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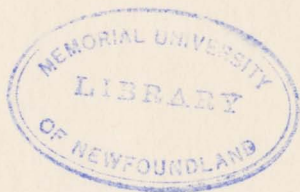
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PERIODICAL ACCOUNTS

RELATING TO THE

MISSIONS OF THE CHURCH

OF THE

UNITED BRETHREN,

ESTABLISHED AMONG THE

H E A T H E N .

VOLUME V.

LONDON:

PRINTED FOR THE BRETHREN'S SOCIETY FOR THE FURTHERANCE
OF THE GOSPEL,

BY W. M'DOWALL, PEMBERTON ROW, GOUGH SQUARE.

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AND T. LAMB, BRISTOL.

1811.

CONCISE ACCOUNT

OF THE

PRESENT STATE

OF THE

Missions of the United Brethren;

(Commonly called Moravians)

JANUARY 1, 1811.

THE following concise account of the external and internal state of the Missions of the *Unitas Fratrum*, or UNITED BRETHREN, among heathen nations, is presented to the Public, in compliance with the desire of many, who wish well to the propagation of the gospel in the world, and with a view to answer many kind inquiries, relating, both to the means of supporting so extensive a work, and to the manner of conducting it, which was not preconcerted, but is the result of long experience.

Ever since the year 1732, the renewed Church

of the Brethren have endeavoured to extend the benefits of Christianity to distant heathen nations. From very small beginnings, the Missions established by them, in different parts of the world have increased to upwards of thirty settlements in which, about 150 Missionaries are employed a number scarcely sufficient for the care of about 24,000 converts, from among various heathen tribes.

§ 1.

Establishment of Missions.

THE simple motive of the Brethren in sending Missionaries to distant nations, was, and remains an ardent desire to promote the salvation of their fellow-men, by making known to them the gospel of our Saviour Jesus Christ. They were grieved to hear of so many thousands and millions of the human race, sitting in darkness, and groaning beneath the yoke of sin, and the tyranny of satan; and believing the glorious promises in the word of God, that the heathen should become the reward of the sufferings and death of Jesus, they considered His commandment "to go into all the world and preach the gospel to every creature," as given to all His followers, and were filled with confident hopes

that if *they* also went forth, in obedience unto, and believing in His word, their labour would not be in vain in the Lord. They were not disheartened by the smallness of their means and abilities, and that they hardly knew how to find their way to the heathen, whose salvation they so ardently longed for, nor by the prospect of suffering hardships of every kind, and perhaps the loss of life itself, in the attempt; love to their Saviour, and their fellow-sinners, far outweighing these considerations. They accordingly went forth in the strength of their God, and He has wrought wonders in their behalf. Blessed be God, unto this day the same spirit prevails in the congregations of the United Brethren, and there has been a continual and increasing succession of persons who have offered themselves to supply vacant places, or to enter upon new Missions, notwithstanding the dangers and hardships attending the service, are set before them without any disguise or palliation whatever.

Hitherto, no Mission has been undertaken by the Brethren, but by particular invitation, and with a prospect of being protected in a permanent establishment.

MEMORIALS OF THE
 UNITED BRETHREN
 IN CHRIST
 1800

§ 2.

Appointment of Missionaries.

WHEN members of the Church of the Brethren feel themselves disposed to serve God among the heathen, they communicate their wishes and views to a committee appointed by the Synods to superintend the Missions (of which hereafter). If, on particular inquiry into their circumstances and connections, no objection appears, they are considered as candidates for the missionary service in general; but, if they have mentioned a predilection for any particular branch of it, particular attention is paid to their wishes.

As to qualifications, much erudition is not required by the Brethren. To be well versed in the Sacred Scriptures, and to have an experimental knowledge of the truths they contain, is indeed judged indispensably necessary. But it has been found by experience, that a good understanding, joined to a friendly disposition, and above all, a heart filled with the love of God, are the best and most essential qualifications of a Missionary. Nor are, in general, the habits of a student so well calculated to form his body for a laborious life, as those of a mechanic. Yet

men of learning are not excluded, and their gifts have been made useful in various ways. When vacancies occur, or new Missions are to be begun, the list of candidates is examined, and those who appear suitable are called upon, and accept or decline the call, as they find themselves disposed.

§ 3.

Settlements of the United Brethren among the Heathen, January 1, 1811.

Begun
In 1732.

In the Danish
WEST INDIA ISLANDS.

Among the *Negroe Slaves.*

IN ST. THOMAS.

New Herrnhut.

Nisky.

IN ST. CROIX.

Friedensberg.

Friedensthal.

Friedensfield.

IN ST. JAN.

Bethany.

Emmaus.

Begun.

In 1733. IN GREENLAND.

New Herrnhut

Lichtenfels.

Lichtenau.

In 1734. IN NORTH AMERICA.

Among the *Native Indians*.

Fairfield in Upper Canada.

Goshen on the river Muskingum, See

§ 4. A.

In 1801. Spring-place, in the Country of the
Cherokees.

In 1807. Among the *Creek Indians*.

In 1738. IN SOUTH AMERICA.

Among the *Negroe Slaves* at Para-
maribo, and Sommelsdyk.

Among the *Free Negroes* at Bambej,
on the river Sarameca.

Among the *Native Indians* at Hope,
on the river Corentyn.

IN AFRICA.

Among the *Hottentots*, near the

In 1736. CAPE of GOOD HOPE.

renewed in Gnadenthal (*in Bavianskloof*.) See § 4. B.

1792. Gruenekloof.

In 1754 IN JAMAICA.
Two settlements in St. Elizabeth's and
one in Westmoreland parish.

Begun
In 1756. IN ANTIGUA.
At St. John's
Gracehill.
Grace-Bay.

In 1764. On the COAST of LABRADOR.
Among the *Esquimaux Indians*.
Nain.
Okkak.
Hopedale.

In 1765. IN BARBADOES.
Sharon near Bridgetown.

In 1765. In the RUSSIAN Part of ASIA.
Among the *Calmucs*.
Sarepta. See § 4. D.

In 1775. IN ST. KITTS.
At Basseterre.

§ 4.

Observations referring to the above List.

A. The Brethren had three flourishing settle-
ments on the river Muskingum, Salem, Gnaden-

huetten, and *Schoenbrunn*, before the late American war, during which these places were destroyed, and the inhabitants partly murdered, partly dispersed. *Fairfield*, in Canada, was built by such of the Indian converts as were again collected by the Missionaries. In 1798, a colony of Christian Indians were sent from thence to occupy the land belonging to their former settlements on the Muskingum, which had been restored to them by an act of Congress. They built a new town on that river, called *Goshen*. The greater part of the Indian congregation, however, remain at *Fairfield*, our Missionaries entertaining hopes, that the gospel may yet find entrance among the wild Chippeway tribe inhabiting those parts.

B. The Mission among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among these people, till he had formed a small congregation of believers, whom he left to the care of a pious man, and went to Europe, with a view to represent the promising state of the Mission, and to return with assistants. But, to his inexpressible grief and disappointment, he was not permitted by the Dutch East India Company to resume his labours, some ignorant people having insinuated, that the propagation of Christianity among

the Hottentots would injure the interests of the colony. Since that time, to the year 1792, the Brethren did not cease to make application to the Dutch government for leave to send Missionaries to the Cape, especially as they heard that the small Hottentot congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and left a Dutch bible with them, which they read together for their edification. At length, in 1792, by the mercy of God, and the kind interference of friends in the Dutch government, leave was granted to send out three Missionaries, who, on their arrival, were willing, at the desire of the governor, to go first to Bavianskloof, about 130 English miles east from Capetown, and there to commence their labours, on the spot where George Schmidt had resided. Instructions from the government in Holland granted them leave to chuse the place of their residence, wherever they might find it most convenient; but the circumstances of the colony at that time would not admit of it. Since the English have made themselves masters of that country, the Brethren have built a new chapel, and by the favour which the British government has uniformly granted to the Brethren's Missions, they now remain undisturbed

and protected in their civil and religious liberty. The late Dutch government at the Cape deserve also our best thanks, for the kind manner in which they received and protected the Missionaries, both before the first capture of the colony in 1796, and during the short peace in 1802 and 1803.

When the Missionaries first arrived at Bavianskloof, in 1792, it was a barren, uninhabited place. There are at present five married and two single Missionaries residing there, with about 1000 Hottentots.

The Mission at Gruenekloof was begun by desire of the governor, the Earl of Caledon, whose favour towards the Mission, and endeavours to promote the general welfare of the colony, and of the Hottentots in the interior, will always be remembered with the liveliest gratitude.

A settlement near Tranquebar on the coast of Coromandel, was made in the year 1760, at the desire of the Danish government, chiefly with a view to bring the Gospel to the inhabitants of the Nicobar Islands. After a persevering but fruitless attempt to form a permanent Missionary Establishment at Nancawery, one of the Nicobar Islands, the plan was defeated by the following circumstances. The Danish government, finding the advantage gained by their settlement

on these islands not to answer the great expence attending it, withdrew their people, who had already suffered greatly by the unwholesomeness of the climate. Thus the Missionaries being left alone, and all communication cut off between Tranquebar and the Nicobar Islands, it became necessary to purchase a vessel to convey provisions and other necessaries to the Missionaries. This was done with great expence and hazard for some years, when, in the American war, the vessel was taken by a French cruizer, though belonging to a neutral state. No redress could be obtained from the French; and the Brethren at Tranquebar being obliged immediately to procure another vessel, lest the Missionaries in Nancawery should be left destitute, the enormous expence and loss incurred by these events, and the sickly state of the Missionaries, made it necessary to recall them; and thus not only the Mission in these islands, but the principal aim of the Brethren's settling in the East Indies was frustated. Since that time no success has attended the Mission near Tranquebar. Some Brethren, indeed, went to Serampore and Patna, where they resided for a time, watching an opportunity to serve the cause of God in those places, but various circumstances occasioned both these attempts to be relinquished. The East India

Mission is therefore wholly suspended for the present, the expences attending it having of late years far exceeded our ability.

D. Sarepta, near Czarizin, on the Wolga, in Russian Asia, was built chiefly with a view to bring the gospel to the Calmuc Tartars, and other heathen tribes in those vast regions, among whom an opening might be found. Hitherto but little success has attended the Brethren's labours, though their exertions have been great and persevering, and equal to those of any of our Missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucs, conforming to their manner of living in tents, and accompanying them, when they removed their camp to different parts of the *Steppe*, (immense plains covered with long grass.) They omitted no opportunity of preaching unto them Jesus, directing them from their numberless idols and wretched superstitions, to the only true God, and to the way of life and salvation; but though they were heard and treated with civility, no impression could be made upon the hearts of these heathen. At last, the main horde, or tribe, quitted those parts. Finding that nothing was likely to be effected among the Calmucs, the Brethren turned their attention to the education of heathen children; and

having, in 1808, ransomed four girls of the Kirgese nation, they had the satisfaction to see them grow up in the fear of the Lord. They were baptized in 1810. A poor Calmuc woman also, left to perish on the road, was some years ago brought into the settlement, kindly cared for by the inhabitants, and, after previous instruction, baptized. She departed this life, rejoicing in her Saviour.

Meanwhile the Brethren were visited by the German colonists living on the Wolga; and, by God's blessing, were made useful to them. Ministers of the Gospel were provided for most of the colonies, by their instrumentality.

The most flourishing Missions at present, are those in Greenland, Labrador, Antigua, St. Kitt's, the Danish West India Islands, and the Cape of Good Hope; and the latest accounts give us the most pleasing hopes of success in those parts. In Jamaica, the progress of the Missions has been but slow. Some years ago, some of the most considerable planters in that island, being convinced of the utility of the Mission, generously undertook to provide for the support of more Missionaries, and measures were adopted accordingly, to which we humbly trust the Lord will give success in due time. Several attempts to carry the Gospel into other parts of the earth,

made by the Brethren, have not succeeded. In 1735, Missionaries were sent to the Laplanders and Samojedes. In 1737, and again in 1768, to the coast of Guinea. In 1738, to the Negroes in Georgia. In 1739, to the Slaves in Algiers. In 1740, to Ceylon. In 1747, to Persia. In 1752, to Egypt; of all which we omit any particular account for brevity's sake. In Upper Egypt there was some prospect of success among the Copts, who were visited for many years; but the wars of the Beys made the residence of the Brethren in Egypt no longer advisable.

§ 5.

Superintendancy of the Missions.

THE general Synods of the Brethren's Church, which are attended by representatives from all the congregations, appoint a select number of Bishops and Elders, called the Elder's Conference of the Unity, to superintend the concerns of the whole Unity of the Brethren, till the next general Synod, which in times of peace meets usually every seven or eight years. This Conference is divided into four Departments, or Committees, to one of which, the special care of the Missions is committed. All Missionaries keep up a constant correspondence with this department, and also

transmit to them copies of their Diaries and Journals. A Secretary is appointed to make extracts from them, of which manuscript copies are sent and read to all the congregations and Missions. By this a spirit of brotherly love and sympathy, and a near interest in the concerns of every Mission is preserved throughout the whole Church, and constant prayers and supplications are offered up unto the Lord for the prosperity of His kingdom, and the spread of the Gospel. The above-mentioned department, having considered and discussed all things relating to the Missions, prepares proposals, but no resolutions are formed without the concurrence of the whole Elders' Conference of the Unity. In each settlement, one Brother is appointed to have the chief care of the Mission, though he never acts without consulting his fellow-labourers, for which purpose he holds a conference with them once or twice in a week.

A Society *for the Furtherance of the Gospel* among the Heathen, was instituted by the Brethren in London, as early as the year 1741, for more effectual co-operation with, and assistance of the said department or committee, in caring for those Missionaries who might pass through London to their several posts. The Society was, after some interruption in their

meetings, renewed in 1766, and took the whole charge of the Mission on the Coast of Labrador upon themselves; besides continuing to assist the other Missions, as much as lay in their power, especially those in the British dominions. As no regular communication is kept up with the Coast of Labrador by Government, a small vessel is employed to convey the necessaries of life to the Missionaries once a-year; and here we cannot help observing with thanks to God, that upwards of forty years have now elapsed, during which, by His gracious preservation, no disaster has befallen the vessel, so as to interrupt a regular annual communication; though, on account of the ice and many sunken rocks, the navigation between the settlements is of the most dangerous kind.

In Amsterdam a similar Society was established by the Brethren in 1746; and renewed in 1793, at Zeist near Utrecht. This Society took particular charge of the Mission at the Cape of Good Hope, but the late troubles in Holland have rendered them unable to lend much assistance for the present. The Brethren in North America established a Society *for propagating the Gospel* among the heathen, in the year 1787, which was incorporated by the state of Pennsylvania, and has been active in assisting the Missions

among the Indians. These three Societies do all in their power to help to support the great and accumulated burthens of the above-mentioned department for Missions; and God has laid a blessing upon their exertions. But they have no power to begin new Missions, or to send out Missionaries, which, by the Synods of the Brethren's Church, is vested solely in the Elders' Conference of the Unity.

§ 6.

Internal and External Regulations.

THE internal regulations of the Missionary-settlements of the United Brethren are the same in every country. The Gospel is preached to all heathen, to whom the Missionaries can gain access, and every one invited to be reconciled to God, through the atonement made by Jesus Christ. Besides the public testimony of the Gospel, the Missionaries are diligently employed in visiting, and conversing with the heathen in their dwellings. If any are awakened to a sense of their undone state by nature, and of their want of a Saviour, and come to the Missionaries for further instruction, giving in their names, they

are called *New People*, and special attention is paid to them. If they continue in their earnest desire to be saved from the power of sin, and to be initiated into the Christian Church by holy baptism, they are considered as *Candidates for baptism*, and after previous instruction, and a convenient time of probation, *baptized*. If they then prove by their walk and conversation that they have not received the grace of God in vain, and desire to be admitted to the Holy Communion, they are first permitted to be once present as spectators, and then considered as *Candidates for the Communion*, and after some time, become *Communicants*. Each of these divisions have separate meetings, in which they are exhorted to make their calling and election sure, and instructed in all things relating to a godly life and walk. Separate meetings are also held with other divisions of the congregation; with the children, the single men, the single women, the married people, the widowers, and widows, in which the admonitions and precepts given in the Holy Scriptures for each state of life are inculcated. Each of the baptized and communicants come at stated seasons to converse privately with the Missionaries, the men with the Missionary himself, and the women with his wife, by which a more perfect knowledge of the congregation is gained, and an

opportunity given to the individuals to receive special advice.

As the Brethren lay a great stress upon knowing the state of every individual belonging to their congregations, it would be impossible for the Missionaries to do their duty in any manner satisfactory to themselves, unless, in large Missions, *Assistants* were found among the converts, whose exemplary walk and good understanding have made them respected by the whole congregation. These are chosen from among both sexes, and have particular districts assigned them, in which they visit the people from house to house, attend to the sick and infirm, &c. watch over order, endeavour to remove dissensions, and promote harmony among the flock. These assistants meet the Missionaries in conference at stated times, at least once a month, and make reports concerning the state of the congregation. The Missionaries are thereby enabled to know, whether their people walk in conformity to the rules of the Gospel, and where their help may be most essentially useful. In some Missions the assistants are also employed occasionally to address the congregation at their meetings on a week-day, and God has laid a special blessing upon their simple testimony. Other persons of good character and exemplary conversation are used as *Servants* in the chapel, and meet also in con-

ference, to consult on subjects, belonging to outward order in the congregation. At stated times a *Council* is held with a number of the most respectable inhabitants, chosen by the congregation, in which all things relating to the welfare of the settlement come under consideration.

As to external regulations, they cannot in all places be exactly uniform. Among free heathen, settlements like those of the Brethren in Europe, are more easily made, but among slaves, this is not practicable. Yet every thing that tends to promote good order, and prevent harm, is every where inculcated, and the discipline of the Church uniformly administered. A free man or a slave who acts contrary to the moral precepts contained in the bible, is excluded either from the Lord's Supper, or the meetings of the baptized, or even in certain cases from all fellowship with the congregation; for no situation or prevalency of customs can sanction a pretext for any kind of disobedience to the rule of Christ. Such are not re-admitted, until they have given satisfactory proofs of true repentance. Schools are established in all the Brethren's settlements among free heathen, as in Greenland, Labrador, among the Indians in North and South America, and among the Hottentots. Though, in the West India Islands this is not generally practicable, the children being not under the immediate controul of

the parents; yet, by permission of some planters, a Sunday School has been begun with negroe children in Antigua. For the use of the schools, spelling-books and a catechism, or summary of Christian Doctrine, are printed in the Greenland, Esquimaux, Delaware, Arawack, and Creol; hymn-books in the Creol, Greenland, and Esquimaux language, and by the liberality of the British and Foreign Bible Society, the Gospel according to St. John, was, in 1810, printed for the use of the Brethren's Missions in Labrador; and other integral parts of the Scripture will be added. A Harmony of the Four Evangelists, in use in the Brethren's Church, is also printed in the Greenland and Esquimaux languages; and other parts of the Scriptures, translated into different heathen tongues, but yet only in MSS, are in constant use. In all the Brethren's settlements the congregations meet daily, either in the morning or evening, for social worship, and on Sundays the Missionaries are employed from break of day till dark, in preaching, meeting the different divisions of the congregations, and attending to their own people, or to heathen visitors under concern for their salvation. Nor can they be said to be less engaged in spiritual duties on the week-days; visiting the sick, or such who cannot attend them on Sundays, employing a great part of their time.

