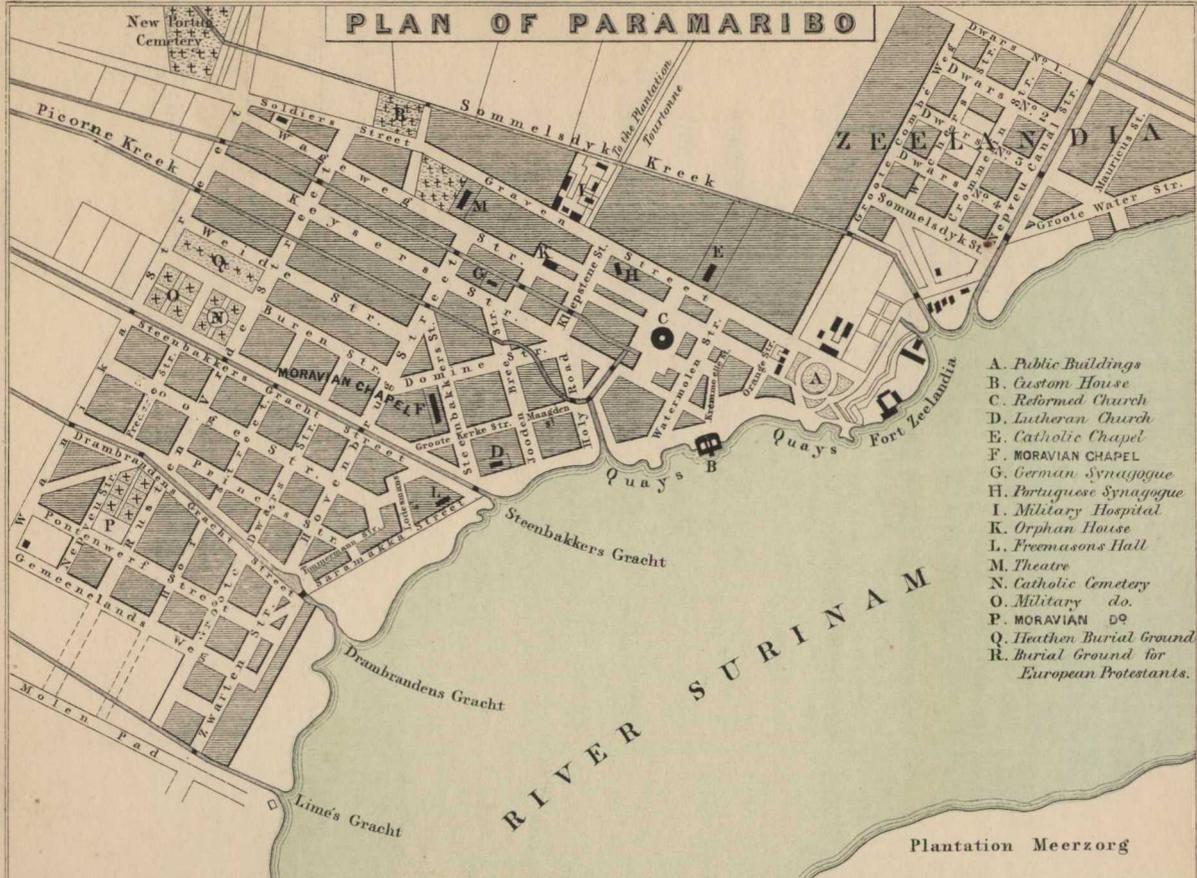
1787. Br. John Montgomery visited this island from Barbadoes, where he was stationed as a missionary. He was invited to do so by Mr. Hamilton, who took the greatest interest in the welfare of the negroes on his plantation. The island at this time was in the possession of the French.

1790. Br. Montgomery was commissioned to remain here. The evil consequences, however, of the French Revolution became evident in disturbances throughout the island. At the same time, a hurricane destroyed the dwelling house of Br. Montgomery, on Signal Hill,