§ 7.

Means of Support.

No fund whatever exists for the maintenance of this important and extensive work. The Missions of the Brethren are supported wholly by voluntary contributions of the members of the Brethren's congregations in Europe, and of several friends who have become acquainted with them. But it would be impossible to preserve so large an establishment, were it not for the generous support of friends in other denominations, the congregations of the Brethren being but few in number, and the greater part of the people of the poorer sort. Without the greatest frugality applied both by the Brethren in Europe who care for the Missions, and by the Missionaries abroad, the sums subscribed or contributed would fall far short of the expenditure. The expence of the Brethren's Missions has increased, on an average, to not less than £6000 *per annum* during the present war. The number of Missionaries is near 150; and of widows, children, and old resting Missionaries, about 80. When the expences attending journies and voyages, building and repair of chapels or Mission-

houses, unforeseen accidents, &c. are taken into consideration, this sum will be admitted to be comparatively small, though large, when compared with the number and abilities of the contributors. The consequences of the present war have not only had a very considerable influence upon the current expences, but occasioned a great diminution in the receipts of contributions and subscriptions, through the disasters which have befallen the Brethren's settlements in Holland and Germany. The Brethren are therefore the more thankful to God, that He inclines the hearts of many, who have become acquainted with their Missions, to assist in their support. From the beginning they sought to put all their Missions upon such a footing, that the expences might be lessened, and thus the practicability of extending them become greater. This, by the blessing of God, has, in some instances, succeeded, especially in the Danish West India Islands, and in Surinam, through the zeal and diligence of some Brethren, who went out to serve the Missions, by the work of their hands; and, in their various occupations, earned so much as to be able to contribute considerably towards the support

of the Missions: but circumstances will not admit of it in every place. The vessel, annually sent to the coast of Labrador, to convey provisions and keep up a communication with the Missionaries there, returns with skins, bone and oil, the sale of which, of late years, has nearly covered the expences of the voyage. In each settlement a Brother, who understands the Esquimaux language well, is appointed to receive such goods as the Esquimaux may bring, in barter for useful articles of various kinds; but the Missionaries never go out to trade with the natives, which would interfere too much with their proper calling. The assistance given by the Societies for the Furtherance of the Gospel established by the Brethren in England, Holland, and North America, has been noticed above. The Missionaries receive no stated salaries, but a list of necessaries is sent from each place annually to the Brethren appointed to care for the Missions, and after revision and approbation, the articles wanted are procured for them and sent. Their children and widows are provided for, as above described.

*Manner of preaching the Gospel to the
Heathen.*

THE Brethren have by long experience found, that “the word of the Cross is the Power of God unto Salvation unto all them that believe!” They therefore immediately preach Jesus and Him crucified, sowing the word in tears, with patience and courage, knowing that they shall hereafter reap with joy. It has been shown in § 6, what caution is applied in admitting the heathen to Baptism and the Holy Communion, and that there is no part of the doctrine of our Saviour and His Apostles which the Missionaries do not gradually endeavour to inculcate into the minds and hearts of their people, both before and after baptism, and through the mercy and power of God, the most blessed effects have attended their labours, and been made conspicuous in the lives and conversation of most of their converts.

But who is sufficient for these things? Truly not man, no not the wisest, best, and most zealous of men. Our sufficiency is of God, to whom be all the glory, for ever and ever!

Subscriptions and Donations towards the Missions of the United Brethren will be thankfully received by the Ministers of their Congregations, and by the undersigned,

C. I. LATROBE,

Secretary of the Unitas Fratrum in England.

No. 10, NEVILS' COURT, FETTER LANE.

N. B. From the following Publications a further account of the endeavours of the United Brethren to propagate the Gospel among the Heathen, may be obtained:

Cranz's History of the Brethren.

Cranz's History of the Greenland Mission.

Loskiel's History of the North American Indian Mission.

Periodical Accounts of the Missions of the United Brethren (which are printed three or four times a year, and sent to every subscriber).

Oldendorp's History of the Mission of the Brethren in the Danish West India Islands (not translated into English).

Also, from the Exposition of Christian Doctrine, as taught in the Church of the United Brethren, by A. G. Spangenberg, and published in English by the late Rev. Benjamin Latrobe. Sold at No. 2, Chapel Place, Nevils' Court, Fetter Lane, by John Le Febvre.

PERIODICAL ACCOUNTS, &c.

DIARY

Of the Mission of the UNITED BRETHREN, at
GNADENTHAL, Cape of Good Hope.

1809.

JANUARY 3d and 4th, Brother Schwinn was engaged in speaking with the candidates for baptism. Many complained bitterly of what they had suffered by the disturbance made by the so-called christians, who came hither on new year's eve, when they had hoped for a particular blessing. However, we had reason to rejoice that the Spirit of God convinces them more and more of the truth of the gospel, and the necessity of being washed from sin, in the blood of Jesus; and the general tenor of their expressions, was a token of a broken and contrite spirit.

6th, being Epiphany, we celebrated the first appearance of our Lord, as the Saviour of the Gentiles, and experienced of a truth, that He has also collected in this place, a congregation, amongst whom He deigns to reveal His presence. Seven adults were added to the church, by holy baptism.

7th. A wolf approached near our dwellings, howling for hunger. Some of our Hottentots immediately set off in pursuit of him, but in vain. The day following, one of our servants had a narrow escape. Stretching out his hand to pluck some figs, he discovered a large venomous serpent in the tree, helping himself at the same time to the fig next to that he had hold of.

On the 10th and following days, we spoke with all the new people. *Piet Hartbeest* said: "When I go to the church, and the door is shut, I am frightened, and the thought arises in my heart, that it will be so with me, when the thread of my life is cut. Then the kingdom of Heaven will be shut against me."

Arnold Mausefaenger: "I am a bad man: no sin can be named, which I have not committed. But I now wish from my whole heart, that I may become a new man, and no longer be forced to serve the devil."

Jan Louis, an old grey-headed man, said: "I came hither to hear and obey the word of God. But alas! I have been here a long time, and am what I was, a stupid heathen. I cannot remain so, I thirst after Jesus, and yet cannot find Him. Pray for me."

David Okkers: "I entered into the new year dead in sins, and feel as if I must be lost for ever. But I will continue to pray that our Saviour may have mercy upon me."

Stoffell Kokson, a Hottentot captain: "I have lately been thinking very seriously about myself. I lived here before our first teachers came; since that time, many strange Hottentots have come hither, and been converted and baptized; and I, who was the first, am the last. But now I have in truth resolved to surrender myself to God my Saviour. O pray for me, that I may be received in mercy."

Sarina Steenburgh: "I came hither only to please my husband, but very reluctantly as to my own feelings, and it felt to me, as if a huge stone lay on my heart; but now I truly thank God, that He brought me to this place, where I hear His word, and I will gladly devote myself to Him."

13th. *Mary Joorst* departed this life. She was a candidate for the Lord's Supper, and her walk and conversation did honour to the gospel, and edified all her connections, for she lived in communion with our Saviour. She rejoiced in the prospect of seeing Him face to face, and delighted in nothing more than when her friends sung hymns by her bedside. When they missed it, she would sing, by herself, such hymns as treated of our Lord's Passion.

16th. Brother Schwinn and his wife spoke with all the baptized, who are not communicants. Of this division of our people, we may say with truth, that they are desirous of becoming genuine children of God, and of being guided by His Spirit alone.

Gottlieb David concluded a very humble confession of his unworthiness, with these words: "I thank our Saviour that He has received even me, forgiven my sins, and added me to His church on earth by baptism. I still long for the enjoyment of the Holy Communion. He can take every evil

“ thing away from me, and every good gift is from Him alone.
 “ When I feel unhappy, I know the fault is in myself, and I
 “ cry to Him for pardon.

Salome Joseph: “ When it was my turn to come to speak
 “ with you, I prayed to our Saviour, that He would grant me
 “ the grace to do it without reserve. I think the Holy Ghost
 “ has pointed out to me, that my heart is dry, and needs the
 “ reviving power of the blood of Jesus. When I consider
 “ that He has brought me out of the mire of sin, and received
 “ even me, who am no better than a dead carcase, I desire
 “ to fall at His feet, and to bathe them with my tears.
 “ He has helped me in many anxious hours, and I trust to
 “ Him, that He will anew refresh my heart with His grace,
 “ for I desire only to belong to Him.

Judith, who had been excluded on account of public offence given, said: “ At first I was only grieved to be excluded from the meetings of the baptized, but now I am convinced that I have sinned against my Saviour, and trampled upon His mercy. I cry day and night for forgiveness and restoration to His favour.”

Another excluded person said: “ I would not wish my worst enemy the stings of conscience which I have felt after my exclusion from the meetings of the baptized. My only comfort is, that our Saviour died to save rebellious sinners, and I call continually upon him, to have mercy upon me.

20th. Six persons were added to the candidates for baptism, and two re-admitted.

21st. Having discovered that several of the communicants had suffered themselves to be seduced by a neighbouring farmer, to buy wine and brandy of him, we did not feel freedom to keep the Holy Communion with them this time, but instead thereof, they were seriously and affectionately addressed, and reminded, that if they gave way to things, which their consciences told them were dangerous snares, it was a proof that they had swerved from the truth. They shed many tears of repentance, and we hope, that by the Lord's blessing, this salutary discipline will not have been exercised in vain. None of them indeed had got drunk, but we cannot be too watchful over this part of our regulations, as the Hottentots are naturally very fond of spirituous liquors, and many white people are upon the watch to seduce them to drunkenness.

22d. We received very interesting letters from London, with news from our congregations in Europe, and our missions in other parts of the world. We shall for the present, use the daily texts of the year 1797.

24th. The heat was almost insupportable. At the Warm-baths, Fahrenheit's thermometer rose to 95 above 0. and with us, inclosed as we are with high mountains, we guess it to have been still hotter.

28th. A baboon climbed up into a peach-tree in our garden, to steal fruit; but a Hottentot happening to be near, with a loaded gun, he fired and wounded him, when the creature set up a hideous scream, and made off. These animals have now retreated from the Kloof, into the mountains, perceiving that we are in full possession of their old haunts.

February 1st. We were visited by a dreadful storm of thunder and lightning, with rain and hail. The hailstones were uncommonly large, some of them as big as a walnut, insomuch that we were obliged to shut our shutters, to preserve the glass. On the 3d, the weather became fine, and the sisters were diligently occupied in drying peaches. Many have been spoiled by the wet, for if they are not completely dry soon after plucking, they rot directly. Thus the crop of this favourite fruit was but scanty. However, it pleased God to give us a good harvest of corn.

14th. We received the affecting intelligence of the death of Dr. Temple. This worthy old man was always willing to serve us in his medical capacity, and God gave His blessing to the means he used. We shall now be always under the necessity of sending for advice to Dr. Hassner, at the Warm-baths, which is a ride of four hours from hence. However, he assured us but lately, that he should always be willing to advise us, and if possible, come in person to our assistance.

16th. We spoke with our communicants, and found most of them in a state of mind which gave us great satisfaction, and excited us to much thankfulness to the Lord, for the manifest proofs of His work of grace, among our dear people. One of them related, that he had lately been stopped on the road by a farmer on horseback, who accosted him thus: "What have you been baptized for?" Hottentot. "Nay, rather tell me why you were baptized." Farmer. "I was baptized when a child, and know nothing about it." Hottentot.

“ But you ought to know why.” Farmer. “ That I never
 “ knew.” Hottentot. “ I have obtained that favour, because
 “ I was led as a wretched sinner to Jesus Christ, to seek mer-
 “ cy and the forgiveness of my sins from him. This I have
 “ found, and truly believe, that Jesus my Saviour died on the
 “ cross, and that his heart was pierced for me, a sinner, to
 “ save me from death.” The farmer made no reply, but rode
 on in silence.

On the 18th, we partook of the Holy Sacrament of the body
 and blood of Jesus. Seven Hottentots were present, with a
 view to confirmation the next time, and eight as candidates.

23d. Some of us went with a waggon a considerable way
 up into the Bavianskloof, which had never been before at-
 tempted. But as we begin to feel the want of fuel, we have
 been obliged to make a road into the kloof, or glen, to get
 at the wood in the chasms and gullies of the mountain. This
 is a difficult, and sometimes dangerous piece of work. In
 some places there is hardly room to stand near enough the
 tree, to cut it down; and frequently the trouble of getting it
 to a level, on which it may be carried by men to the place
 from whence the oxen can work it out of the glen to the wag-
 gon, is very great.

As we shall be more and more at a loss, how to procure the
 fire-wood we want for the purposes of cooking, and warming
 our rooms in the cold season, we have begun to plant a wood
 in our valley, intending every year to add to it, with a view to
 provide a supply of this necessary article.

March 1st. Two English officers paid us a visit.

5th. Six adults were baptized, and the Lord blessed this
 solemn transaction with a deep impression of His love to sin-
 ners, both in the hearts of the new baptized, and throughout
 the congregation.

9th. One of the missionaries called upon an old sick com-
 municant, Leah. He asked her what she thought of her pre-
 sent illness. Her answer was: “ I am very old, and cannot but
 “ think that I shall soon be called out of this world. May our
 “ Saviour do with me, as He thinks fit. I love Him with my
 “ whole heart, though I cannot make many words about it.”

15th. We were thankful that we discovered in time, a
puffader, one of the most poisonous serpents in this country,
 close to Brother Schwinn's house, just in time to kill it, and

prevent its entrance. As we have lately been much pestered with wolves, which have done considerable mischief, by devouring sheep, and worrying several horses, all our Hottentots set out on the 19th in pursuit, hoping to be able to discover their haunts, and destroy them, the farmers having attempted it in vain. Meanwhile we had a large company of visitors, among whom was Colonel W. N. who very generously put ten dollars into our poor's box.

On the 20th, was the funeral of old Jonas, who, as a child, knew the late Brother George Schmidt. He was a man of a dry, inanimate disposition, and seemed not to have much spiritual life in him. During his last illness, the Brethren visited him frequently, and exhorted him to turn for help to Jesus, that he might obtain the assurance of the forgiveness of his sins.

21st. Our Hottentot captain, Paul Haas, had the misfortune to have his house consumed by fire. He was at first exceedingly afflicted by the event, and above all, that his captain's staff had become a prey to the flames. Suddenly he recollected himself; "Stop," said he, "I have got the knob safe, and will go to the governor, and exhibit it, as a proof of my misfortune."

23d. We received the pleasing intelligence, by a letter from London, that the widow, Sister Rose, and her company, had arrived safe in England. We likewise received English text-books.

Some days ago, one of our Hottentot women was asked by a farmer's wife: "What does your baptism mean, and how do your teachers know when it is proper to baptize you?" She made answer: "Our baptism is not merely an outward ceremony; We seek the baptism of our souls, upon our knees at the feet of Jesus. If He is pleased to accept of us, he puts it into the hearts of our teachers, to call us, and baptize us. If it merely depended upon our wanting to be baptized, then not a man or woman would remain unbaptized at Gnadenthal, for they are all eager for it. But we must first be converted." Her mistress was satisfied, and shortly after, came to see our place, and attended divine worship just when there happened to be a baptism. She then called on the Hottentot in her hut, and said: "You have told me the truth; for I have felt something in my heart, during the baptism, which I never felt before, in all my life."

25th. We entered into the solemn season of the Passion Week, with fervent prayer to the Lord, that He would, as hitherto, grant our meditation on his bitter sufferings and death for us, to be accompanied with power, and the demonstration of His Spirit, in all our hearts.

26th being Palm Sunday, during the reading of the lesson for the day, the well-known anthem, *Hosanna, blessed is He that cometh in the name of the Lord*, was sung in chorus, by the Brethren Schwinn and Bonatz, and the Sisters Marsveld, and Kuester, the latter at the same time accompanying it on her pianoforte. The Hottentot congregation was so much struck and delighted with this musical performance, that many burst into tears. They came afterwards to thank us for it. One of them said: "I was so much affected, that my heart began to ache, and my knees to tremble with joy." Another said: "Some of us have been speaking of the blessings we always enjoy in the Passion Week, but every year we are more highly favoured. O how delightful did the music sound, when our Saviour was thus praised, and how much more delightful will it sound with him in heaven." During the course of the week, the same company sung several of those airs which in our European congregations, are introduced between the daily lessons to the joy and astonishment of our people, many of whom expressed their thankfulness for it in the most animated manner*. But the most fervent gratitude filled our and their hearts, for the gracious presence of our Lord and Saviour with this congregation, while He was set forth as crucified among us, and we could from our hearts believe, that what He has done and suffered has procured for us, everlasting life and bliss. Maundy Thursday, and Good Friday, were days of peculiar blessing to us and our people; and many tears of contrition and humble joy were shed at His through-pierced feet, both in our public assemblies, and in private, under a heart-melting sense of His redeeming love.

April 1st. We had the great pleasure to receive again letters from Zeist, and we beg particularly to return to the venerable Brethren belonging to the Society for the Propagation of

* Their surprise was chiefly occasioned by hearing the four natural parts of harmony, each singing to appearance a different tune, and yet all sweetly flowing together in one.

the Gospel, our and our congregation's most hearty thanks, for all their kind services to us, both in externals and internals.

2d. We prayed the Easter-Morning-Litany early, in our burying ground, praying the Lord to grant us all to experience the power of His resurrection, in raising us to newness of life and to keep us in fellowship with the church triumphant, and all our departed Brethren; in whose songs, we, though feebly join to praise the Lamb that was slain, but now reigneth forever and ever.

We have indeed reason to rejoice over the celebration of this solemn season. The Lord was in the midst of His congregation, with His grace and Spirit. We were particularly favoured by remaining undisturbed by visitors, during the whole week.

7th. Brother Kuehnel in his room caught a spider of a peculiar kind. Its body was rather larger than a nutmeg, and the spread of its legs, would have covered a crown piece. Its back was grey and brown speckled, and its belly, red, blue, and white; its mouth very large, and so strong that it could lay hold of, and lift a pen from off the table.

14th. Brother Marsveld was seized with violent and increasing pain in his stomach. We were alarmed, and sent a man on horseback to Dr. Hassner. By the blessing of God on the medicine sent by the physician, we had the pleasure of seeing him soon restored to health.

18th. Brother Bonatz and his wife having spoken with the baptized men and women, they made a pleasing report in our conference.

Christian Joorst said: "I know nothing so precious as the favour to live in communion with our Saviour. I have moved out of my children's dwelling into a hut of my own, that I may spend my latter days in the enjoyment of this blessing.

John Rookert: "I am happy only when I have a free access to our Saviour. With Him I find more pleasure than I could get by conversing with thousands of friends. I must work at the farmer's, and there I pray to Him, that he would preserve me from all sin; for if I should fall into sin, and be dismissed from hence by my teachers, I should be like a wild beast in the mountains, and have no home anywhere."

Christina Binaar: "I am old and sickly. But when I hear what Jesus has suffered to save me, I am ashamed of my impatient disposition, and pain becomes more bearable. I can count no farther than five, but I guess, that I must be very old, by the loss of my strength.

Elizabeth Binoar: "It was a year ago, at Easter, when the Lord first appeared to me for my salvation. This year I felt a renewal of that grace, and as if he said to me; Thou shalt not be lost, for thy sins are blotted out. I desire nothing more than to depart out of this world, and go to Him."

The communicants expressed themselves with great thankfulness, concerning the grace bestowed upon them in the Passion Week.

Solomon Withoy said: "That week was the happiest time I ever remember to have spent in my life." Here a flood of tears prevented his proceeding, and he concluded by adding: "I could never have supposed, that it was possible for a poor wretched man like myself, to experience such heavenly joy in this world. O that I might now prove my gratitude by my walk and conversation."

Joseph Valentyn, a very old man, said: "Where was I formerly, straying up and down in the fields! How could our Saviour vouchsafe to seek me, and lead me hither! O may He give me an attentive and obedient heart, that I may follow Him, and take my teacher's advice."

Lewis Anders: "What I have felt during the contemplation of the sufferings of our Saviour, and the songs of praise to Him as our redeemer, no tongue can tell; I had almost fainted away for joy. When during the Easter-morning-litany, I heard the names of so many servants of God, who have departed in peace last year, and how we pray for everlasting fellowship with the Church triumphant, I was deeply affected. I thought: What, are the names of these venerable persons read also in the burying-ground, where we poor Hottentots are to lie? O, what honour is conferred upon such wretched creatures! At the same time, I was convinced, that we should all rise again, and stand together before the judgment-seat of Christ, and then His people will all be one in Him."

On the 22d, we partook of the Lord's Supper; eight persons were spectators as candidates, and five with a view to confirmation the next time. The classes of the communicants were held in the following days, and the conversation turned on the blessings enjoyed in the late festival-season, their hearts and lips overflowing with thanksgivings.

Three women, who had been for the first time admitted to partake of the Holy Communion, were asked whether they felt

indeed thankful for that favour. One of them, *Catharine Pih*, made answer: "I am thankful and ashamed, that such a great sinner should be thus favoured by our Saviour. I remember what my late father used to say, exhorting us children to take notice and follow those people, who would once come from a distant country, and show us Hottentots a narrow way, by which we might escape from the great fire, and find the true *Toiqua*, (God). When the first teachers came to show us that way, the farmers were very angry, and told us, that they meant to sell us as slaves. But I remembered my father's words, and would not be prevented from moving to *Bavianskloof*. Now when I consider what the Lord has since done for me, my heart is melted within me."

Salome Joseph: "I, too, think often on the first times here, especially when we were informed, that our teachers should be shot. My eldest daughter was at that time a member of the congregation. One day she came running back with her youngest sister, whom she was carrying to school. I inquired the reason, when she answered: 'We and our teachers are all to be shot dead; therefore I bring my sister back, that you may, however, keep one child. But as for me, I shall return to my teachers, and will suffer with them.' I said: What, do you mean to go on purpose to be killed? Yes, was her answer, for it is written in the bible: 'He that loves, and will save his life, shall lose it.' With that I took up my youngest daughter, and said: My child, where you are, there will I be; and thus we set off for *Bavianskloof* together, (about an hour's walk), weeping all the way. When we got to the top of the hill, we saw several of the hostile farmers, riding towards the settlement: I fell down on my knees with my children, and cried fervently to God, to have mercy upon us, and to prevent these people from approaching that place, and when I lift up my eyes, I saw them making towards another plantation. On our arrival at the teachers' houses, we found the people all in tears, some kneeling, some prostrate on their faces, crying to God, to preserve the teachers He had sent us; and he heard our prayers."

Lena Haas related, that though her father had been a hind heathen, yet he had frequently knelt down with his children, and taught them to pray to the *Toiqua*, and to avoid stealing, lying, and fornication, &c. In one of their conversations, they came to speak of the love they felt towards each

other, and their teachers, and said the reason why they did not call upon us so frequently as in the first times, was, that they were all more employed at work, than formerly. They added, that they always rejoiced, when the names were read at the communion, (meaning the names of the candidates) for there had been a time, when it seldom occurred, which had caused them all to mourn, and to examine themselves, whether they were not in fault.

May 2d. Sister Kuester opening the room-door, (which with us is likewise the house-door), saw something lying along the threshold, which she took to be a piece of listing. On a nearer view, it proved to be a black, venomous serpent, which had probably sought a warm birth over night, the weather being at present cool. We were thankful to God, that she had not attempted by mistake, to touch it before she found out what it was, and that it had not got into the house. We must be satisfied to let other creatures intrude themselves, disagreeable as their company is, such as huge spiders, of various hues and sizes, toads, large ants, and other vermin, which infest every house hereabouts. The wolves mentioned above, have as yet eluded all attempts to find and sieze them, and continue their depredations.

5th. Brother and Sister Bonatz reported many pleasing conversations they had had, in speaking with the new people and candidates for baptism.

In general we may say that the children give us satisfaction; they seem eagerly intent upon learning God's word, and becoming children of God. A baptized child was asked, whether he prayed to the Lord Jesus for grace. He answered in the affirmative, and being asked how he prayed; he replied: "O my Saviour, I am indeed baptized, but yet a great sinner, have mercy upon me; let me grow up for Thee, and not for the devil." His brother said: "I don't pray often, but I sing verses to our Saviour; not but that I pray too." Being asked what he said in his prayer, he repeated the Lord's prayer, and added; "My mother tells me, that I may sing and pray, and teaches me many verses." A little girl, five years old, said: "I have learnt nothing, but I can sing one verse which the old people sing;" and then repeated without a fault, that verse, *Sing with awe in strains melodious*. Hymn book, p. 32. Another of the same age: "I come also to speak with you, and want to hear something about our Saviour, and to become

“ His child.” She was followed by another, who first sang two verses before she sat down, and then said: “ These are “ verses which we sing to thank the Lord for our meals, I know “ nothing besides these two, and the first half of the Lord’s “ prayer.” The other children all showed great desire to be able soon to read the bible, and promised to be diligent at school.

6th. One of the chapel-servants came to inform us, that she had been to see a youth who was labouring under a violent pectoral complaint, and much concerned about the salvation of his soul. He prayed fervently to the Lord, and said frequently: “ Dear Saviour, I am a much greater sinner than Judas, “ who betrayed thee, and Peter, who denied thee, but yet have “ mercy on me. Thou freely forgavest Peter, and O, forgive “ my sins also.

7th, was a day of joy and gladness, which the Lord had made. We had the great pleasure to add fifteen adults, and two children by holy baptism to the church. Brother Marsveld performed this solemn service, assisted by the other Brethren. Both on this occasion, and on the 11th, being Ascension Day, the Lord fulfilled unto us that gracious promise given to his people before his ascension into heaven: *I am with you always, even to the end of the world.* The communicants, on being spoken with this month, were full of gratitude for all the blessings they have lately enjoyed. *Gottfried Schlinger* said: “ I have lately “ had my suffering Saviour constantly before the eyes of my “ faith, and contemplated the great torments he endured, when “ He shed His blood, and died to save my soul. And when “ I heard again the history of His ascension, I wished I might “ soon follow Him.”

Salome Joseph: “ I wished to tell you all I have felt and “ enjoyed of late, but I cannot. I am afraid my sinful tongue “ would contaminate it, and therefore I will rather ponder over “ it in stillness.”

At the Holy Communion on the 13th, one person was spectator, and five admitted partakers for the first time.

14th. *Henrietta Hartenberg*, a chapel-servant, departed this life, rejoicing. She had found favour with the Lord, and walked worthy of the gospel. Her temper was mild and affable, and her conversation upright and faithful. She always spoke freely as she thought, and was therefore much respected and beloved by her country people.

23d. *Daniel Dragoner* returned home and brought a letter from his Baas, in which we are desired to pray for his sick father, who appeared near his end, and anxiously sought to obtain the assurance that his sins are forgiven. This poor sick farmer had spoken very seriously with our Daniel, about the state of his soul. He eagerly exclaimed: "O my friend, how did you come to Jesus Christ, and receive remission of sin?" Daniel made answer: "If I may be so bold as to speak before christians (of whom there were several present), who have been educated in the christian doctrines, and can read all for themselves in the bible, then I will gladly tell you." "Pray do, replied the farmer; my dear old Hottentot, do it, for God's sake!" Daniel hereupon gave him a simple account of his own conversion, and encouraged him to turn to our Saviour. The farmer said at parting: "You good people do not know how infinitely happy you are, that you receive such instructions. You have reason always to be thankful to God, for so great a blessing."

24th. Brother Kuester began to keep a meeting for instruction in the doctrines of christianity, with those children who have been born and baptized at Gnadenthal.

June 7th, we spoke with all our communicants. They declared their great desire to partake again of this heavenly repast, and their thankfulness for the regulation of the classes, observing that they felt again some return of the first love and simplicity which prevailed among them at the beginning. One of them said: "I perceive that I may simply speak to our Saviour even in my own crooked and awkward way. He understands me well. I used to think that after so much grace had been bestowed upon me, I could not possibly feel so much of my depraved nature; but I fly with it to Him, and am satisfied to be a poor Lazarus." Others expressed their feelings in a similar manner, much to our encouragement, for we perceive that the Spirit of God leads them from grace to grace.

9th. A company of Caffres arrived here consisting of five adults, and three children. They brought a recommendatory letter from Colonel Collins, who has been in their country, and requested us to keep them here, till we should receive further directions. We hear that the Caffres who border on the colonial territory, will be obliged either to remove beyond the great Fish river, into their own country, or to settle nearer to the Cape. One horde of them has marched by a road, three or four

hours' walk from hence, towards the Cape, and another large party have encamped near the Schlangenrevier, (Serpent's river) some days' journey from us, and are waiting for further orders. The abovementioned Caffres can speak Dutch, all but one woman, who understands only her native language. They seem very attentive to the gospel, and wish and pray that they may be permitted to remain here.

On the 10th, we had a blessed participation of the Lord's Supper.

11th. We saw several companies of Hottentot women walking in different directions; and on inquiry, found they were companies, belonging to the different classes, who walked out to converse with each other, upon what the Lord had done for their souls.

12th and 13th, the classes of the candidates for baptism were held.

16th. Towards evening, three Caffres came to see us, introduced by Daniel, who is a Caffre himself. They were friendly and unreserved, and told us that they were going to see the great Baas, (the Governor). We took advantage of this opportunity to speak to them of our Saviour, and how He had redeemed lost man by bitter sufferings and death on the cross. To this they listened with great attention. The captain, being asked why he had not called upon us before, though he had twice passed very near to our settlement, made many excuses. But when some one remarked that it was a much greater honour to be a child of God, than a captain among the Caffres, he seemed lost in silent amazement. These three Caffres came from the camp, at the Serpent's river, and were the captain and deputy captain of the Gonna tribe, and a servant. Daniel gave them a night's lodging at his house, and they intended to proceed on their journey in the morning. But before they set out, an English captain arrived with a farmer, and required that they should return, as Colonel Collins could do nothing with their people, without the approbation of their captain. The captain was immediately willing to return, but as the English captain had orders to send them back under a sufficient guard, and the Caffres saw eight of our Hottentots standing before the house, having been ordered out by the officer for that purpose, they grew suspicious, and expressed their displeasure, asking whether they had done anything amiss. The officer endeavoured to pacify them, and said they had no-

thing to fear, but when their *assagays* (a kind of javelin) were taken from them, and given into the care of the Hottentots, the captain grew angry, and said with a determined air: "Never more will I trust a christian, from this day." We exceedingly regretted, that this should happen in our settlement, and that our people were employed on such a business. And as no European accompanied them, we were afraid, that on the road, some unpleasant affray might happen. We prayed fervently to the Lord to avert all harm, and rejoiced to see our Hottentots return in safety. They related, that at first the Caffres were importunate in demanding their assagays; and when they found the Hottentots firm in their refusal, they set off full speed, with an intention of escaping. However, our Hottentots being as nimble-footed as themselves, they perceived that their attempt was in vain, sat down, and fell fast asleep for very weariness. Our people said all they could to quiet their fears, and make them confident of good treatment, but their reply was: "You live with christians, and are like them." However, when the Hottentots began to relate to them how they lived, and what instructions they received from the Brethren, they listened to them with great eagerness, and the captain said at last: "Your words are good, but my heart is bad." At taking leave, they grew quite cordial, and thanked our people for their friendly behaviour. The Caffres who had first come to stay with us, were not a little staggered, when they saw what happened, but after proper explanation, and finding that the Hottentots had treated their countrymen with kindness, they regained their cheerfulness, and were relieved from all apprehensions.

20th, and following days, many of the children gave us much pleasure, by their answers to questions, put to them, relating to their declarations made, that they would live to the Lord alone in the world. A great girl said: "Dear teacher, help me to pray to our Saviour, that I may flee from sin and Satan, and love Him above all things. One minute I feel as if I could fall down and adore him; and the next I think, why should I stay with my parents? I am grown a great girl, and will run from them, and dance and riot like other girls in the country. Then I am exceedingly troubled and frightened at such wicked thoughts, insomuch that I do not know what to do for grief. May God have compassion on me, and deliver me from the bondage of sin." She was encouraged

to turn with all her distress and fears to Jesus, who would not forsake her, but defend her against all the enemies of her soul, having died on the cross to save her also.

22d. The cold was so intense that the ice was an inch thick in the pools.

25th, was a day of gracious visitation, on which we and our people rejoiced that the Lord again added to us fourteen adults, who received holy baptism, and devoted themselves with soul and body to him. Brother Kuehnel performed the solemn transaction. Five became candidates. Several of our people came in the following days to us, and expressed their thankfulness in a very feeling manner, for the grace of our Saviour now prevailing at Gracedale. One of them said, "I have been reflecting in my heart, how the angels in Heaven must rejoice, to see so many poor sinners repenting and coming to be washed from their sins in the blood of Jesus."

To-day a communicant sister, *Anna Baatje*, departed this life, rejoicing in her Saviour. The following is a sketch of her life, since we have known her:

"When the first Brethren, Marsveld, Schwinn, and Kuehnel, came with Baas Teunis the first time to see Baavianskloof, she was living on the spot, and they called upon her. Baas Teunis addressed her thus: "You see here and our teachers come to instruct you. You also may now learn to read and become a christian; and when you are one, you may sit down to eat and drink with christians." She replied, "Well, what then? If I become a christian, I shall probably be even worse than I am now." Baas Teunis was provoked by this answer, that he wanted to beat her; but the Brethren interfered and said, that perhaps she might hereafter become one of the best among them.

After the settlement was begun, she most diligently attended the meetings, and was soon awakened by the power of the word of the cross, and began to cry for mercy and the forgiveness of her sins. She was baptized June 9th, 1794 and became a communicant in 1795. Both she and her husband did much essential service to the missionaries in their first beginnings. They had a better farm than many a Dutch inhabitant. Whenever she spoke with us, it was evident that there was a genuine work of divine grace in her soul. She once gave to one of our Sisters the following account which we quote in her own way:

“ I cannot say that I was ever quite ignorant of God ;
 “ even before our teachers came hither, I felt a drawing of
 “ my soul towards Him. I served with my husband at a farm,
 “ the master of which told us about God, and admonished all
 “ his people, that they should not celebrate the entrance into the
 “ new year, by gormandizing, whofing, dancing, and capering
 “ about, as we were accustomed to do. I promised that I would
 “ no more follow that wicked custom ; but when new-year’s-
 “ day came, I happened to have got a new set of fine clothes
 “ from Capetown, for I was at that time rich, and thought it
 “ would be a pity not to show myself in them. My husband
 “ therefore rode with me and our child, to a Hottentot kraal,
 “ to make merry with our friends, and though my Baas re-
 “ minded me of my promise, I would not listen to him. While
 “ we were in the midst of our merry-making, such a tremen-
 “ dous storm of thunder and lightning arose, that I thought
 “ the world was going to be destroyed. Every flash of light-
 “ ning seemed to be levelled at me. I did not know what to
 “ do for horror and anguish, and cried aloud to God, promising,
 “ if He would not send me now out of the world, I would sin
 “ no more. The company was quite astonished at my beha-
 “ viour, and believed that I had run mad. My husband did
 “ not know what to say or do, to pacify me. I prayed aloud
 “ to God, to put a stop to the dreadful thunder, and insisted
 “ upon riding home, vowing, never more to attend such a par-
 “ ty. They, however, would not let me go. In the morning
 “ I begged my husband to return home, declaring that I could
 “ not possibly stay in that place. As he seemed to delay, I
 “ went, saddled my horse, took my child, and set off. But
 “ God in mercy, put into the heart of my husband, soon to
 “ follow me. My horse grew wild, and set off full speed, up
 “ and down hill. I expected nothing but death. I cried aloud :
 “ ‘ Wretch that I am, the lightning has spared me, but I must
 “ yet perish in my sins.’ My horse was just going to dart down
 “ a precipitous part of the road, when my husband came full
 “ speed calling after me. I prayed to God to save my child,
 “ and threw him off without harm. Just as I expected to be
 “ dashed to the ground, my husband came up and stopped
 “ the horse. I alighted, fell on my face, and thanked God for
 “ my deliverance. Now I truly repented of my misdeeds, and
 “ promised to live to God in the world. And here I have been
 “ taught to know Him as my Redeemer, and have found rest

“ unto my soul. I know He will keep me as His own blood-
 “ bought property. He has led me safe through many trials,
 “ and if it should please him to bring more sufferings upon
 “ me, He will never leave nor forsake me, for I know what I
 “ have in Him.”