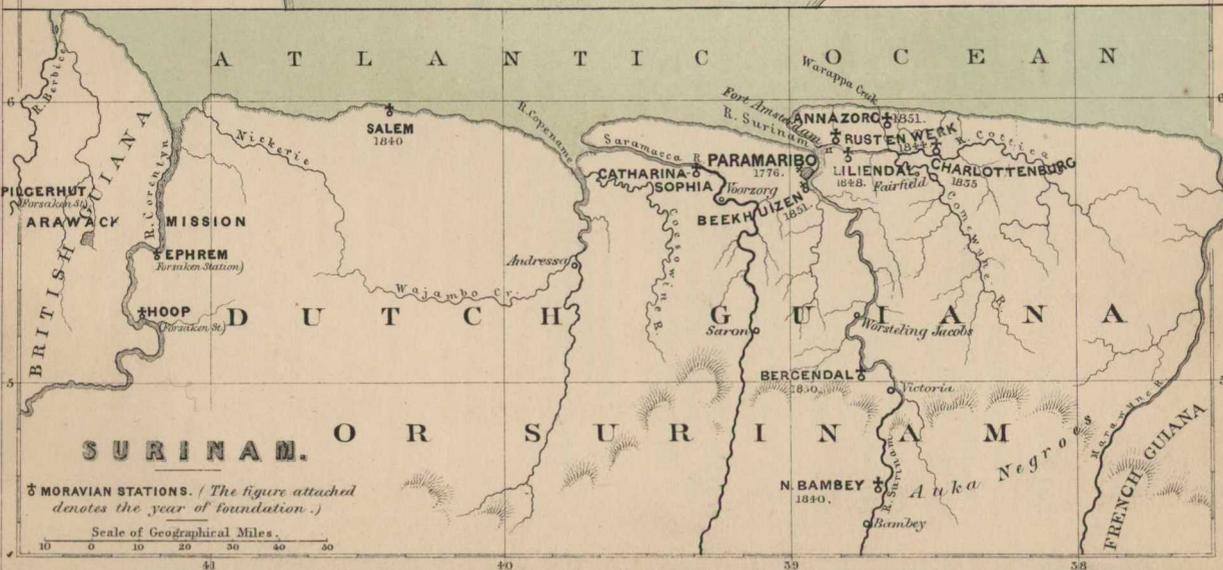
- not far from our present station, Montgomery. All this hastened the departure of his wife.
1791. Br. Montgomery's health being much impaired, he returned to Barbadoes, where he soon departed, at Sharon.
1799. A second attempt was made by the Brethren Schirmer and Church, who took up their abode near *Signal Hill*, and in a short time, baptized the first convert.
1800. The aged Mr. Hamilton visited the island, and rejoiced with tears, to see the light which had begun to dawn on his negroes; but in a few months, the Lord called him to Himself.
1802. Br. Church was necessitated to return to England on account of ill health.
1803. Several circumstances occasioned the suspension of this mission for the second time.
1827. A third attempt was made, and the mission still exists as one of the many encouraging proofs of blessing bestowed on missionary perseverance. Br. and Sr. Ricksecker, who were sent out, spent the first year with Mr. Hamilton junior.
1828. *Montgomery* was erected on a hill surrounded by the plantations Mount Irvine, Old Grange, Riseland, and Buccoo. The first church was soon found to be too small.
1839. Jan. 27th. Another church, of greater dimensions was consecrated; but in 1843, it was found necessary to enlarge this also.
1842. *Moriah* was commenced. This was formerly called "Indian Walk."
1847. A terrible hurricane destroyed Montgomery, in the night of October 11th.
1850. March 23rd. The new church at Montgomery erected by the voluntary contributions of kind friends. May the spirit of the Lord rest upon this place, and this ever be proclaimed:
- "That whoe'er believeth in Christ's redemption,  
May find free grace and complete exemption  
From serving sin." (881—2.)
-



# PLAN OF PARAMARIBO



- A. Public Buildings
- B. Custom House
- C. Reformed Church
- D. Lutheran Church
- E. Catholic Chapel
- F. MORAVIAN CHAPEL
- G. German Synagogue
- H. Portuguese Synagogue
- I. Military Hospital
- K. Orphan House
- L. Freemasons Hall
- M. Theatre
- N. Catholic Cemetery
- O. Military do.
- P. MORAVIAN D<sup>9</sup>
- Q. Heathen Burial Ground
- R. Burial Ground for European Protestants.



⚡ MORAVIAN STATIONS. (The figure attached denotes the year of foundation.)

Scale of Geographical Miles.

## S U R I N A M .

The mission-field in Surinam, or Dutch Guiana, formerly comprised part of the adjacent Rio de Berbice, now belonging to British Guiana; and it still includes the territories of the Free-negroes. The Arawacks, who form the most numerous Indian tribe in Berbice, inhabit the country west of the Corentyn; but most of the stations were to the east of that river.

### I.—THE MISSION AMONG THE ARAWACKS.

1738. Two of our brethren, who were afterwards followed by others, having visited the Rio de Berbice, the country of the Arawacks, commenced a station at *Pilgerhut*, on the river Wironje, a tributary of the Berbice.
1748. The Gospel was already beginning to exercise its blessed influence on the poor heathen, when Theophilus Solomon Schumann, the gifted apostle of the Arawacks, arrived. His great talents rendered him, after an abode of four months, capable of preaching in the difficult language of the natives; whilst a wonderful combination of wisdom and firmness enabled him to triumph over the opposition of the whites in Berbice. Three hundred converts were a proof of the success of his labours. But in
1757. Difficulties of every description, and among the rest, famine and epidemics, thickened around and almost dispersed this little flock. The brethren therefore sought a more peaceful abode, which they found in *Sharon*, on the Saramaca; and, in
1759. In *Ephrem*, on the Corentyn. Much could be related of the heroic perseverance of our brethren in these primeval forests.
1760. The Lord called Schumann, his faithful witness, to himself, on October 6th, after 12 years' service.
1761. Sharon was burnt by the Bush Negroes, on a marauding incursion, and the converts dispersed for some time.
1763. A general insurrection of the Berbice Negroes spread

panic and destruction far and wide. *Pilgerhut* was burnt to the ground; the brethren were compelled to flee, and our stations in Berbice were abandoned. Our two places in Surinam, east of the Corentyn, were in a promising condition.

1765. As *Ephrem* was unfavourably situated, a new station, about 12 miles higher up the river, was commenced, and called *Hoop*; but in
1779. *Sharon* was given up, as continual incursions of the Bush Negroes, combined with difficulty in procuring a maintenance, had compelled the Indians to emigrate. So much the greater care was therefore bestowed on *Hoop*.
1789. Br. Fischer, a very active man, entered upon his missionary labours, with the aim of civilizing the Indians: but experience has shewn that this is not the calling of the Brethren's Church. Christian life in *Hoop* gradually decayed, especially under the influence of intemperance; and in
1808. This station was burnt to the ground by enemies. Thus ended our mission among the South American Indians, after existing 70 years. An attempt to re-occupy this field of labour, made in the years 1812 to 1816, was unsuccessful.

### II.—MISSION AMONG THE NEGRO SLAVES IN SURINAM.

The Dutch colony Surinam, or Dutch Guiana, is an unhealthy region of tropical heat and rain. The European possessions cover the plain extending along the coast; whilst the interior, consisting of mountains, covered with immense forests, is inhabited by the Aukas, Free Negroes, and different tribes of the Indians, of whom little is known. The planters grow cotton, sugar, and coffee, besides exporting timber. Slaves are universally employed, but their number has decreased within the last 25 years from 50,000 to 30,000.

Besides these, there are about 5000 liberated slaves and coloured people, and 2000 whites.

Lutherans, Calvinists, Jews, and Roman Catholics have each their places of worship in Paramaribo; the last-mentioned are also active as missionaries. The language is the so-called Negro-English.

1735. The first brethren were sent to Surinam, to examine the field of labour. They soon went westward to the Berbice; but the town of Paramaribo remained the head-quarters of our missionaries.
1739. Being reinforced by a company of five, our brethren took out licenses for several trades, purposing thus to maintain those who were engaged in the missionary work on the Berbice. This division of labour, which commenced about 1754, has continued till the present time.
1767. After the purchase of building ground in the town, our brethren were enabled, by the flourishing state of their trades, to devote more time to the preaching of the gospel in Paramaribo.
1776. The first convert was baptized, and Paramaribo thus became a mission station.
1778. The first church was erected, but soon proved too small.
1779. A burial-ground was purchased. In this year, a pious gentleman, Mr. Palmer, invited the missionaries to visit the negroes on his plantation, Fairfield, on the Comewyne; but this was, for many years, the only estate to which they could find access.
1785. The station *Sommelsdyk* was begun, with aid from the government, at the confluence of the Cottica and Comewyne, by which the Brethren hoped to have more connection with the negroes. Their labours in Paramaribo were attended with success, and gained the approbation of the inhabitants.
1793. The Society for the Furtherance of the Gospel was established at Zeyst, which, while almost entirely supporting the Surinam Mission, has also been able to assist others.
1799. The English took possession of the colony: the Dutch regained it in 1802: from 1804 to 1816, it was again in the hands of the English, who finally restored it to the Dutch. The distance from Europe caused much inconvenience during the war.
1816. An attempt was made to settle on the plantation Nickerie, but abandoned in 1821.
1817. The settlement at *Sommelsdyk* was given up, on account of the continued opposition of the planters.
1819. The small-pox raging with virulence in the town, followed soon after by a devastating fire, caused many anxious souls to visit the brethren.
1821. The translation of the "Harmony of the Gospels" into Negro-English was heartily welcomed by those who were able to read. About this time, other planters invited the missionaries to visit their estates: the number of which (in 1827, only 13,) increased in 10 years to 90.
- 1828, July 21st. The missionaries opened a new church in Paramaribo, with a congregation of 2260 individuals. The most respected inhabitants formed a society, which still renders valuable assistance to the Mission.
1830. *Berg-en-Dal*, a plantation on the Surinam, 90 miles from Paramaribo, was opened as a preaching place, and temporary residence for missionaries. The British and Foreign Bible Society kindly printed the Negro-English New Testament for the Surinam Mission. It had previously existed only in manuscript.
1831. The brethren undertook the pastoral charge of Fort Amsterdam, and the prisons in the town.
1832. Our buildings in Paramaribo were, through the mercy of the Lord, preserved from the flames which burst forth in the neighbourhood three times within the space of a month.
1835. *Charlottenburg*, on the Cottica, was fitted up for the convenience of our brethren engaged in visiting the