She had indeed severe trials to pass through, especially when afterwards her husband proved unfaithful to her, and we were obliged to exclude him. She, however, never lost her confidence in our Saviour, and spent her time more in prayer than complaining. Her husband once declared that he would leave our place altogether. She replied: “ Do according to
 “ your wish, but I and my children will remain here, for I will
 “ never go out of the sound of the gospel, even though I should
 “ suffer want and distress by it. That source of comfort and
 “ refreshment will always support me.”

In her last illness, which lasted seven months, we always found her happy and resigned to the will of the Lord. She commended her husband and children unto Him, desired to depart and be with Christ, and during the singing of some verses, by a company of Hottentot Sisters at her bed-side, her soul took flight in the most gentle and easy manner. Her memory will remain precious to us all.

29th. *Daniel Binaar* came to a missionary and said: “ Alas, I am a great sinner. I don't believe there is a greater
 “ sloven in spiritual things than I am. But yet my teacher's
 “ words in the church do not only stick in my clothes, but
 “ they pierce my very heart.”

Brother Schwinn was taken so ill to-day, that we were alarmed about it. However, by the Lord's mercy, the means we were enabled to use were made efficient for his recovery.

July 4th. We gave notice that we should be obliged to set a watch, and shoot all the Hottentot's dogs that run about in the night; for they are such daring and cunning thieves, that they get in everywhere, and have found means even to work off hinges and padlocks to get at food to quell their hunger. We therefore warned them to keep them at home.

At the communion on the 10th, one person was confirmed, and five were spectators.

11th. The classes of the communicants afforded much edifying conversation. One of the aged Sisters related, how she had first been awakened. She said: “ My father
 “ was a shepherd, and I had the care of the young lambs.”

“ Once a christian woman met me, and asked me whether I
 “ had heard that teachers were come. I answered in the
 “ negative, and thought no more about it. But being one
 “ day in the field, I was seized with fear and trembling, and
 “ thought I was dying. It was as if some one said to me;
 “ ‘ Not a single thought have you ever had concerning the
 “ fate of your poor soul.’ I thought I perceived my breath
 “ stopping, and fell on my face to the ground, expecting soon
 “ to die. When I got home, I went in the greatest distress to
 “ a christian woman, but her words filled me with still greater
 “ terror. I said: ‘ O thou Father in Heaven, why have they
 “ told me that teachers are come? Now I do not know what
 “ to do for anxiety of mind. Had I but remained ignorant of
 “ it!’ In that moment I felt a desire to go to Bavianskloof;
 “ and there the Lord Jesus appeared for my salvation, and I
 “ know that He has redeemed me.”

Another said: “ When I used to hear people speak of
 “ feeling troubled in heart, I wanted to know what that meant.
 “ But when I really felt it, being awakened by the word of
 “ God, my heart beat like a clock, and I was ready to despair.
 “ It was indeed a bitter experience, till I found Jesus to be
 “ my helper in all need. When I now see young beginners,
 “ I pray Him soon to reveal Himself to them, and not to let
 “ them feel the bitter pangs of remorse which I did.”

A third observed, that she was sure the Lord heard all the
 prayers offered up by His children, and quoted instances in
 which she had experienced His help in great outward trouble
 and want. She also related, that a farmer’s wife had conversed
 with her very freely about the state of her soul, and had lately
 desired to see her again, to have some more conversation with
 her about the things of God.

Alita said: “ I am a poor widow, and have no friend to
 “ care for me. What I want I pray our Saviour to give me,
 “ and He helps me wonderfully. My heart and lips ought to
 “ overflow with His praises, and I only desire to love Him
 “ more.”

In another class, they were asked how they had spent
 their time since the last meeting. Most of them gave proofs
 of their enjoying sweet communion with God. One related
 that they had once met at a house and spoken together of the
 dealings of the Lord with them, when it had been particularly
 impressed upon their minds that they should pray for each

other, as they were sure that He would hear them, and remove many evil things from among them. They promised each other to do it; but one observed, that there was too much interruption in their houses. "Then," replied another, "we may go out into the fields, and have room enough." Most of them expressed great concern about the three Caffres, who were lately carried from hence so unexpectedly, and are said to be in confinement. They observed, that they were good-natured, peaceable people; if they had but the favour to hear the word of God, they would in a short time be better christians than themselves, and farther advanced in the love to Jesus. One of the party replied: "I have thought so too, but I would not mention it; for our teachers might begin to think of removing to the Caffre country. I can't forget Gruenekloof and our teachers, who left us and went thither. Pray let us keep those we have got."

Philip related the following concerning his former life: "I served a farmer, who treated us well, and would often read to us out of the Bible. However, at that time I found no pleasure in it. My pleasure was to get drunk, and to ridicule the Hottentots at Bavianskloof. Nothing delighted me more than to exercise my wit upon the hypocrites, as I called them. Sometimes well-meaning people would reprove me, and tell me that I must be responsible for my wicked life to God, who would punish me for it. I generally answered: 'Aye, God Almighty would have a great deal to do, if He would take notice of everything we men do. He knows nothing of me, for I am a heathen, and he is only a God of the Christians.' But I soon after found that He is also the judge of the heathen. I went one day to another kraal, where I played on a violin at a dance, and got quite drunk with wine and brandy. I had to go home the next morning, and came to a river, which I had to swim over. As I was seated on the bank, pulling off my clothes, I experienced great horror, and it came like a thunder-clap into my mind, that, drunk as I was, I could never swim through the broad torrent before me. I thought myself already swept away into everlasting flames. I dressed myself again, and returned, to get sober by a sound sleep. When I afterwards got home, the Baas asked me, what I had staid out so long for? Instead of giving him any answer, I said: 'O Baas! tell me, will God have mercy upon such a

"wretched sinner as I am?" He answered: "Yes, He will;
 "He receiveth sinners; only turn to Him." I inquired, how
 "I must pray to Him? he replied; "That I cannot teach
 "you." This displeased me; I left his room in anger; and
 "thought; "These christians are determined that we Hot-
 "tentots shall be lost, and they only saved. They will tell
 "their own children how to speak with God, but not us."
 "One Sunday evening, however, the farmer permitted me to
 "stop with his family, and hear him read in the Bible. He
 "turned to our Lord's parable of the pharisee and the publican
 "in the temple. As he was reading the pharisee's prayer,
 "I thought within myself, "That was a good man; would I
 "were like him!" But by and by, when he came to the
 "publican and read, how he had been justified, though he
 "durst not lift up his eyes to heaven, but only smote upon his
 "breast and cried, "God be merciful to me a sinner," it went
 "to my heart. I thought; "Thank God, that such a wretch
 "may find mercy. Now I have learnt, how a man must pray
 "to God, if he would be heard." I went immediately out of
 "the house, and stayed all that night and the following
 "day in the fields, crying aloud, in great anguish of mind:
 "'God be merciful to me a sinner.' But I grew more and
 "more oppressed and almost despairing. If I was in the
 "house, I thought it would fall on my guilty head and crush
 "me. If in the field, I feared that the earth would open and
 "swallow me up, or that a flash of lightning would send me
 "to hell. This latter thought had taken such hold of my
 "spirits, that I crept at night into the roof of a barn, and
 "buried myself among the straw; hoping that if the lightning
 "struck me there, it would set the barn on fire, and my ashes
 "would be mixed with that of the straw, and that no-
 "body would know where I was, for I was ashamed that any
 "one should hear how God had executed vengeance against
 "me for my wicked deeds. When the day broke, I found I
 "was yet spared alive, and went out to the river-side, where
 "I fell prostrate, and cried fervently: "God be merciful to
 "me a sinner." Suddenly as it were a sun-beam from heaven
 "shone into my soul, and with it an assurance that God would
 "forgive me my sins. I was overwhelmed with joy, and
 "poured out my heart in thanksgivings, desiring to tell all
 "mankind, that my prayers were heard; and, as none were
 "present to hear me, I called aloud to the trees, standing

“ before me : ‘ O ye trees, ye bushes, ye plants, ye flowers,
 “ yea, all the grass, thank and praise God with me, for he
 “ has forgiven me my sins.’ As soon as I got home, I said to
 “ my Baas, ‘ I shall now go and live at Gnadenthal.’ He
 “ dissuaded me from it, not willing to part with me, but when
 “ I persisted, he added: ‘ I have heard, that the teachers there
 “ will soon bring you on board a ship, and carry you off as a
 “ slave into a far country. They have likewise many large
 “ chests filled with guns and powder, to shoot those who will
 “ not go, and all their Hottentots are ready to die with hunger
 “ and lead a miserable life.’ I answered: ‘ Very well, Baas,
 “ I don’t care what becomes of me, if but my poor soul is
 “ saved.’ When he saw that I was not to be kept back, he
 “ gave me full liberty to go. I came and begged leave to
 “ stay; and, O what mercy has my Saviour shown to me in
 “ this place! I mourn daily over my backwardness, and that I
 “ love Him so little; but I also know that He is merciful to
 “ me, and where sin abounded, there doth grace much
 “ more abound.”

13th. To our surprise, we saw a mole crawling across our
 yard. It was of a large size, almost like a ferret, ash grey, with
 white rings round its eyes, nose, and ears. Our dog began an
 attack upon it, but it defended itself long with great fierceness.
 These creatures do much mischief in our gardens, and in the
 burying-ground they burrow into every part, and generally
 more than one finds a lodging in one grave.

14th. *Tromp*, a man of the Tambukky nation, who left
 our place about five years ago, returned and begged to be re-
 admitted. He had a passport with him, giving him a good
 character, and we therefore allowed him to remain here on
 trial. The Caffres on Serpent’s River, and all other, who have
 settled in the colony, seem to have received orders from
 government to return to their native country. Those who will
 yet be permitted to stay, will, it is said, be recommended to
 us, to live at Gnadenthal.

18th. Most of the mountains surrounding us were covered
 with snow, though the cold had considerably abated.

20th. Brother and Sister Kuehnel finished speaking with
 the new people. They reported, that they discovered in most
 of them real hunger and thirst after the gospel.

Ryter Matros said: “ I am thankful that I am again
 “ permitted to pour out my heart before my teachers.” H

was told he might do that at any time, and need not wait to be called at the regular season, for our doors were always open to the Hottentots. "Yes," said he, "I know that; but such a wretched creature as I am cannot venture so often to appear before His teachers: I rather wish to hide myself. I have lived here a long while, and hear God's word daily, and yet my heart remains dead. My sins now appear before me in such a hideous light, that I fear there is no mercy for me, but I must be lost." Here he paused, and burst into loud weeping.

Gert van Wyk: "I am one of the oldest inhabitants of Gnadenthal, and appear to myself like an old rotten tree, nor do I know how to get alive again. Yet I must not remain dead. O pray for me! I hear daily at church how I may obtain life from God, but I remain the same."

A widow, who hitherto has very much neglected coming to church, spoke this time with much openness and contrition about her state of mind. She said: "When anybody tells me, that it is time I should concern myself about the salvation of my soul, I grow so angry, that I have a good mind to beat them, and I have often doubled my fist to do it, but then I see the great white house (the church) standing before me, and I am checked. Formerly I had a quiet conscience, but that is gone. I see my soul dying. And if I want to go to church, I have no clothes to put on. What is to become of me, I don't know. I had once a friend, and we covenanted together, to pray for each other, that we might become candidates for baptism. But I now am differently disposed, and told her that she might look to herself, for our covenant was at an end. The Lord has had mercy upon her, and she is growing in grace, but I dare not ask to be a candidate, for I am angry with our Saviour and with His children. If one older than myself admonishes me, I can bear it; but if the young ones do it, I can't submit to listen to their prating. O pray for me, that my wicked heart may be changed."

Betje, a young woman who came hither in her infancy with her parents, was asked: "Whether she did not think it was time for her to give her heart to the Lord Jesus?" made answer: "Yes, I think about that now, since I have got a husband, and need not go a courting. But when I am in the church and hear the teacher say, that all that come to

“ Jesus as sinners will be received of him, it is as if some
 “ one got hold of me, and said; ‘ Come away, that is not for
 “ you, for you have all along despised God’s grace.’ In short
 “ I must quit the church, and am ready to faint away with
 “ fright. But then I think again, this trouble of mine
 “ comes not from man, but from the Spirit of God.”

The candidates for baptism made some very edifying
 declarations. Several complained of themselves, and how
 long they had lived here and heard the gospel, but to little
 purpose, till lately their hearts had been opened to understand
 it, and a desire created in them to turn to our Saviour and
 devote themselves to Him.

Kaatge said: “ I have lived long at Gnadenthal, but my
 “ heart remained as cold and dead as a stone. I heard indeed
 “ with my ears but did not understand with my heart. Now
 “ our Saviour has heard my prayers, and when I became
 “ candidate for baptism, it was as if my heart opened and
 “ grew all alive. However, since that time I appear to be
 “ going to sleep again, which makes me very uneasy, and
 “ request you to pray for me.”

Another complained, that notwithstanding all the mercy
 the Lord had shown her, she yet did things which did not
 redound to His honour. She added: “ I will tell you what
 “ did lately. I was at a farm, where there was music and
 “ dancing, and they pressed me to enter the lists. I did so
 “ for a time; but when I left the place, I thought what my
 “ case would be if I should be suddenly called out of this
 “ world. I then felt so distressed that I cried to the Lord
 “ with many tears, to forgive me.”

The children likewise gave us again much pleasure, by
 their unreserved and simple conversation.

“ I am ashamed,” said one, to come to my teachers
 “ because I have so often promised them, that I would give
 “ my heart to our Saviour, and yet I keep it back.” Another
 said: “ I am obedient to my parents, and like to do that which
 “ they bid me, so that I am never punished: but I don’t serve
 “ our Saviour so. To Him I am disobedient. I therefore
 “ pray Him to give me a sense of His love unto death.
 Others expressed their thankfulness for the meeting and
 instruction lately begun with them.

21st. Sixteen persons were added to the class of candi-
 dates for baptism, who all cheerfully gave us the right hand

in token of their promise to walk in the ways of the Lord by His enabling grace.

22d. A Hottentot came to us, and said: "When I went to work at the farmer's, I called upon the Lord all the way. I prayed Him to preserve me from sin, and He did so. On my return I again conversed with Him, and He led me, in my thoughts, across the great waters. 'There,' said I, 'our teachers once lived, and there He put into their hearts to come and preach the gospel to the poor Hottentot nation. He then brought them safe to us.' I then lived at Bavianskloof, now called Gnadenthal, (Vale of Grace,) and well may it be so called, for I have been an eye-witness of it, how the Lord led one after the other into the enjoyment of His grace. But, alas! I, poor sinner! stand still without, and am not permitted to enter in; nor do I know how to get rid of sin, and obtain the first degree. (He meant to become a candidate for baptism). I came home, and heard that several had been made candidates, at which I rejoiced. But when I heard, that my son was among them, and had thus got the advantage of me, I was very angry: I even sweat with rage, could not bear the house, but ran out into the fields. Here I burst into tears and fell on the ground, crying to God that He would pacify me, and make me thankful on account of my son. He heard me, and I feel a little thankful. But I am a wicked man, and beg my teachers to remember me in their prayers."

23d. Ten persons were baptized. The transaction was distinguished by a powerful sense of the presence of our Lord, and the congregation was deeply affected, of which, in the following days, we heard many pleasing testimonies.

August 1st. A Caffre family, consisting of one man, two women, and three children, came, and requested permission to live on our land, which we granted on trial. They attended the evening worship, and the man expressed his feelings afterwards to the following effect, that he had had an uncommon sensation while at church, just as if a number of knives had been pushed into his body and were cutting him in all directions, so that he felt something very painful, and was ready to shed tears: "But," added he, "I tam still a man, and at last conquered my feelings."

2d. A mole, nearly as large as a rabbit, burrowed under

the wall, and came into Brother Schwinn's room. These animals are of late quite a pest.

4th. One of the baptized came, and made the following speech: "When I come to my teachers, I talk as I know they would like to hear me, for I am well acquainted with the word of God. But I am an old hypocrite, and generally speak the reverse of what I feel in my soul. Then I go home, and am tormented by my conscience. It is to me as if I was holding fire in one hand and cold water in the other. I feel hell in my heart, and icy cold towards my Saviour. To-day I come to tell you what I really am, that I may be delivered from the sin of hypocrisy."

5th. One of our communicants returned from B. T. farm, and related with great sorrow that he had railed most violently against us; and, among other things, said, that he had taught the Hottentots false doctrines. To this the communicant replied: "Let me tell you, Baas, if we followed all the precepts our teachers give us, we should all be good and exemplary christians."

10th. Brother and Sister Kuehnel reported many pleasing things concerning their speaking with the baptized.

One said: "I must tell you honestly how it was with me. I have often been extremely provoked with the missionaries because they did not send for me, when I expected it. The other day, I was quite sure I should be called, and seeing the chapel-servants coming up the street, I went to meet them, to save them the trouble of coming to my house. They wished me good day, and went on. I asked, where they went to call? They answered, the sick and afflicted. I could have fallen upon them and beat them all for anger, and returned home in great trouble. But since that time our Saviour has convinced me that I am the worst man in Gracevale."

Another said: "I have often been here to speak with you, but never would tell you the truth. I thought, what signifies my confessing my bad things to my teachers, they have no power to forgive me, or to take them away. The Lord Jesus alone can do that. But I remained always uneasy, and perceived that I was playing the hypocrite. Therefore I come to tell you what a wicked life I once led." He then related many enormities, and added: "I thought these no sin, and only dreaded the beatings I should get for the injury I did among

“ the families. Since I have been at Gnadenthal, I have avoided all such wicked acts, and pray the Lord to have mercy upon and help me.”

One of the excluded observed : that to fall was easy, but not so easy to rise again. A young single woman remarked, that when first our Saviour revealed himself to her, she was overjoyed, and found true rest for her soul. She remained in a state of joy and peace some time after her baptism, but all at once perceived, that she was yet a sinner, liable to be led into temptation. She lost her joy, and cried to the Lord to have mercy upon her. He had since showed His strength perfect in her weakness, and taught her more and more to live by grace, and as a poor helpless creature to depend alone upon Him from day to day.