- plantations; and in 1838, *Worsteling Jacobs*, on the Surinam, for a similar object; but the latter place proving inconvenient, was abandoned in 1843.
1840. *Salem*, in the Nickerie district, was made a station, at the desire of the planters.
- 1842—1849. Sr. Voigt undertook the special care of the children on the estate *Andresa*, on the Copename.
1843. The estate *Beekhuizen* was purchased for the support of the mission-family.
1844. *Rust-en-Werk*, on the Comewyne, became a station. Br. Wünsche here commenced the training of national assistants. In general, there seemed also to be more favourable prospects for establishing schools.
1848. *Liliendal*, on the Comewyne, became a station.
1850. The field seemed to be white for harvest in Surinam. A new station, *Annazorg*, was established on the Warappa Creek, and in Beekhuizen, the brethren opened a Seminary for national assistants. Our congregation in Paramaribo, the largest of our mission stations, consists of 5500 souls. The other negroes under our care are scattered over several hundred plantations.
- 1851 Within the short space of six months, 14 members of the mission family were carried off by the yellow fever, of whom nine were brethren in full vigour. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."
- III.—MISSION AMONG THE BUSH OR FREE NEGROES.
- The first encouragement to commence these Missions was given by the Dutch government, after peace had been concluded with the free negroes. The part of the Bush country visited by our missionaries is situated on the upper Surinam, and can only be reached by dangerous voyages in small canoes up the streams, the navigation of which is rendered extremely perilous by cataracts. The heat is extreme, and, combined with the exhalations of the luxuriant vegetation, exercises a fatal influence on Europeans.
1765. Br. Rudolph Stoll, and Thomas Jones, were the first who, in company with Br. Dehne, an elder missionary, in the name of the Lord ventured into this land of death. They took up their abode on the Senthea creek, with a favourably-disposed chieftain, Abini; but Br. Jones fell a victim to the climate in two months.
1769. The negroes removed to the Quama, accompanied by Br. Stoll. Other missionaries here joined him, but several were soon carried off by disease.
1771. Notwithstanding much opposition from the natives, Arabi, the chieftain Abini's son, was baptized John, and thus became the first-fruits of his people.
1774. The name of *Bambey* was given to a new station, some days' journey up the Surinam, whither the natives had removed.
1777. The first apostle of the free negroes, Br. Stoll, died; only few souls had accepted the gospel invitation.
1785. *New Bambey*, a station some miles lower down the river, was established for the small company of 20 negroes.
- 1790 In these and previous years, many negroes living in the interior of the country, manifested a desire to hear the gospel. They were visited from time to time, but sickness and death among the missionaries proved a great hindrance to their labours.
1813. The congregation in New Bambey amounted to about 50 souls, but there was little vitality, especially among the youth. Br. Mähr had laboured among them for 18 years, but was unable to continue longer in their midst; the garden only brought forth thorns. There was a great want of missionaries; and this field of labour was obliged to be relinquished for a time. Some faithful members of the congregation kept up connexion with the brethren in the town, and laboured as national assistants among their countrymen.
- About the year 1840, and even previously, the few remaining members of the flock at New Bambey, expressed an

earnest wish for renewed connexion with our missionaries; for which purpose they voluntarily erected a church and dwelling house.