13th. We celebrated this memorial-day with our people with much blessing. In the afternoon a large company of candidates for baptism ascended our highest mountain, and sat down about half-way up, where they began to sing hymns most melodiously. A party of girls had gone up another hill opposite to them, where they sounded forth the praises of our Saviour in sweet harmony. The effect of it in the valley was striking and affecting. Towards evening we celebrated the holy communion in heart's-fellowship with all our dear congregations everywhere. Seven persons became candidates, and seven were appointed for confirmation the next time.

15th. A letter from London conveyed to us the painful intelligence of the decease of our venerable Brother Christopher Duvernoy, a member of the Elders Conference of the Unity. It contained also an afflicting account of the sufferings of our Brethren on the continent, especially in the Prussian dominions. We were deeply affected by these news, but turned in prayer to God our Saviour, and commended to His mercy and protection the poor sufferers, as likewise all our congregations, and those valuable servants whom He has appointed to care for the concerns of the Unity, which we shall continue daily and fervently to do in these calamitous times.

16th. When the children came to their meeting this morning, they related that they had seen two wolves, about five minutes' walk from hence; and as the report was confirmed by others, who had heard them howling early in the morning, most of our Hottentots set out in pursuit, armed with assagays. However, a chace of this kind, over the crags and glens of our

neighbourhood, is a most troublesome and uncertain business and they returned home, without having discovered anything but the track of these wild beasts. On the 19th, they attempted it again, and saw one of them, but he escaped before they could come up, and they only discovered a den, well strewn with the remnants of their plunder and carnage. The Hottentots say, that there are at least seven wolves now lurking about the kloof. On the 20th, a night-adder, (*Hornmaenchen*), horned asp, was found in our kitchen. This is one of the most poisonous of serpents, and was probably carried in with the fire-wood. One of the Hottentot women took it to be a small thong, and was just going to pick it up, when the serpent darted upwards. She was excessively frightened, and immediately destroyed the reptile.

21st. In the night, the Hottentots' dogs broke into an out-house, most knowingly bursting all the locks, and devoured the whole of what was prepared for bread-baking the next day.

24th. An old slave, called *Kommaar*, a Malabar by birth, came four days' journey to see and speak with us. He was here some time ago, and seems to have been thoroughly awakened. He expressed his great love for the children and servants of God, and added: "I myself am a miserable creature and a bad man, but I love you, and wish to be saved."

26th. A candidate for baptism came to one of the Sisters, and said: "I feel as if I was put into a sack and the top sowed up. I cannot pray nor sigh. All my sins are before my view, and I know I deserve eternal condemnation. But as our Saviour has saved me in many great dangers, and brought me hither, I am willing to believe that He means to save my soul. Often have I wished to come and open my mind to you, but I could not. I beg my teachers to remember me in their prayers."

Catharine, a candidate for the communion, related that her unbaptized child gave her great pleasure, by sitting often alone in a corner, weeping and praying the Lord to forgive him his sins. She added: "I wish I could say as much for my baptized children; but my concern about them makes me weep, and I entreat the Lord to save them from the world and sin. Nor am I left without hope and comfort."

28th, being our monthly prayer-day, we read to our Hottentot congregation several reports from the Periodical Account printed by our Society at Zeist in Holland, as likewise accounts

from Greenland, and part of a letter from Brother Hasting in Labrador, in which he desires us to give the love of the believing Esquimaux to their Brethren and Sisters at Gnadenthal. This caused a general emotion throughout the whole congregation; and after the meeting was over, large parties came to thank us, and to request, that we would greet the Esquimaux believers in the most cordial manner and say, that they would pray for them, as they had done for the Hottentots. Many came singly, both men and women, and expressed their love for the Esquimaux in the most affectionate terms; observing what a great blessing they enjoyed to have such heart's-fellowship with children of God in remote parts of the world, and that they would, from this time forward, continually name them in their prayers. This little circumstance seemed to stir up the whole congregation to thankfulness; and they requested us, on this occasion, to repeat their thanks to all their dear fathers and mothers in Europe, who had sent teachers to them, and to beg that they would leave them with them, though they were poor worthless beings.

30th. We had a serious conversation with all the parents in our settlement, concerning the treatment and education of their children, which we trust, by the blessing of God, will produce a salutary effect.

We conclude our diary by entreating our dear Brethren, Sisters, and friends, to remember us, and the work of the Lord in this place and country, in their prayers, that many poor Hottentots may become a reward for the travail of His soul.

J. A. KUESTER.

J. G. BONATZ.

H. MARVELD.

D. SCHWINN.

I. C. KUEHNEL.

EXTRACT OF THE DIARY

*Of the Mission of the UNITED BRETHREN, at
GRUENEKLOOF, near the Cape of Good Hope.*

1809.

JANUARY 1st. The Hottentots came in parties, to congratulate us on the entrance into the new year, and we had many desirable opportunities of speaking to them of our Saviour, and

exhorting them to turn to Him for salvation. A woman said, that she thought every minute of her time lost for soul and body till she had leave to live on our land; and asserted that she had felt the Lord's pardon of all her sins at the close of the year. We should indeed rejoice, if all they say were reality and truth in the inward parts.

A farmer's wife, living on Swart River, who had an untimely birth of twins, and was seized with a consumptive disorder, had sent us a message, requesting us to remember her in our prayers, which we gladly complied with. We now received a letter from the farmer, in which he informed us, that it had pleased God to take his wife out of the world, in the 28th year of her age, hoping we would consider him with pity, and pray for him. He added, that her last words were about us, and how much she desired to see and speak with us. We hope the Lord has had mercy upon her.

6th, being Epiphany, we had the pleasure to admit two persons to the class of candidates for baptism; and one, Sara Jaeger, was baptized by Brother Schmitt, and called Susanna. We experienced, that the Lord our Saviour does not despise our poverty, but is in the midst of us, and made this day to us a day of joy and gladness.

8th. Another family came to request leave to live on our land, whom we desired to consider it well. We repeated to them those things which it will be necessary for them to submit to, as to outward order and regulation, but especially told them what should be the character of every one who wishes to join a people of God. The man said: "I seek nothing but what those enjoy who live with you, and have put themselves under your care. I shall now go back again, but shall certainly return with my family and repeat my request; for my wife and children wish to enjoy the same privileges."

16th. The harvest being ended, the women came and begged us to begin again to keep school. We desired them all to come and tell us their names, which we noted down in a book, and took this opportunity to speak to each, and declare to them the love of our Saviour, who calls them also to repentance and the forgiveness of their sins. We then began the school with twenty-one women.

On the 17th, the men followed their example. We treated them in the same manner, and began a school with

twelve. As to the children, Brother Schmitt began to keep school, and give them instruction four times a-week.

19th. A Hottentot woman came to Sister Kohrhammer and said: "Don't be alarmed at the hideous catalogue of sins " I am going to mention to you, and which I have committed " from my youth up; for I myself am so much frightened at " the thoughts of them, that I can keep them no longer from " your ears." She then, with much seeming contrition, related, how wickedly she had lived, and added: " I now feel " much relieved. I confess them to our Saviour and seek His " pardon, but also the advice of my teachers."

To-day Mr. Van Blerk, from the Great Post, paid us a visit. This gentleman has approved himself as a kind friend to the Mission at Gruenekloof, and we hope always to live with him on terms of friendship.

30th. A Hottentot woman being near her end, one of the Missionaries was sent for, but she had lost both speech and hearing. She only gazed stedfastly upon him with apparent emotion. He knelt down, and prayed the Lord to have mercy upon her. Some days previous to this, she said to a friend: " I am dying, and my only prayer to God is, that my poor " sinful soul may not be lost."

31. Our Hottentots were successful in digging for water, and found, about a mile from our house, water sufficient for their cattle, for which we joined them in thanks to our heavenly Father.

February 1st. Brother Schmitt shot several serpents near our house. We have here three sorts; 1st, the *Cobra Capella*, a most venomous reptile, five or six feet in length. 2d, The *Puffader*, a monstrous serpent, some of them as thick as a man's arm. Its bite kills in a short time. 3d, The *Baum-Schlange* (Tree Serpent) with yellow stripes regularly placed on its belly. A wood being near us, these terrible creatures are our near neighbours.

2d. We were much affected and delighted with a proof of the love of some of our people. They came and brought us a present of water melons, Spanish melons, and other fruit, as the firstlings of their garden-ground. Our hearts were filled with thanks to God for his blessing on their exertions, for it is not a year since our valley was nothing but a wild place covered with brush-wood. To show our love to them, we made them in return a present of part of our crop.

4th. One of the Missionaries, going to visit the kraals, found a party of Hottentot women in earnest conversation. He inquired, what they were talking about. One of them answered: "We do not rightly know what we must resolve upon, as to being saved." "What do you mean to say?" replied the Missionary. "You have hitherto gone on in the ways of sin, and now you are still undetermined, whether you shall continue to serve the devil or give yourselves up to your only rightful Lord and Master, who came to deliver you from the power of the devil; but you stand halting between two opinions. I will tell you how it is; man was not created to serve the devil and sin, but to love and serve his God and Creator, and to be an heir of life everlasting. Perhaps, however, you only mean to say, that you wish to be converted, but cannot do what you would." "That we mean," they replied; "we want to do good, but we cannot." They were then told, that no man has power to change his heart and do good, but that Jesus alone can grant us regeneration, and exhorted to persevere in prayer to Him, till they obtain it. They thanked the Missionary for the advice given them.

6th. We requested our people to come and help us to cut Riet-grass to new-thatch our roof. Six men and four women came and offered their services; and, having on the 7th finished the job, we gave them a hearty meal, for which they were very thankful.

10th. We received, with great joy, letters from our dear Brethren in London and other places; but from Germany we have received neither letters nor text-books within this last twelvemonth.

17th. We made known that an old man, called *Pitt Jaeger*, would be baptized, and *Isaac Bedit* added to the candidates. The first was solemnly exhorted well to consider, whether his heart was upright before God, and he could gladly forsake the world and sin, with all the works of the devil, and with true repentance and contrition of soul, present himself before the Lord, to be washed and cleansed from all sin in His most precious blood. We desired him to bring us his answer to-morrow.

18th. He came and said: "Since I have been a candidate for baptism, no day has passed on which I have not prayed to God to forgive me my sins, and grant me a new

“ name as His child. I am indeed unworthy, and as my dear
 “ teachers have told me, that I should keep nothing back,
 “ which would rob me of the blessing of my baptism, I will
 “ once more declare, that I have certainly been one of the
 “ most wicked of men from my childhood, and there is no sin
 “ so atrocious that I have not committed. I believe and feel
 “ that nothing but the free mercy and pardon of God can save
 “ me; and I, poor old grey-headed sinner, have no other
 “ hope.” Thus he proceeded, the tears rolling down his aged
 cheeks. We could not help being deeply affected by this
 declaration of an old penitent heathen. In the evening we
 partook of the holy sacrament in our family, for the strengthen-
 ing of our faith and love.

19th. At three in the afternoon *Pitt Jaeger* received
 holy baptism, and was called Jacob. This being the first
 baptism of a man at Gruenekloof, the solemn transaction
 made a great impression upon all the candidates present, and
 indeed upon the heathen, many of whom afterwards spoke of it
 with great emotion.

20th. We had the pleasure to receive a visit from his
 Excellency the Earl of Caledon, Governor of this colony. He
 was accompanied by a general and a commissary. They had
 not been long at our house, before a party of the school-
 children placed themselves at the house-door, and began very
 cheerfully to sing hymns in the Dutch language, to welcome
 our noble visitor, after which a boy addressed his Excellency as
 follows: “ We children also are very thankful to our Governor
 “ for all the good he has done for us in sending us teachers,” &c.
 His Excellency accepted with kind condescension of this little
 tribute of gratitude, and both he and his company expressed
 their satisfaction and surprise at the harmonious singing of
 these heathen children. He inquired into every particular, re-
 lating to the settlement, and then walked with us to the Hotten-
 tot kraals, where he seemed much pleased with their garden-
 grounds and the crops they were raising, such as water and com-
 mon melons, Indian corn, pumpkins, beans, tobacco, &c. He
 even went into the grounds, and took special notice of the dif-
 ferent produce in them. Having returned to our dwelling, he
 assured us of his approbation of our exertions, and of his
 continued protection and friendship, and then took leave.
 We must declare that our present English government, but
 particularly Lord Caledon, has manifested the greatest regard

for the cause of God among the heathen in this country, which may they be blessed and rewarded now and hereafter according to our prayers. We may truly consider our worthy governor as a father, and are earnest in our supplications, that God may be pleased to bless the English nation, with His gracious sovereign and all in authority, and defend them against all their enemies.

During this month many of our Hottentots were employed by the governor, partly at the new buildings at the Great Post and partly in cutting Riet-grass and other work. They were most generously treated and rewarded, having half a dollar per day and their victuals. Some have fifteen dollars per month. They are not made to work on Sundays, but receive their food. The women who cut grass must furnish fifty bundles per day, as thick as may be clasped in two hands, for which they get half a dollar and their victuals. Most of them come home at night and attend our evening worship, but those at the Great Post can only come on Sundays. Many Hottentots from distant places come to us on Sundays and fill our church, and, we may truly say, listen with great attention to the word of God. Not one, young or old, falls asleep during the discourse, and we only pray God, that what is told them of the way of salvation may sink deep into their souls, and bring forth fruit to life eternal.

March 5th. We took a walk to Lewis-kraal, where those Hottentots formerly lived, who are now settled on the new land. We only found one kraal there, inhabited by Captain Klappmus and three other Hottentots. We went to the spot, upon which under a tree, we had held our meeting with the heathen of this country, and remembered with great gratitude all the mercies the Lord had bestowed upon us and our people during the short year we have been here. We beg all our Brethren and Sisters, and friends everywhere, to join us in prayer, that He would here gather a congregation of such, who truly believe in Him and enjoy His salvation.

9th and 10th. We spoke individually with the baptisands and candidates for baptism: *Jacob Jaeger* said: "I experienced from the beginning of my life the grace bestowed upon me at baptism. I love Jesus more and more; and if I should perceive that I grow lukewarm, I will cry to Him to preserve me. How shall I speak my thanks, that He has suffe

“ such an old evil-doer as I am to come hither to hear the
 “ gospel, and to become acquainted with Him as my Saviour.
 “ I had deserved nothing but the wrath of God and eternal
 “ misery; but Jesus is no respecter of persons. His pleasure
 “ is to save the worst and to make good all damage, else He
 “ would never have called me and my old wife to be the
 “ first baptized at the Gruenekloof.” He added: “ I have no
 “ more words;” got up, shook hands, and walked out of the
 room, much affected.

Joshua Dikkop: “ I feel I am a sinner; my sins prevent
 “ my becoming a candidate for the holy communion. I am
 “ ashamed that there is yet so much evil within me. I desire
 “ to become better; and am watching to see, which is to be
 “ master, sin or my convictions.”

Pitt Seldon: “ My soul is like a patient who wants
 “ medicine daily, for I am a sinful man. Our Saviour has
 “ done much upon me, but I wish I was quite free from the
 “ devil. O pray to God to help me, for I believe that He
 “ does not speak harshly to sinners. When I hear that Jesus
 “ has shed His blood to redeem me, and I yet feel that I am
 “ not delivered from sin, my heart is grieved.”

Isaac Bedit: “ I am to-day quite stupid and dumb, and
 “ have no words for you.”

Sara Jaeger: “ That our Saviour has sent teachers, who
 “ love our nation, fills me with joy, particularly that He has
 “ granted me to taste His grace. Never did I think that we
 “ could be so happy in this world; for what can be happier
 “ than a man whose sins Jesus has forgiven? I will, there-
 “ fore, try to bring all my children hither, that they may
 “ hear the good tidings.”

Middige Adams gave the following account of herself:
 “ I have been all my life a vagabond, and went out of one field
 “ (district) into the other, till I got to Graaf Rennet, and
 “ almost as far as the Caffre-country. Sometimes I found
 “ relations in one, and sometimes in another place, and every-
 “ where I lived in sin and wickedness. At last I returned
 “ again to the Upper-country, and when I arrived at Stellen-
 “ bosch, a Hottentot captain met me, and said: ‘ O you poor
 “ wandering child, where have you been strolling about for so
 “ many years? I knew your parents, and now you shall come
 “ and live at Lewis-kraal.’ I did so, and married my husband,
 “ Jacob Adams, with whom I live very happily. Thus I got

“ to know that teachers were come hither, and my heart
 “ rejoiced at the news. I now desire to come every day to
 “ Jesus and to my teachers, as a very great sinner. My
 “ husband, with myself and our only child, pray together
 “ every morning and evening; and when we sit at meals, we
 “ speak of God, and encourage each other to be thankful that
 “ we now hear His word. We promise that we will no longer
 “ lead a wicked life, because we now may learn better, and
 “ know God’s will.”

14th. Brother and Sister Schmitt went on business to Capetown, and returned safe on the 20th.

21st. Jan Moses and his family obtained leave to live on our land on trial.

24th, being the anniversary of our settling here at Gruenekloof, our hearts were filled with praise and thanksgiving that our God and Saviour has vouchsafed to own us as His servants, and caused the word of the cross, which we have preached here in weakness, to show its divine power, both in the awakening of the heathen to a sense of their miserable and forlorn condition, and in comforting all those, who as sinners fled to the only Saviour, and appealed to the blood He shed for redemption. We had the pleasure to celebrate the day by administering holy baptism to a candidate, *Allet Voster*. In the evening, between nine and ten o’clock, the wind having blown violently from the south-east, it suddenly dropped calm; soon after which there was a rumbling noise in the air, and two violent shocks of an earthquake, so as to make the whole house tremble.

25th. We entered into the Passion-Week with fervent prayer to our Saviour, that He would cause our meditations on His bitter sufferings and death to be blessed both to us and the Hottentots. A large company attended all our meetings.

On the 26th, after divine service, an old Hottentot captain, *Adrian Mathew*, came to request permission to live on our land. He had arrived from the Low-country, and said: “ When I heard from my countrymen, that the Almighty
 “ God had sent teachers of His word to Gruenekloof, (for I
 “ am well acquainted with this district, having been born at
 “ the Pearl, though the farmers have driven me out of one
 “ place into another), I resolved to come to you. I am seek-
 “ ing rest both for my body and my soul; for I know that all
 “ men must die, and I shall not be the only one left alive. At

“ this I am not alarmed, but I have heard that every man will
 “ be examined by the Great Judge about all his deeds. This
 “ alarms and distresses me. Tell me, what answer can I make
 “ to Him?”