1840. Br. and Sr. Rasmus Schmidt entered upon their labours in New Bambey; but the former fell a victim to the climate in 1845.

1848. The little flock removed to the Waterfall Gansee, near the boundary of the colony, still retaining the name, *New Bambey*, for their settlement. But here also disease and death followed the missionaries.

The history of this mission is connected in a remarkable

manner with that of the above-mentioned chieffain Abini, who, when setting out on the warlike expedition in the course of which he was killed, recommended the missionaries to his son John Arabi, as a people "whom God had sent to them." On the death of John Arabi in 1821, his son Job became one of the most faithful national assistants, till his decease in 1848.

The above-mentioned labours of the Brethren among the Free Negroes, are chiefly confined to the Surinam tribe. The Auka Negroes, who dwell principally on the Marawyne, have refused to receive the visits of missionaries.





## SOUTH AFRICA.

Under South Africa, we understand Cape Colony and Caffraria. The European settlers possess most of the land at the Cape; which is cultivated chiefly by the native Hottentots. Slavery was abolished in 1838. The climate is peculiarly favourable for cultivating the vine and other fruits. Frequent drought is one of the principal calamities in South Africa.

The Caffres maintain themselves by breeding cattle. Port Natal, or the Eastern coast of Caffraria, is an English colony inhabited by many Boors, who have emigrated from Cape colony.

1736. Br. George Schmidt, filled with an ardent desire to preach Christ crucified, travelled to South Africa by way of Holland, after he had suffered an imprisonment of six years in Bohemia for the sake of the gospel.
- 1737, July 9. He landed in Cape Town, and soon settled down on the river Sonderend, seventy miles from the town.
1738. He built a small hut in *Bavianskloof*, afterwards Gnadenthal, some miles further up the country, on Sergeant's river. Here, on the spot where he first preached the gospel to the Hottentots, he planted a pear tree, under the shade of which meetings were held on the revival of this mission.
1741. George Schmidt baptized the first convert among the Hottentots. His congregation soon numbered fifty souls, amongst whom were seven baptized adults. At this time, persecution broke out on the part of the Dutch clergy, and also of the settlers, who imagined that their honour and temporal interests would be endangered if the Hottentots, whom they looked upon as brutes, received christian instruction.
1743. Schmidt was necessitated to leave this field of labour, not being permitted to baptize his converts. His

farewell words were those of Paul to the elders in Ephesus, Acts 20.

1744. He returned to Germany.
1792. The Brethren were permitted to renew the mission among the Hottentots. Three simple mechanics were called to commence the work, Henry Marsveld, Daniel Schwin, and Christian Kühnel. They again settled down in *Bavianskloof*, where they found an old Hottentot woman, Helena, who had been baptized by Br. Schmidt, still alive; she received them with great joy.
1793. They baptized seven Hottentots. A great desire was manifested for the gospel.
1794. New persecutions on the part of the settlers broke out. The government also showed hostile feelings towards the missionaries.
1795. The colony in a state of confusion. The missionaries expelled by the rebel Pisani; but the Lord gave help. Cape Colony was taken by the English, under whose protection the mission began to flourish. Hungry souls flocked together from every quarter to be fed with the word of God.
1796. A chapel was consecrated; and gardens and fields were cultivated.
1800. Consecration of a spacious church, January 8. The place now contained 1200 inhabitants. An epidemical fever prevailed in the settlement, which proved the means of great blessing to many souls.
1802. Cape colony again under Dutch government; but in 1806 The English finally took possession of it. The name *Gnadenthal* was now recognized by government for *Bavianskloof*.
1808. According to the wish of government, a second station, *Groenekloof*, was commenced. In this year the first converts from among the Caffres were baptized.