We were much moved by this old man's speech, and, as he speaks good Dutch, we could well understand all he said. We encouraged him to continue in the same mind, and that if he was truly in earnest in seeking the salvation of his soul, he would not be forsaken of God, but mercy would be shewn unto him. He informed us, that there were many Hottentots in the Low-country disposed to follow his example. He was told that he should well consider his present purpose, and after Easter we would let him know our determination. Meanwhile he might get acquainted with the settlement, and make every inquiry about our regulations. We have good hopes that he and his family will become the property of Jesus. The celebration of the Passion-Week and Easter proved a means of great blessing to all who attended our meetings, and they expressed their thankfulness in an encouraging manner. It is manifest, that the Lord is kindling a fire in this place by means of the gospel of a crucified Saviour.

Ever since the earthquake on the 25th, the air has been uncommonly calm, with an oppressive heat, which sometimes appeared intolerable, both by day and night.

31st. The receipt of letters from London made this a day of gladness, and no pen can describe the pleasure we feel on such occasions.

April 2d, being Easter-Sunday, a considerable number of Hottentots assembled, with great apparent seriousness and devotion, to be present at the Easter-morning-litany. At the forenoon's service such a number of Hottentots, besides black slaves, attended, that our large hall, which at present is our church, could hardly contain the hearers. Our friend and neighbour, Mr. Sebastian von Renne and his family, were with us.

3d. Allet Voster was baptized by Brother Schmitt, and called Louisa.

9th. A number of slaves again attended our public worship. In the afternoon we had a separate meeting with our few baptized, and in fervent prayer commended these poor sheep, gathered unto the fold, to the good Shepherd, that He would lead them safe through this howling wilderness, and give us grace to treat them according to His will.

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“ neighbouring gentlemen for a piece of land, and pray the
 “ Lord soon to direct matters so as to afford us relief, if it be
 “ his good pleasure.

From Brother Joseph Newby, GRACEHILL, Antigua,

April 7, 1810.

“ THE bibles and testaments which the worthy British and
 “ Foreign Bible Society were pleased to send for the use of
 “ our negroes and others, came safe to hand, and in good
 “ condition. When you have an opportunity, both we and
 “ our three negroe congregations here request you would re-
 “ turn our and their most cordial and unfeigned thanks to
 “ those worthy gentlemen, for this invaluable gift; for such
 “ indeed it is in this island, especially just at the present
 “ time. Of late, the prejudices against the negroes learning
 “ to read have in some degree subsided. I mentioned, in a
 “ former letter, that many of them were endeavouring to avail
 “ themselves of every opportunity to learn; and it is a fact,
 “ that can never be duly appreciated, that at present, the ne-
 “ groes have a great regard and love for the written word of
 “ God. They steal time from their rest to learn to read,
 “ that they may be able to read the scriptures, and those li-
 “ turgies and hymns which are used at the church. Does
 “ this not clearly point out to all wellwishers to the Redeem-
 “ er’s kingdom, that this is the favourable time for putting
 “ this best of all books into their hands! Perhaps a time may
 “ come, when christian negroes, like other christianized na-
 “ tions, will loathe this heavenly food, and prefer the leeks
 “ and onions. Our duty it is to be active while it is day, for
 “ the night cometh, when no man can work.”

*From Brother C. F. Berg, SPRING-GARDENS, ST. JOHN’S,
 Antigua, July 7, 1810.*

“ SOME circumstances led us lately to consider the expe-
 “ diency and practicability of beginning a school with the ne-
 “ groe-children, with a view to teach them to read the scrip-
 “ tures. We resolved to keep it on the only day we can, viz.
 “ Sunday. We agreed that all negroe-children that are
 “ sound and clean, whether baptized or not, should be ad-

"mitted, and made such regulations as we thought would be
 "most likely to promote the welfare of the school." Brother
 Berg then proceeds to describe the plan of the school,
 which appears to be, in some degree, similar in its internal re-
 gulation to that introduced into this country by the Rev. Dr.
 Bell, the elder children teaching the younger, &c. He con-
 tinues: "A worthy young man, of the Methodist Society, has
 "offered us his assistance, of which we most gladly accept-
 "ed. The school was opened on the 3d of June, with about
 "80 scholars, and in fervent prayer commended to the bles-
 "sing of the Lord. The number of scholars has since in-
 "creased to 640, and more are expected to come. We were
 "therefore soon at a loss for school-books. We have had 700
 "primers printed here, and distributed them, each pasted
 "on a thin board. It is surprising how soon some of the ne-
 "groe-children have learnt their primers; and we could make
 "use of several hundred spelling-books, if we had them.
 "Printing and buying books in this island is vastly expensive;
 "I beg, therefore, you would kindly provide us with a suffi-
 "cient number of such little books as are thought best to an-
 "swer the purpose, and suited to the capacities of negroe-
 "children. The parents of the children, and the children
 "themselves, feel very thankful for their instruction; and we
 "hope that increasing candour and liberality on the part of
 "their owners will cause no obstruction to take place."

*From another Letter from Brother Newby, GRACEHILL,
 August 11, 1810.*

"THE work of the Lord in this place goes on in bles-
 "sing. Previous to every prayer-day, new people come,
 "wishing to speak with us, inquiring what they must do to
 "be saved? and, as they express themselves, 'to give them-
 "selves up to the Lord.' Thus we are encouraged to fol-
 "low the admonition of the apostle, 1. Cor. 15, 58. *Be ye
 "stedfast, unmoveable, always abounding in the work of the
 "Lord, forasmuch as you know, that your labour is not in
 "vain in the Lord.*

"God has given us a new Governor, who is favourably
 "disposed towards the Mission, for which we are thankful.

" This year has been remarkable for earthquakes here.
 " Since March last, there have been five or six shocks, some
 " of them pretty severe. In the morning of the 3d instant,
 " about two o'clock, I and my wife were awoke by an awful
 " rumbling and trembling of the earth, and, before we could
 " collect our senses, a shock came, which made a terrible
 " crash in our wooden house, after which the earth con-
 " tinued to tremble most awfully for several seconds, when a
 " second shock followed. As the trembling did not cease,
 " we soon expected a third, but it subsided. I was so
 " much startled by the first shock, that I nearly forgot to
 " breathe for some time; and the effect it had upon my wife
 " lasted several days. Some nights after, there was another
 " pretty smart shock. After one of them, there appeared a
 " rent in the ground, on the road-side leading up our hill.
 " However, we were thankful to find that our church-walls
 " had not suffered any material injury."

From Brother Nicholas Ganson, SHARON, Barbadoes,
 July 20, 1810.

" CONCERNING the work of God in this island we can-
 " not say much. It proceeds, but it proceeds slowly. We
 " continue, by the grace of the Lord, and in a sense of His
 " great love to mankind, to preach Jesus Christ and Him
 " crucified to the poor, blind, and ignorant heathen, who sur-
 " round us, as the Saviour of all lost and repenting sinners.
 " But they generally think themselves wise and good, having
 " no need of conversion. They have neither ears to hear, nor
 " hearts to understand. Hunger and thirst is wanting, and,
 " therefore, the precious food is offered in vain. O that the
 " Lord would graciously be pleased to visit them with his sal-
 " vation, soften their hard hearts, and lead them, with weep-
 " ing and supplication, to seek the forgiveness of sin. In our
 " small congregation, we baptized last year four adults and
 " eight children. Seven persons were admitted to the Lord's
 " Supper.

" August 7, 1809. Our old worthy friend, Mr. Ostre-
 " han, departed this life at Bridgetown suddenly, by an apo-
 " plexy. His loss is severely felt by his family, and the Mis-

“ sion has lost in him a sincere friend, always ready to serve
 “ its interests. In Mr. Reece, the Lord has granted us ano-
 “ ther kind friend, who willingly supplies his place.”

“ With our this year’s supplies, we received, quite un-
 “ expectedly, a chest of bibles and testaments as a present
 “ from the Bible Society, for distribution, for which we beg
 “ to return our most grateful acknowledgments. We have al-
 “ ready distributed some, both to whites and blacks, who are
 “ poor, and very thankful for them. May the Lord bless and
 “ prosper the endeavours of that venerable Society to send
 “ forth His light and truth.”

2. FROM NORTH AMERICA.

*From Brother Benjamin Mortimer, at GOSHEN, on the
 MUSKINGUM, Feb. 18, 1810.*

“ I SHOULD rejoice to be able to furnish you with pleasing
 “ accounts of the work of God in these parts; but it some-
 “ times appears to me, as if we were here stationed in a bar-
 “ ren part of our Lord’s vineyard.

“ As far as relates to the Indians, there are no great num-
 “ ber of them any longer resident in these parts; we cannot,
 “ therefore, expect any great accession of numbers to our
 “ small congregation. Serving the few souls here is, how-
 “ ever, not less weighty to us, as they are all purchased, like
 “ ourselves, by the precious blood of Christ, and each one,
 “ therefore, to be accounted of inestimable value.

“ Over the Indian inhabitants of our settlement we can
 “ truly rejoice, as, amidst sore temptations on all sides,
 “ (stronger, I am convinced, in proportion to their strength,
 “ than by far the greater number of real christians among
 “ white people are subject to), it is their full determination of
 “ heart to cleave close to our Saviour and his word.

“ Only three miles from hence is the town of N. P.
 “ containing at present about 100 inhabitants. It is a very
 “ Sodom for wickedness. One christian man living there,
 “ the Rev. Mr. E., began, for the edification of his family and
 “ neighbours, to keep divine service publicly in his house every
 “ Sunday; but the spirit of opposition about him was so great

“ that he was obliged to make it more private. Compared
 “ with people of this description, and many other white
 “ heathen here, the Indians form a striking contrast; for
 “ they have the greatest reverence for the word of God,
 “ which even the greater part of the unbaptized and wild In-
 “ dians, within many miles of this place, respect at least, as
 “ divine truth. Meanwhile, Brother Haven and I are bold,
 “ in season and out of season, in declaring the gospel of our
 “ salvation to all around us, as opportunity offers, and it ap-
 “ pears that our Lord owns our testimony.

“ We spent Christmas very happily, and without the
 “ least disturbance, with about 50 Indians, adoring our in-
 “ carnate God and Redeemer, speaking good of His name,
 “ and singing His matchless praises. At the same time, up-
 “ wards of 400 so-called christians were daily assembled at
 “ N. P. with whom the Indians might get as much whisky
 “ as they pleased for nothing. But no one went from hence to
 “ drink, and not one came from thence to hear the gospel.
 “ Many travelling preachers come now into these parts,
 “ among whom none are so active and busy as the metho-
 “ dists. They are now and then successful in alarming some
 “ careless souls; and we consider them as a useful people
 “ here, and wish them God’s speed. But I cannot help ob-
 “ serving, that their excessive eagerness to make proselytes
 “ to their own peculiar ways, and disturbing the members of
 “ our society in various places, ought to be checked by their
 “ superiors, (if they have any), as not promoting the work of
 “ the Lord, but only gratifying the vanity of man. They
 “ do not attempt to preach the gospel to the Indians here.

“ At *Sandusky* there is a Presbyterian Missionary among
 “ the Wyondats, Mr. Badger. He superintends a school for
 “ Indian children, and has a considerable farm, all pretty
 “ much upon the same plan as our Cherokee Mission, but
 “ has as yet found no entrance with the gospel.

“ In the month of December last, Brother Haven tra-
 “ velled out and home a circuit of about 300 miles, mostly
 “ on foot, preaching the gospel among the Indians. Many
 “ of the members of the late Pettquotting congregation are
 “ scattered in the wilderness, like sheep without a shep-
 “ herd. How do we wish, that we were able to go, or had
 “ young active brethren to send out, to search for and remind
 “ them of what they have heard and known of the word of

“salvation, and to bring the gospel to the Indians farther to the westward.”

*From Brother Charles G. Reichel, SALEM, North Carolina,
February 5, 1810.*

“OUR dear Missionaries, Paterson and Burghardt, in the Creek-country, have suffered greatly ever since August last, by dangerous fevers. About the end of November, Brother Burghardt was, to appearance, very near his end. Colonel Hawkins and his Lady have, during that distressful period, cared for them in the most faithful manner, lending also their negroes to assist in their house-keeping. The Colonel shewed his medical skill in the application of blisters, which produced a good effect, and brought Brother Burghardt again to himself, after having lain for several days in a state of insensibility. As long as they were in this helpless situation, one of the white people in their neighbourhood sat up with them every night.

“On a representation of their situation, we sent to them Brother John F. Holland to assist them in their house-keeping, gardening, and pottery. He was accompanied by Dr. Schuman from Bethany, whom we had consulted, but who did not venture to give an opinion without seeing them. He now voluntarily offered to go by this opportunity. The two brethren arrived at Flint River on the 7th of January, to the inexpressible joy of the patients. Dr. Schuman served them with medical advice, and, in every other respect, took a most willing and active share in giving his assistance, and returned to us on the 21st. Brother Paterson would have accompanied him, but the doctor advised against it. Though both were yet but poorly, they had begun again to do their daily work. Brother Holland had begun to make tobacco-pipe-heads, an article much in request with the Indians, and intended to teach some of the latter to make earthen ware.

“Our Missionaries among the Cherokees at Spring-place were well and active, according to their last letters received here, and dated November 5, 1809.”

Brother John Gambold, in a letter to me, dated October 2d, mentions the following:

“Sept. 3d. We had here a very agreeable visit from four

“ christian Mohawk Indians. Among them was Captain
 “ John Norton, by birth a Cherokee, but adopted by the
 “ Mohawks, who was sent four years ago as a deputy to
 “ England, in concerns of his nation. There he became
 “ acquainted with many worthy characters of various classes,
 “ from whom, as he said, he had received much benefit. He
 “ had travelled with the other three Mohawks, (two of whom
 “ are baptized, and one well skilled in reading and writing),
 “ partly by water down the Ohio, and partly by land, to this
 “ country, that he might, according to the custom of the
 “ northern Indian tribes, cover the grave of his father with
 “ wampom; and likewise to declare to his own countrymen
 “ the love of God in Christ Jesus, if he could find an inter-
 “ preter, who would venture to translate his speech and re-
 “ peat it to the Cherokees. He appears to be a man who
 “ loves the Lord Jesus Christ in sincerity, and we were parti-
 “ cularly struck with this circumstance, that though he is an
 “ Indian of an uncommon share of talents, and stands in the
 “ highest esteem with the Mohawk nation, among whom he
 “ also assists to preach the gospel, yet he seems to think and
 “ speak humbly of himself. We spent Sunday the 3d, with
 “ these worthy people, most pleasantly, and continued our
 “ conversations with them, both between the services of the day
 “ and till late at night. I accompanied them on the following
 “ morning on the road towards Esternally. O how much did
 “ we wish that Captain Norton had understood the Cherokee
 “ language! It would doubtless have created a great sensa-
 “ tion, if they had heard one of their own countrymen declare
 “ what happiness there is in being a follower of Jesus.”

In a letter dated November 5th, Brother Gambold adds
 “ We have been informed that Captain John Norton, as he
 “ could not find any interpreter at the council at Willstown,
 “ and the treaty was again put off from the first of December
 “ to the first of January, for which he could not wait, had
 “ returned to his own country, without executing the well-
 “ meant purpose of his journey, to preach the word of life to
 “ his countrymen. We have with much pleasure read an
 “ address to the Six Nations, sent by him from London,
 “ recommending to them the translation of the gospel of
 “ St. John into the Mohawk language, which was printed by
 “ the British and Foreign Bible Society. From this paper
 “ may be gathered that this worthy man has received the

“ grace to love Jesus as his Saviour, and earnestly to seek the
 “ salvation of his fellow-men.”

Colonel Meigs, agent for the Cherokee nation, has always approved himself a true and valuable friend to the Mission. By his kind interference, some assistance was obtained towards the Indian school from government.

Among other visitors, who came to spend their Christmas at Salem, we had the pleasure to see the Rev. Philander Blake, a minister of the congregationalists. He appeared much pleased with our settlement, especially with the boarding-school, made much inquiry into the constitution of our church, its internal regulations, and especially its Missionary establishments; and expressed great joy on finding that Jesus Christ the crucified, and regeneration of heart, through the power and merits of His holy humanity, sufferings and atoning death, was the sum and substance of the doctrine of our church among christians and heathen.

He has lived fifteen years in Upper-Louisiana, near St. Louis, below the entrance of the Missouri into the Mississippi. He was sent thither from Connecticut, as a Missionary to the white people, who are chiefly New-England settlers, to preach the gospel, and form congregations among them. At present he has three congregations, whom he serves with faithfulness.

A few years ago, he began to preach to the Indians in that country, by the help of an interpreter. He said, that the substance of his preaching to them is JESUS the crucified Saviour; having observed that the preaching of Christ's humanity, sufferings, death, and resurrection, and the atonement which He thereby made for sin, made a much stronger impression upon the minds of the Indians, than if he spoke to them ever so much of God, His attributes and perfection; and he was glad to find that the Brethren had made the same experience among all the various heathen nations which they had visited.

There exists just now much zeal in Upper-Louisiana to promote the work of God among the heathen, for which purpose a society has been established, called the *St. Louis Missionary Society*. Their object is, to bring the gospel to the numerous Indian nations, west of the Mississippi, as likewise to the Chickesaws and Choctaws east of that river, to instruct them in farming and manufactories, and to establish a school, in which young Indians may receive an education, by which

they may be qualified to assist both in teaching and preaching. They have already appointed six young men, who are learning six different Indian languages, with a view to translate the Bible into them, and to preach the gospel. In choosing Missionaries, they do not intend to confine themselves to any particular denomination of christians, but to accept of all who are willing to devote themselves to the work. Mr. Blake was deputed to make a journey throughout all the northern states, to collect contributions towards this work. We encouraged him to do it here, but when he perceived what various Missions and other charitable establishments the Brethren were supporting, with very slender means, he positively refused applying to any person whatever.

Our converse during his stay was, we helieve, mutually pleasing and profitable, and he declared at parting that he never expected to find such a settlement and such a people in this country.

C. G. REICHEL.

3. FROM RUSSIA.

FROM SAREPTA, on the river WOLGA, near *Astrachan* in *Russia*, we have received a pleasant account of a transaction, connected with the original views of the Brethren in forming that settlement.

April 27th, 1810, being their day of celebrating Good-Friday, four girls of the Kirgese nation, between eleven and twelve years of age, whom the congregation had ransomed in the year 1808, and in whom, during their abode of sixteen months at Sarepta, encouraging tokens of a work of the Spirit of God in their souls, and promising hopes of future prosperity had appeared, were baptized into the death of Jesus. The solemn transaction was graciously and powerfully owned by the Lord, and made a deep and lasting impression, both upon the new-baptized and the whole congregation present. They may be considered as the first-fruits of the Kirgese nation. It was a day of joy and gladness to all Sarepta, which the Lord Himself had made.