1811. Br. Henry Schmidt encountered a Tiger near Groenekloof.
- 1815, 1816. A visitation of this mission was undertaken by Br. Christian Ignatius Latrobe. In consequence of which, in
- 1818, *Enon*, on the White river was commenced, and in 1821 the church was consecrated.
1819. A Caffre war broke out. The congregation in *Enon* obliged to flee to *Uitenhagen*.
1822. Great inundations in the colony, and famine ensued; in consequence of which, there was a rapid rise in the price of wheat.
1823. In *Hemel en Aarde*, a hospital for lepers, a mission station was established.
1824. *Elim*, formerly Vogelstruis Kraal, on New Year's river, begun.
1827. The brethren Hallbeck and Fritsch reconnoitred the country of the Tambookies.
1828. *Shiloh*, on the Klippaat river, in Caffraria, was established.
- 1830, June 6. The first convert, a Mantati, baptized in *Shiloh*. The hostile intentions of Mapasa, the chief, became more and more apparent.
1832. From 300 to 400 Tambookies were residing in *Shiloh*.
1833. Pleasing signs of spiritual life again visible among the Hottentots, and an awakening took place among the colonists. The concourse of the latter at our meetings was extraordinary. This was mainly occasioned by the dangerous illness of a woman who had been bitten by a lizard.
- 1835, 1836. Another Caffre war. Flight of the congregation at *Elim*.
1838. A training school was commenced at *Gnadenenthal*. Emancipation of the slaves. From that time the influx of Hottentots to our settlements, and particularly to *Gnadenenthal*, rapidly increased; but this was followed by a decline in the spiritual life of our members.
1839. *Clarkson*, otherwise Koksbosch, begun in the Keiskamma, for the benefit of the Fingoes, a tribe which had been expelled from their own territories.
1840. Owing to the great desire of many of the colonists to hear the word of God, several preaching places were opened, such as *Kopjas Kasteel*, *Bosjesfeld*, and *Twistwiel*, which are supplied from *Gnadenenthal*; *Houtkloof*, from *Elim*; and *Louwskloof*, *Goedverwacht*, and *Wittezand*, from *Groenekloof*.
1846. A station at *Robben Island* formed. This was a hospital on an island in the Table-bay, not far from Cape-town, to which place the hospital for lepers had been removed from *Hemel en Aarde* in 1845.
- 1846, 1847. Caffre war. *Shiloh* was miraculously preserved from imminent danger.
1849. At the express wish of the government, but under very unfavourable restrictions, *Mamre* on the Beka was commenced. It lies about 12 miles from *Fort Peddie*.
1850. *Goshen*, in British Caffraria, built. It is a short day's journey from *Shiloh*. It quickly increased, as had been the case with *Shiloh*; but it had scarcely existed for one year when, the late devastating Caffre war breaking out in 1851, it was destroyed with *Shiloh*. More than once, in this and the following year, attempts were made to reoccupy these two stations; but the violence of the contest was such that the missionaries with their flocks were compelled to seek refuge elsewhere. *Enon* and *Mamre* were also partially deserted. The circumstance most distressing to our missionaries in this war, was the fact that many of our converts joined in the ravages of the hostile tribes. The latest news, 1853, gives hopes of permanent peace.



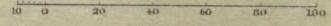


### SOUTH EAST AUSTRALIA.

‡ MORAVIAN STATIONS. (The figure attached denotes the year of foundation.)

The Goldfields are shaded thus 

Scale of Geographical Miles.





## TABLE OF MISSION FIELDS AND STATIONS IN 1852.

DANISH WEST INDIES. 1732.	GREENLAND. 1733.	NORTH AMERICA. 1734.	SURINAM. 1735.	SOUTH AFRICA. 1736, 1792.	JAMAICA. 1754.
<p>ST. CROIX. Friedensthal, 1755. Friedensberg, 1771. Friedensfeld, 1805.</p> <p>ST. THOMAS. New Herrnhut, 1738 Nisky, (1752) 1771. Town of St. Thomas, 1843.</p> <p>ST. JAN. Bethany, 1754. Emmaus, 1782.</p>	<p>New Herrnhut, 1733. Lichtenfels, 1758. Lichtenau, 1774. Friedrichsthal, 1824.</p>	<p>Among the Delawares : New Fairfield, 1792 Westfield, 1838.</p> <p>Among the Cherokees : New Spring place, 1843. Canaan, 1843.</p> <p>In Florida, among the Negro Slaves : Woodstock Mills, 1848.</p>	<p>Paramaribo as Mission Station, 1776. Charlottenburg, 1835. Salem, 1840. New Bamby, (1765) 1840. Rust en Werk, 1844. Liliendal, 1848. Beekhuizen, bought 1843 ; School, 1851. Annazorg built, 1851—52. Bergendal, only at times since 1830. Catharina Sophia.</p>	<p>Gnadenthal, 1792. Groenekloof, 1808. Enon, 1818. Elim, 1824. Shilo, 1828. Clarkson, 1839. Robben Island, 1846 Mamre, 1849. Goshen, 1850.</p>	<p>Irwinhill, 1815. New Eden, 1816. Fairfield, 1823. N. Carmel, 1827. N. Fulneck, 1830. N. Bethlehem, 1833. Beaufort, 1834. Bethany, 1835. N. Nazareth, 1838. N. Hope, 1838. Lititz, 1839. Bethabara, 1840. Springfield, 1847.</p>
<p>8 Stations. <i>Missionaries :</i> 15 Brethren 10 Sisters. — 25 <i>Negroes :</i> 10,087.</p>	<p>4 Stations. <i>Missionaries :</i> 14 Brethren 9 Sisters. — 23 <i>Greenlanders :</i> 2054.</p>	<p>5 Stations. <i>Missionaries :</i> 9 Brethren, 7 Sisters. — 16 <i>Indians :</i> 491.</p>	<p>8 Stations. <i>Missionaries :</i> 29 Brethren, 26 Sisters. — 55 <i>Negroes :</i> 18,831.</p>	<p>9 Stations. <i>Missionaries :</i> 27 Brethren, 27 Sisters. — 54 <i>Hottentots &amp; Caffres.</i> 6560.</p>	<p>13 Stations. <i>Missionaries :</i> 18 Brethren, 17 Sisters, — 35 <i>Negroes :</i> 13,311.</p>
13 Mission-fields.			72 Stations.		