THE brig JEMIMA arrived safe at Stromness, on her return from Labrador, Sept. 22d, 1810, and is soon expected home. She again brings favourable accounts of the state of the Mission.

LETTERS

*Received in 1810, from the Settlements of the Brethren on
the Coast of LABRADOR.*

From HOPEDALE, July 25, 1810.

DEAREST BRETHREN,

JULY 22d, was a joyful day, on which we brought praise and thanksgiving to our merciful heavenly Father, that He had again safely led the brig *Jemima* across the ocean to us. She cast anchor in our harbour about noon. At length we had the pleasure again to welcome our dear Brother and Sister Kohlmeister on their return, and united most cordially with them in praising God our Saviour for the many proofs of His favour and preservation during their long and tedious pilgrimage, since they left us.

By the safe arrival of the ship, we also received your kind and affectionate letter of May 25th, the contents of which filled us with joy, encouragement, and humble gratitude. We thank the Lord, that He, by His almighty arm, preserves England from all hostile attacks, and that He has also heard our fervent prayers in behalf of your highly favoured country. We shall continue to offer up our supplications, that, during the whole of this long-protracted dreadful war, He would graciously keep England and all its dependencies under the shadow of His wing, that there may be no interruption in the communication between us, and our dear benefactors, as hitherto, may be enabled to support this Mission in Labrador, with their wonted liberality.

We entreat you, dear brethren, in the most cordial manner, to present to the venerable British and Foreign Bible Society, our most fervent thanks for their kindness towards our poor believing Esquimaux, in having sent them such a valuable present as the Gospel of St. John, and part of that of St. Luke, printed in their own language. May our gracious Lord and Saviour richly reward them for it, and enable them to make known His saving word, by distributing it throughout every land and nation, to the glory of His redemption. When our Esquimaux are all at home, and we appoint a meeting to distribute these books, there will be great joy manifested

among them, and many a prayer will arise from their very hearts in behalf of the Society.

We also return our particular thanks to our brethren of the Society for the Furtherance of the Gospel, for printing the Harmony of the four Evangelists. This book will be of the greatest use to our dear Esquimaux, and no doubt, a means of much blessing, and we already anticipate the joy and gladness with which they will receive this invaluable present, as out of the hands of the members of the Society.

We owe likewise to many other generous friends, our most cordial thanks for various presents sent to us and our people, particularly for a valuable stock of medicine, and for the useful articles sent for our school-children. May the Lord reward the donors, who wish not to be named.

We have the great satisfaction to be again able to mention to our dear brethren, that throughout the year past, we have experienced the love and favour of our gracious Saviour towards us, and His presence, both in our family worship and when we met to consult together about the work committed unto us, He has been our counsellor and help in all circumstances. He preserved us in true brotherly love and union, by which every trouble has been rendered light; for we are but few in number; and frequently illness has prevented this or the other member of our little community from taking his share in the labour. Sister Wolf has again suffered much from weakness in her arms and hands, insomuch that she could not use them to do the necessary work in sewing and knitting, which is the more wanted, as we cannot employ the Esquimaux women in any work of this kind. She has however, by the Lord's mercy, recovered in a considerable degree.

Our proper calling, to make known the Gospel to the Esquimaux nation, has remained most important to us, and we have sought to improve every occasion to represent to them the love of Jesus, and what He has done and suffered to redeem us, and to procure for us eternal life and happiness. He again granted His power to attend our feeble ministry. As to our Esquimaux flock, we can declare with truth, that we have seen the most manifest proofs of the faithfulness of the good Shepherd, and with what love and patience He leads them and preserves them from deviating again into the broad way. Even when one or another of them lost his first love, and became, for a time, lukewarm, we had the joy to see them soon brought to

reflection, and the love of Jesus re-kindled in their hearts. On such occasions, they would come to us and weep and lament over their indifference and coldness towards their Saviour, who, out of love to them, had suffered such bitter pains and torments, and died the death to save them. Weak and insufficient as they feel themselves, we can say of most, that they cleave unto, and seek grace and help from our Saviour. And as He becomes more precious to their souls, and His help indispensably necessary for their happiness, they seek more to enjoy His peace, through a sense of the forgiveness of their sins and deliverance from the power thereof. They delight to turn to Him in prayer, and feel the comfort of being heard and answered.

Young and old have most diligently attended all the meetings of the congregation, and, as they often declared, never without a blessing. Our communion-days were truly festival-days to us and them; the presence of Jesus was most sensibly felt on these occasions, and many tears of thankfulness flowed from their eyes. During their absence in Summer, they have regularly held their evening and morning worship in their tents. Their joy on receiving the new Esquimaux hymn-book, printed and sent out last year, was inexpressibly great, but we did not receive them till the 13th of March, from Nain. We wish 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, and for the trouble they had in putting it in print; and added, that they would not forget to pray to Jesus to bless them richly for it. We are frequently surprized and delighted to find how the spirit of God explains to them more and more the spiritual meaning of the holy scriptures, and of all the words of Christ, contained in them and in the hymns. They often express their astonishment, that they had so frequently heard and read this and the other scripture, and yet never understood it's real meaning till now. As to the excluded people, it has pleased our Saviour to visit them anew with His grace, and we have been able to re-admit them to fellowship. There are however, a few on our land, who, because they are no more living in the commission of all kind of sin and abomination, think that they are righteous, and yet have no real life in their hearts. Such

are, of course, in constant danger of being again overpowered and caught in the snare of the devil; and we cry to the Lord, that he would help and direct us how to treat such people.

The schools began again in the last days of November, and the Lord laid a special blessing upon them. Old and young attended, and we were often witnesses of the power of the word of the cross, to soften and melt the hard heart of man. Classes have been also held, not without benefit to the souls.

In their external house-keeping, our Esquimaux have suffered no want. There was last year great plenty of cod-fish upon the coast, of which they caught and dried such a quantity for winter consumption, that they had hardly room to stow them. These and what they occasionally procured of other victuals, brought them well through the winter, and left even a remnant, which they could carry with them to their summer-places.

In the beginning of December 1809, a great number of large seals came into our neighbourhood, and staid all December in those parts of the sea that were clear of ice. Many of these were killed by the Esquimaux, which was the more acceptable, as their seal-catching in general proved unsuccessful. As our Esquimaux by these means had a regular supply of food, the heathen Esquimaux from Kippokak in the south, and Ukkusiksalik in the north, came hither to get provisions from them, to keep themselves and their families from starving. Our people pitied them exceedingly, and treated them with the greatest kindness and hospitality.

While they were feeding the bodies of their guests, they conversed with them about the state of their souls, told them what Jesus had done out of love to mankind, to save them from eternal misery and death, and represented, how necessary it was to be converted, lest they should be lost for ever, adding, that Jesus would not despise the heathen, even as he had not despised them, though they all knew, what wicked people they had been before their conversion. It appeared as if it made a good impression on their minds, and they promised to think about it. When they took leave, so much provision was given them, that their dogs could not get along. Our people therefore put their own dogs, in addition, to their sledges, and drove them home. This spring, however, they did not succeed in catching seals.

Old Thomas (formerly Kapik), during the last season, became a communicant; 8 persons were added to the candidates for the Lord's Supper; 1 adult and 7 children were baptized; 5 persons were admitted candidates for baptism; 3 children departed this life. Our Esquimaux congregation consists of 36 communicants, 12 candidates, 13 baptized, not yet communicants, 10 candidates, 38 baptized children. In all, of 109 persons. Thirty-six unbaptized, chiefly children, live on our land. In all 145 persons, inhabitants of Hopedale.

Considering how few hands we are, we have made greater progress in our work than was expected. We have covered the store-house with new shingles, and made so many last summer, that we hope soon to new-roof one half of our church. We have underdrawn the front part of our dwelling-house, but have not been able to do any thing towards finishing the store-house for our Esquimaux, mentioned in a former report, for want of time and hands.

Brother and Sister Kohlmeister will go from hence to Okkak, and Brother and Sister Hastings come to us from Nain.

We return you our best thanks for the necessaries of life, and other things you have sent us, which have all come safe into our hands, and we beg to thank all who contribute towards the support of the work of God in this country, in the most cordial manner; and pray the Lord to shower down His choicest blessings upon them.

It is our most earnest wish and prayer, that peace may be soon restored, and that meanwhile, the enemy may be kept at a distance from your coasts, and our little vessel continue to be protected and conveyed safe to and fro. May she arrive safe with you, through our Saviour's mercy.

We salute all our dear Brethren and Sisters and friends in Europe, and commend ourselves and our dear Esquimaux to their remembrance and prayers. We ever remain, your most faithful and affectionate Brethren,

JOHN CHRISTOPHER WOLF.

F. J. MILLER.

A. KUNATH.

SUEN ANDERSEN.

From NAIN, August 14, 1810.

DEAREST BRETHREN,

WE acknowledge with the greatest thankfulness, that the hand of God is stretched out over us His unworthy servants, for our protection and preservation, and we consider the safe arrival of the vessel you send to us from year to year, as a manifest token of His divine favour towards us. She reached Hopedale safe on the 22d of July last, and on the 25th, we had the pleasure to receive the letters and papers, destined for Nain, by an Esquimaux, sent in a post kajak. When we received such a mass of intelligence from Europe, and heard of the welfare of our dear Brethren and Sisters, in all places, we rendered thanks and praise to our God and Saviour. We have often, during the year past, commended them to his mercy and protection, with the more fervency, as by the accounts received last year, the prospect appeared very gloomy. We now bless Him for having sent help in the time of need.

The return of Brother and Sister Kohlmeister has filled all our hearts with joy. They were also the welcome bearers of a variety of letters and accounts from our dear friends in Europe.

Your most acceptable letter of May 25th, again testified your loving and participating concern for the welfare of the Mission and all of us, who are favoured to serve the Esquimaux with the Gospel; and its contents proved a great encouragement to us. We ascribe it to the faithful prayers of our dear Brethren and Sisters and friends in Europe, which the Lord hears and answers, that our labour is not in vain among the Esquimaux. This we can also declare, as it respects the year past, if not of all, yet of most of our people. We have also reason to hope, that the work of the Lord is continued, even in the hearts of those who seemed more lifeless than others, more perhaps than we are at first aware. We cannot indeed quote many striking instances of conversion, except that a man, baptized long ago, but proceeding in a very lukewarm way, was, by a particular dream, alarmed and brought to reflection, insomuch, that a total change has been wrought in him, and he now gives us the best hopes of his solid conversion.

There has been in most of the members of our congregation, a quiet, but perceptible growth in the knowledge and grace of our Lord Jesus Christ, which to us is the most acceptable token of a genuine work of the Holy Spirit. Two adults have been baptized, one admitted to, and one been made

a candidate for the Lord's Supper. Three were re-admitted to it, 3 to the congregation, and one was added to the candidates for baptism. Five children were baptized, of whom 3 have departed this life. At the close of the year 1809, 91 persons lived on our land; of these, 62 belong to our congregation, consisting of 18 communicants, 18 baptized, not yet communicants, 20 baptized children, and 6 candidates for baptism.

Our schools have been held as usual, and the Lord laid a blessing upon them. The newly printed Esquimaux hymn-book gave our people great joy, and they received this valuable present with tears of gratitude. The new-printed Harmony of the Four Gospels, will no doubt be received with equal pleasure and thanksgiving, when they meet again, and it is distributed among them; especially as they grow more and more intent upon learning to read. We return our most cordial thanks to our dear brethren, for having so willingly defrayed the expence of this, to us, inestimable work, and beg you also to present to the worthy British and Foreign Bible Society, our very best thanks for their great kindness and liberality in printing and sending us the Gospel according to St. John, extracted from the Harmony and completed by Brother Kohlmeister. We pray the Lord to bless this venerable Society with success in all their undertakings, and to grant that their attempts to make mankind acquainted with the word of life, may, both far and near, be the means of spreading the kingdom of our Redeemer. We most thankfully accept of their kind offer to print for our Esquimaux, other integral parts of the Holy Scriptures, and shall gladly exert ourselves to complete our translations of them for that purpose. Brother Burghardt, during the last winter, finished the translation of the Acts of the Apostles, and the Epistles to the Romans and Ephesians. He read them to the Esquimaux congregation, and all expressed their joy and thankfulness, to hear some of the words and exhortations of our Saviour's Apostles. They are particularly struck with the character and writings of St. Paul.

The account you have sent us of the situation of our dear Missionaries in Greenland, and the distress into which they have been brought by the war, affected us much, and we feel great compassion for them. We should be in the same predicament, if the Lord did not so graciously conduct the ship safely to and fro; and we therefore consider their case with the greater sympathy. O that we might hear next year, that the humane endeavours of the British Government to afford

them relief, had, in their effects, reached our dear brethren. We render the most unfeigned thanks to God, for protecting England, and defending it against all the machinations of the enemy, and pray him to preserve it secure from every external and internal hurt. O when will it please God to put a stop to this dreadful war. May He have mercy upon the wretched world, lying in the evil one, and not even roused by his judgments to repent. Not even the many earthquakes in various parts have alarmed them. They remain what they were. How thankful ought we to be, that we, through mercy, know, that that God, before whom the foundations of the earth tremble, is our Friend and our Brother.

You mention, that it had pleased the Lord to call home to eternal rest, three members of the Elder's Conference of the Unity, I. F. Reichel, S. Liebisch, and I. A. Huebner. We feel sensibly the loss sustained, when one valuable servant in his house after the other, leaves us, and we often consider whether their places can possibly be supplied with men of equal worth. The more fervently do we call upon the Lord of the harvest, that He would prepare and send forth such labourers, who may serve Him in His church acceptably, that our congregations may not suffer by the loss. We commend their successors to Him in this view. Our dear Brother Liebisch, who served the Mission in Labrador so long and so faithfully, and afterwards favoured us with his fatherly letters, as our official correspondent, will ever remain with us in grateful remembrance.

As a family, we have again this year experienced the love, grace, and mercy of our Saviour, daily new and precious unto us. He caused us to dwell together in peace and unity of spirit, and whenever, as poor helpless sinners, we approached unto Him in prayer, He gave us richly to enjoy every good gift out of the fulness of His grace. Both our family-worship and our meetings with the Esquimaux were blessed with a sense of His precious presence. He accompanied the word of the cross, and our feeble testimony of His redeeming love, with power and the demonstration of the Spirit. And we have felt its power in our own experience; for when we were convinced of our own poverty, weakness, sinfulness, and soul's sickness, we knew of no other healing but by His stripes, and that blood, which is the fountain opened for sin and all uncleanness.

Sister Nissen is the only one amongst us, who has had any serious illness, and we have been able to attend to all our re-

spective duties. In short, both in externals and internals, the Lord has graciously supported us. Our Esquimaux have likewise been preserved from much sickness. They had but little success in providing food during the winter, but yet did not suffer much hunger. They caught 42 seals in nets last autumn, which proved a seasonable relief. In spring they got but few seals, the coast being covered with a vast quantity of drift-ice, which would not let these creatures come up into the bays and creeks; and as in spring they make provision for the ensuing winter, they have but a poor prospect for the next. However, by God's mercy, an immense quantity of fish have visited our shores, by which a considerable stock of provisions might be gained, if they would but be diligent in fishing: but fishing does not seem suited to an Esquimaux's inclinations and habits, and therefore it is generally neglected.

Some changes will take place among us this year. Brother and Sister Schmidtman come to us from Okkak, and Brother and Sister Hasting go from hence to reside at Hopedale. May the Lord bless them in their respective new stations.

On the 10th, the *Jemima* cast anchor in our harbour, and we soon had the pleasure to welcome our dear Brother and Sister Kohlmeister, on their return to this country. On the 12th we had a cheerful love-feast with them, the captain and his wife, and the mate. The whole time of the ship's stay, we were delighted to hear the oral accounts given us by Brother Kohlmeister of his various visits to our European congregations.

We return to you our best thanks for the provisions and other necessaries of life you have sent us, and pray the Lord to reward you, and all our dear friends and well-wishers who assist in supporting this Mission, with the choicest blessings, and the ability to continue to bear the very great expence attending it. May He also keep His hand over the *Jemima*, and bring her again safe to you, as He has now so graciously done for so many years.

We are confident that you will remember us in your prayers, and assure you of the same on our part, remaining in the fellowship of Jesus Christ our Saviour, your most affectionate Brethren at Nain,

Signed,

C. F. BURGHARDT.

T. CHRISTENSEN.

J. HASTING.

C. G. PARCHWITZ.

J. NISSEN.

From OKKAK, Sept. 4, 1810.

DEAREST BRETHREN,

ON the 31st of July, we received the welcome news, that it had again pleased God our merciful Saviour to bring the ship safe to our coasts, and that she had reached Hopedale. Our joy was greatly increased by the safe arrival of Brother and Sister Kohlmeister, for whom we had waited in vain these three years, and the information we received that Okkak would be the place of their residence next winter. You cannot conceive, dearest Brethren, with what earnestness and fervent prayer to the Lord our minds are continually occupied, during the time of the ship's being on her voyages either to us, or from hence to England, and how great our joy is, when we hear, that the Lord has conducted her safe through so manifold dangers across the ocean. It is now near forty years since He has thus been pleased to preserve to the Missionaries, stationed in Labrador, an uninterrupted communication with the Brethren in Europe. We consider this as a token for good, that He regards our poor labours in this country with favour, and our confidence in Him increases thereby from year to year.

We soon met to read the letters received, and particularly your kind letter of the 25th of May, which gave us great encouragement, and excited us to much thankfulness to God. We bless His name for having preserved the settlements of the Brethren every where amidst so many dangers, and also that He has extended His wings over your native country, and made His favour and power manifest in its preservation.

Many other subjects in your letter filled us with gratitude, and we return to you our special thanks for having printed, for the use of our dear Esquimaux congregations, the Harmony of the Four Gospels: It is a most inestimable present to us and them, for which may our Saviour richly bless you. We beg you likewise to express to the worthy British and Foreign Bible Society our most cordial thanks for their great liberality, in presenting us with the Gospel according to St. John, in the Esquimaux language, as extracted and completed by Brother Kohlmeister. May God our Saviour bless this benevolent Society, which so earnestly seeks to promote the welfare of mankind by the only solid means, in dispensing the word of

life to all nations in their own language; and grant abundant success to all their labours, and a constant supply of ability to execute the great work they have in hand.

We likewise wish to return our best thanks, for the present of handkerchiefs, sent to our Esquimaux Sisters; for the slates sent to our school-children, which is a most useful and valuable present; and for the supply of medicines, so generously bestowed upon us. May the Lord bless and reward the benefactors.