TABLE—*continued.*

ANTIGUA. 1756.	BARBADOES. 1765.	LABRADOR. 1770.	ST. KITTS. 1777.	TOBAGO. 1790, 1803, 1827.	NICARAGUA, OR MOSQUITO COAST. 1848.
St. John's, 1761. Gracehill, (1774) 1782. Gracebay, 1797. Newfield, 1817. Cedar hall, 1822. Training School, 1847. Lebanon, 1838. Gracefield, 1840. Five Islands, 1838. Greenbay, 1848.	Sharon, (1767) 1794. Mount Tabor, 1826. Bridgetown, 1836. Clifton-hill, 1841.	Nain, 1771. Okkak, 1776. Hopedale, 1782. Hebron, 1830.	Basseterre, 1777. Bethesda, 1820. Bethel, 1832. Estridge, 1845.	Montgomery, 1828. Moriah, 1842.	Bluefields, 1848.  —  1 Station.  <i>Missionaries:</i> 3 Brethren, 1 Sister.  — 4 20 <i>Indians.</i>  —  AUSTRALIA. 1849.  Lake Boga, 1851.
9 Stations. <i>Missionaries:</i> 10 Brethren, 9 Sisters.  — 19 <i>Negroes:</i> 8021.	4 Stations. <i>Missionaries:</i> 6 Brethren, 6 Sisters.  — 12 <i>Negroes:</i> 3198.	4 Stations. <i>Missionaries:</i> 17 Brethren, 11 Sisters.  — 28 <i>Esquimaux:</i> 1326.	4 Stations. <i>Missionaries:</i> 6 Brethren, 5 Sisters.  — 11 <i>Negroes:</i> 4045.	2 Stations. <i>Missionaries:</i> 3 Brethren, 3 Sisters.  — 6 <i>Negroes:</i> 2103.	1 Station. <i>Missionaries:</i> 2 Brethren.  — 2
159 Brethren ; 131 Sisters : Total, 290.			70,047 Souls under care.		



# RETHREN'S CHURCH, FROM 1732 TO 1852.

Died in the Mission service or on their journey.			Perished or Murdered.			Succeeded.			Returned to rest, or Home Service.			In Service, 1852.		
Brn.	Srs.	Total.	Brn.	Srs.	Total.	Brn.	Srs.	Total.	Brn.	Srs.	Total.	Brn.	Srs.	Total.
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	2	..	2	..	..	..
1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
1	..	1	..	..	..	..	..	..	2	..	2	..	..	..
..	..	..	..	..	..	..	..	..	1	..	1	..	..	..
1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
2	..	2	..	..	..	..	..	..	2	..	2	..	..	..
..	..	..	..	..	..	..	..	..	2	..	2	..	..	..
..	..	..	..	..	..	..	..	..	1	1	2	..	..	..
11	1	12	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	6	..	..	..	..	..
3	..	3	1	..	1	1	..	1	5	..	..	..	..	..
39	7	46	..	..	..	6	..	6	7	4	11	..	..	..
58	8	66	1	..	1	7	..	7	28	5	33	..	..	..
120	95	215	5	4	9	2	..	2	58	66	124	15	10	25
9	10	19	4	1	5	..	..	..	37	28	65	14	9	23
15	7	22	8	3	11	1	..	1	59	20	79	9	7	16
86	43	129	1	..	1	8	1	9	54	35	89	29	26	55
18	11	29	..	..	..	2	..	2	10	19	29	27	27	54
39	27	66	..	..	..	2	..	2	26	39	65	18	17	35
23	21	44	1	..	1	1	..	1	21	25	46	10	9	19
9	4	13	..	..	..	1	..	1	12	12	24	6	6	12
14	11	25	4	..	4	..	..	..	42	26	68	17	11	28
6	3	9	1	1	2	1	1	2	11	10	21	6	5	11
3	3	6	..	..	..	1	..	1	3	5	8	3	3	6
..	..	..	..	..	..	..	..	..	..	..	..	3	1	4
..	..	..	..	..	..	..	..	..	..	..	..	2	..	2
400	243	643	25	9	34	26	2	28	361	290	651	159	131	290

## LIST OF UNTIMELY DEATHS OF MISSIONARIES.

OF THE 643 PERSONS WHO HAVE DIED IN THE MISSION SERVICE, 19 HAVE DEPARTED

			Brn. Srs. To.
<i>I.—On Journeys made during Service.</i>			
1743. Br. Valentine Loehaus, in Staten Island on his return to Danish West Indies.....	1		
1749. Sr. Johanna Magdalen Zander, in America, on a visit from Surinam.....		1	
1752. Sr. Ursula Shirmer, in Zeist, on a visit from Surinam.....		1	
1797. Sr. Anna Hamann, in St. Croix, on her return to Barbadoes from a visit to America.....		1	
1820. Sr. Mary Glöckler, at sea, returning from the Danish West Indies.....		1	
1831. Sr. Margaret Klose, in Ockbrook, on a visit from Barbadoes.....		1	
Total.....			6
<i>II.—On the Journey out.</i>			
1735. Br. Christian v. Larisch, at sea, on his way to Surinam.....	1		
1742. Sr. Johanna Böhner, at sea, on her way from North America to Danish West Indies.....		1	
1756. Br. Niels Raudrup, in Kleinwelka, on his journey to Surinam.....	1		
1781. Br. G. Caspar Pfeiffer, taken by the English, and brought to St Lucia, where he died. He was appointed to Surinam.....	1		
1782. Br. Truels Andresen Lindenberg, at the Cape of Good Hope, on his way to Tranquebar.....	1		
1784. Sr. Martha Elisabeth Kragh, at sea, on her way to Tranquebar.....		1	
1800. Br. Jacob Ertel, at sea, on his way to Surinam.....	1		
1823. Br. Sophia G. Schurmann, in St. Croix, on his way to Antigua.....	1		
„ Sr. Sophia Theresa Schurmann, „ her „.....		1	
1825. Br. Dietrich H. Schulz Röchling, in London, on his way to South Africa.....	1		
1840. Sr. Johanna D. Thaessler, in Zeist, on her way to Surinam.....		1	
Total.....			11
<i>III.—On the Journey Home.</i>			
1776. Br. John Christopher Martens, at sea, on his return from Jamaica.....	1		
1852. Br. John Coates, „ „ Antigua.....		1	2
Total.....			10 9 19

OF THE 34 PERSONS WHO HAVE PERISHED WHILE ENGAGED IN MISSION SERVICE, 22 MET WITH AN UNTIMELY END, VIZ. ;

1736. Br. Andrew Hickel, perished at sea, returning from the Danish West Indies.....	1		
„ Sr. Judith Leupold, „ „ „.....		1	
„ Sr. Mary Franke, „ „ „.....		1	
1737. Br. J. A. Böhniike, struck by lightning after having seceded from the service of the Brethren, in St. Thomas,..	1		
1740. Br. Alvinus T. Feder, shipwrecked off Tortola, on his journey to the Danish West Indies.....	1		



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ERRATA.

Page 16, 1752: for "meeting," read *meetings*.

Page 24, 1767: for "building ground," read *building-ground*.

Page 28, 1839: for "Keiskamma," read *Zitzikamma*.

List of Missionaries; Danish West Indies: Division 2, Column 2, for 31 read 21.

*Ibid*—Calmucks: Division 7, Column 3, supply 6.

*Ibid*—Egypt: Division 7, Column 3, supply 5.

On Plan of Paramaribo, in the explanation of letters, for "P. Methodist do." read *P. Moravian do.*