You express, dear Brethren, great joy over the account we gave you in our letter of 1809, of the course of our Esquimaux congregation. We have the satisfaction this year likewise to send you a similar account. We have, indeed, not the pleasure to inform you of the baptism of any adult Esquimaux during the last season, and but few have attained to other privileges in the church, but yet we may declare with truth, that the Lord has continued to bless the small flock collected here, with peculiar grace. This was manifest on many, both public and private occasions. In our meetings the presence of Jesus was powerfully felt, and the hearts of our Esquimaux were often so deeply affected by the power and sweetness of His word, that their eyes overflowed with tears of love and thankfulness towards Him. But we greatly regret, that, on account of a scarcity of provisions in our neighbourhood, our people were obliged to live dispersed up and down the coast during great part of last winter, which more or less had an influence upon their minds. We are, however, thankful to our heavenly Father, that they were enabled thus to procure the necessaries of life for themselves and their families. The catching of seals in nets had not succeeded last autumn, and provisions fell short to supply so great a number of people as had collected here at that time. They were therefore obliged to disperse, and since Christmas we have never had all our people together at one time. We were therefore not forward in admitting them to more church-privileges, being not sufficiently acquainted with their walk and conversation, from our own observation. We were, however, much pleased to hear their declarations concerning their happiness in, and cleaving to Jesus, in their respective provision-places. Whenever they visited us, they always expressed their regret that they were obliged, from necessity, to live at a distance from their teachers.

In the more northern regions, the scarcity of provisions was still greater, and we heard even reports of much suffering among the Esquimaux by famine. Fifteen families had arrived here from those parts last autumn, who all professed to have in view to be converted, but in the sequel we found, that many were more intent upon having plenty to eat, than to turn with their hearts to their God and Redeemer. Being disappointed, therefore, several of them returned to their former dwellings. We trust, however, to Him, who has promised, that His gospel shall not be preached in vain, that He will, in His own time and manner, by His Spirit, open their hearts, and bring to their remembrance, what they have heard in this place.

As to our older inhabitants, we have perceived with much joy, that they were intent upon enjoying the pasture of the word of life prepared for them; and during their unavoidable absence from us, they held their daily worship, and edified each other in their tents, encouraging one another to live for Jesus, and according to His word; and we confidently hope, that the new people in their company have profited thereby.

Two Brethren were admitted partakers of the Lord's Supper, two Sisters became candidates, and one was re-admitted to fellowship; two children were baptized, and two members of our small congregation departed this life.

Amidst all these subjects for gratitude and joy, we might also quote some, which have filled us with the deepest grief, but which proved that the Lord continues to purge his floor, and to discover danger lurking in the dark. Last November we were obliged to exclude three of our small number of communicants from our fellowship, on account of their deviations. One of them was so much troubled in mind, on account of their walk unworthy of the gospel, that she could not help disclosing it to us.

By this short summary you will be enabled to form some judgment of the present state of our small Esquimaux flock; and respecting ourselves as a family, we can inform you, that it has pleased our Saviour to preserve us in His love, and in humble dependance upon Him. In our family-worship we felt His peace, and we were always anew strengthened by the participation of His body and blood in the Holy Sacrament. We are conscious of many faults and wants, but we have also

experienced much of His mercy and pardoning love. The language of our hearts is best expressed in the words of that old hymn—

*Body and soul's at thy command,
And we with gladness ready stand,
To serve thy name, Lord Jesus! &c.*

See Hymn-book, p. 186.

The Lord has blessed us with health, and enabled us to do our daily work without interruption.

January 18th, Sister Meisner was delivered of a healthy daughter, called Charlotte Augusta in baptism; but, July 4th, it pleased the Lord to take home the soul of the little son of our dear Brother and Sister Meisner, after a painful illness of four months. We felt the greatest compassion for the dear little sufferer. His mind was often engaged with a view of heavenly bliss in the presence of his Saviour, whom he tenderly loved. Brother and Sister Schmidtman, who have long faithfully and willingly served the Mission at Okkak, are removed from hence to Nain, and our best wishes and prayers for their welfare go with them. Brother and Sister Kohlmeister arrived with us on the 23d of August, and were welcomed by our whole family with great joy and affection.

We return you, dear Brethren, our most unfeigned thanks for the liberality with which you have again provided us with the necessaries of this life, and pray the Lord, who has promised, that not even a cup of cold water shall be given to his servants without a gracious reward, that He would richly reward and bless you, and all the dear friends to His cause on earth, who assist in this work. May He conduct the *Jemima* safe back to England, and continue to protect that favoured country and all its dependencies every where from the power of the enemy. Continue, dear Brethren, to remember us and the work of God in this country in your prayers, as we can assure you that we think of and pray for you, that by you His name may be glorified. We remain your most affectionate Brethren and Sisters, employed in the Mission at Okkak.

Signed,

TRAUGOTT MARTIN.

SAMUEL STURMAN.

GEOEGE KMOCH.

HENRY SHAW.

SAMUEL MEISNER.

EXTRACT OF THE DIARY

*Of the Mission of the UNITED BRETHREN, at
GRUENEKLOOF, near the Cape of Good Hope.*

1809.

(Concluded from Page 39.)

MAY 5th, Field-Cornet Dirk van Wye arrived here, to mark the boundary between our land and that of Mr. Sebastian von Renne towards the Kunderhill. Brother Schmitt rode with him, and every thing was settled to mutual satisfaction. During this month there fell a great quantity of rain, by which our buildings suffered much.

21st, being Whitsunday, we met in the morning early, and explained to the congregation the purpose of the celebration of this festival, reading to them the account of the Day of Pentecost out of the Acts of the Apostles. At ten was public service, and at three in the afternoon two Hottentots were baptized into the death of Jesus by Brother Kohrhammer.

The weather being favourable for ploughing, most of our people went to work with the farmers, and left us for some days. Eighteen English dragoons passing through this place, called upon us. One of them belonged to a religious society, and was much pleased to be able to converse with Sister Schmitt in his own language.

June 10th, we received from the President, Mr. van Rhynveld, a most valuable present, consisting of two carts, fifteen spades, and other tools.

To-day we had a blessed participation of the Lord's Supper, and felt the peace of our Saviour in a particular manner, while we meditated on His sufferings and death. But as it often happens, that joy and grief follow close upon each other, so likewise we were informed to-day, that after the evening services, it has been usual for a Hottentot living on our land, Klaas Trompeter, to go and entice women and children and others to come to his house and join in a dance, connected with the most superstitious and indecent practices. These abominations had existed for some time in darkness, till some of the school-children betrayed the party, by informing Sister Schmitt of it. On examination, we found that not only most of the scholars had joined in it, but even several women, and two of the candidates for baptism. We consulted together, how we

might, with the help of God, at once put a stop to such dangerous and seductive practices, and prayed the Lord, in this distressing case, to give us grace, firmness, and success. On the following evening, Brother Kohrhammer spoke on the words of St. Paul, 2 Cor. vi. 14, 15. *Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?* He then declared their nocturnal dances, following immediately upon their assembling to hear the word of God, to be a work of the devil, by which that arch-enemy of souls seeks to destroy the good seed sown, that it may bring forth no fruit. We therefore informed them, that we should keep neither schools nor meetings for instruction with people who showed such contempt of the word of life, till every one of those who had been present at these heathenish dances had come to us with confession and repentance. On the following day, the children came running to Brother and Sister Schmitt with tears and lamentations, crying for forgiveness, promising never more to be guilty of such evil doings. The women came with the same professions of contrition to Brother and Sister Kohrhammer. This proved a seasonable opportunity of representing to them the abominably sinful and damnable nature of all their old heathenish superstitions and wanton practices, by which the devil leads them captive at his will, and to explain, how by these things the wrath of God comes upon all unbelievers. They were then permitted, by giving us their hands, solemnly to promise never to suffer themselves again to be seduced to these sinful ways. Klaas Trompeter, perceiving that his diabolical traffic was at an end, came at length himself, fell on his knees, and entreated us to forgive him. However, to him we could not speak as to those who had fallen into his snares, but as to an agent of the devil and wicked seducer. But he persisted to cry aloud for mercy, till we told him, that if he would bring his violin, with which he had set his wicked dance a-going, and deliver it up into our custody, in token of his never encouraging these practices again, we should consider about it. He was overjoyed at this glimpse of hope of forgiveness, got up, ran home, took the old violin down, and exclaimed, "Get out of the house, thou instrument of the devil!"—and brought it immediately to us, to keep for him

as long as we pleased. Having once more represented to him the atrociousness of his former practices, we added, that though we forgave him, yet that this would not clear him of his guilt; for he must seek forgiveness with God, who alone could save him from eternal punishment. Thus ended this distressing business; and we were glad to perceive, that a deep and salutary impression was made upon old and young; so that we trust, by the Lord's mercy, that His cause has gained, and the devil's has lost.

11th. *Pitt Seldon* was baptized by Brother Schmitt, and called *Peter*, and on the 14th we spoke individually with all the people living on our land. We will quote a few of their expressions:

Joshua Dikkop said: "I was assured that Jesus had received me in mercy and into communion with Himself, when at my baptism I devoted myself with soul and body unto Him. For some time I prayed to Him every day, and remained happy; but since I have neglected that, I feel dry and cold, and see others getting before me in His ways."

Peter said: "How shall I sufficiently thank the Lord, that He has had mercy on me. Formerly, wherever there was any riot or quarrel, there was I, delighting in all manner of wickedness: but now I am most happy, when I may be alone, and I am grieved when I see people engaged in such bad things."

Jan Moses declared that he rejoiced, when leave was given him to stay here, but that now he appeared not to value it as he ought. He added, that he had committed sin all his life, and knew that it was sin, and yet he persisted; this made him feel condemned. On the contrary, *Doon*, an old Hottentot, being asked, how he felt himself, replied: "Very well." The Missionary wished to know, whether he thought he appeared righteous in the sight of God; to which he replied: "O certainly, for I never committed any kind of sin;" and nothing that was said seemed to make any impression upon him.

Among the women were several who repeated their expressions of repentance, that they had suffered themselves to be prevailed upon to engage in the abovementioned nocturnal sports, and their thankfulness for the kindness of their teachers, in explaining to them that it was a transgression which separated them from God. They again promised to pray the Lord to preserve them from such deviations.

Juliana Sabapper said: "I am sorry that my particular occupation, as a midwife, is the occasion of my being prevented from being much here. But when I am engaged at a farmer's, and there is a dance or other sports, I retire, and pray our Saviour to preserve me from all sin, as He knows my situation, and that I must mix with the people of the world, though I would rather stay at home and attend the meetings and schools: I wish also to be baptized, but the Lord knows that I am yet very ignorant; yet I trust he will receive me in his own time."

Elsige Roisandt. "My mother and grandmother were both devoted to the service of satan, and so have I been hitherto; but now I am weary of that slavery. When I had been with the farmers and indulged in wickedness, I did not venture, on my return, to come to speak with you, nor to go to church, for I thought you would know how ill I had behaved. But now I am convinced, that though I may keep away from my teachers, I cannot hide myself from God; therefore I come to you to get advice, and I will pray for power to resist the devil." The children also spoke with much thankfulness of their sense of the favour bestowed upon them, in being instructed in the principles of the Christian religion, and answered many questions put to them very much to our satisfaction.

29th. We received pleasing intelligence (as we frequently do) of the well-being of our Brethren at Gnadenthal. During the course of this month we have had very cold weather, with thick ice every morning. Our rooms being all paved with flags, we are sometimes hardly able to keep ourselves tolerably warm.

July 4th, an English general, and his son, a lieutenant of engineers, paid us a friendly visit.

8th. Five persons were added to the candidates for baptism, and two to the candidates for the communion, Susanna Jaeger and Louisa Voster. The former is an old woman, and speaks good Dutch. She may truly be said to live in communion with God, and to walk worthy of the gospel. On this occasion, she expressed herself thus: "I say unto Him, Thou art my Father in heaven, and I am thy child on earth. Thou art infinitely rich, and I am exceedingly poor; give me what I stand in need of." She received the message of her being added to the candidates with great emotion. *Louisa Voster* is young, but very infirm, and extremely poor. We have now

and then assisted her a little to prevent her being starved with cold and hunger, during her frequent attacks of rheumatism, and often wish we were enabled to furnish her and other poor people here, with some coarse flannel or other woollen dress to cover their nakedness. She was so overcome with gratitude on being informed of her being appointed a candidate, that she could only answer with her tears.

To-day a letter arrived from the dragoon, mentioned on the 27th of May, directed from Saldanna Bay to Brother and Sister Schmitt. After many good wishes for them, and the work of the Lord in this place, he expresses his thanks for the loan of Loskiel's History of the Brethren's Mission among the North American Indians, adding that both he and others had read it with great edification and benefit to their souls. He informs us, that the Lord is extending his work among the awakened soldiers in the regiment; and begs to be favoured with more communications.

8th. Brother Kohrhammer baptized the Hottentot woman, Anne Saul, and called her Rachel. Speaking with us, previous to her being informed of it, she said: "I have always been heard and answered, when I prayed to the Lord. I prayed Him to bring me to you to hear His word, and He brought me. I prayed that He would let me be made a candidate for baptism, and He heard me. I have since often prayed that I might be baptized, and He will grant this also. O, how happy am I, that I have my God and Saviour for my friend, who forgives my great and numberless sins." The day before her baptism she came and said: "I will leave nothing, but tell you all I perceive within me, that nothing may disturb me during my baptism. I am a great sinner but I rely on Jesu's words, *Thy sins be forgiven thee.* I have no other hope, and wish my teachers to know this."

The Lord made these days, days of much blessing unto us, of which we heard many grateful testimonies from our people. We trust that many here will hear the voice of the Son of God, and live.

10. Two farmers from the Tyger-mountain paid us a visit, on purpose to attend divine worship. They spent the evening with us in agreeable religious conversation, and returned the following day.

15th and 16th. The cold was intense, and thick ice appeared everywhere. This kind of weather tries an European constitution.

29th. We received a second present of a very fine cow and calf from the Governor, and pray God to bless him for all his kindness towards us.

August. In the beginning of this month, we encouraged all the men in the settlement to go to work and make a drain to lead the water off our fields into the valley, by which not only the cattle will be prevented treading down the springs, but their gardens preserved from inundations after heavy rains. On the 7th and 8th they began and worked very diligently, under the direction of a missionary. But as another, and larger drain was necessary to be cut, the benefit of which would also be ours, we agreed with twenty men, to give them their victuals during the work. They got bread and milk for breakfast, pumpkins and soup for dinner, and potatoes for supper, and though we had it not in our power to provide them with meat, they were perfectly content, and we felt great satisfaction to perceive, how diligently and peaceably they completed their work, in a spirit of real love and gratitude towards us. They soon found what great advantage this improvement was to their grounds, for on the 9th, it rained so hard, that the quantity of water from the mountains flowing together into our kloof was astonishing, but the drains carried it off without damage.

10th. A man living on our land, called Africa Anders, who has been for some time wandering about and committing various irregularities, was at length guilty of a robbery on the public road. Brother Schmitt, therefore, gave notice to the congregation after the evening-service, that he was no longer considered as an inhabitant of Gruenekloof, but his house and garden should be given to another.

13th. Brother Schmitt baptized a Hottentot woman, and we partook together of the body and blood of Jesus in the Holy Sacrament. Maria Dikkop became a candidate. We joined in spirit all our dear congregations everywhere in the celebration of this day.

We received again a letter from the abovementioned English dragoon at Saldanna Bay, accompanying the exposition of Christian Doctrine lent him to read. He expresses his gratitude, and the benefit received from its perusal, and adds, that another dragoon, whom we found on our first arrival here on guard, and who was at that time an unconverted infidel, had not heard our exhortations in vain, but that they

were coming up, like good seed sown in prepared ground, and that he was seeking grace and pardon in our Saviour. It gave us great pleasure to hear something of this man, and in general, that there are many lovers of Jesus in the regiment.

23d. Brother Schmitt and his wife went to Capetown, on concerns of the mission, and returned to us on the 27th.

We may make this general remark as to the events of the two last months, that we experienced almost daily alternate joy and grief; grief, in beholding several who came to us, confessed their sins, asked advice, and gave good hopes of their conversion, and then plunged again into sin and wickedness. For the devil will not let go his hold, as long as he possibly can keep souls in his chains and fetters, and nothing but the almighty power of Jesus can burst the bonds asunder. To this alone we trust for help. Joy, however, often succeeded grief, on seeing manifest proofs of this His divine power in others, who are, in good earnest, seeking the salvation of their immortal souls; and this fills us with that confident hope, that He will not leave His work here unfinished, but tread Satan down under our feet, and deliver his slaves from captivity.

September 7th. We partook of the Holy Communion, and joined our dear Brethren and Sisters in all our congregations, in praising the Lord for His mercies, in the spirit of true brotherly love, and unity of spirit. The 16th was likewise a day of grace and blessing to us in our little family.

On the 23d, we had a visit from our new Landdrost, Mr. Zorn. He went from us to Mr. Sebastian van Renne, and returned with him and his whole family on Sunday, to attend our public worship. To spare us all trouble, they brought their provisions and a cook with them, and instead of being our guests, insisted upon our being theirs. After the forenoon service was over, the Landdrost went to see the Hottentots in their houses, and took particular notice of all their improvements, which gave him much satisfaction. Then the Hottentot children sang several verses, expressive of their good wishes for the magistrates, which he heard with pleasure and was surprised at their early proficiency.

Towards the end of the month, Brother Kohrhammer and his wife spoke with all the individuals living on our land, concerning the state of their souls. *Joshua*, one of the baptized, complained that self-will often interrupted his thoughts of God, but said he would now devote himself wholly to the

Lord, and follow his teachers, and be no more governed by passion. He requested our prayers that he might be strengthened to execute his purpose, and added with tears: "*Joshua* " *Dikkop* is the greatest sinner our Saviour ever called to " Himself."

Jacob Jaeger. " I am an old man, when I was young, " I was altogether devoted to sin; but God has mercifully " pardoned my sins. Now I am, alas, too slothful, and love " Him too little. Yet He remains my God; yes, He is my " God and Saviour! He knows best, that Jacob is a great " sinner. I pray faintly, that I may be admitted to the Lord's " Supper; I understand daily a little more of God's word, " and when I wake at nights, one new text after the other " comes into my mind, which I have heard at church in the " meeting for instruction."

One of them said: " It is as if I was sitting upon fire. " I know I should love God, for I am not worthy of the least " of what He has done for me, but then the devil puts his own " thoughts into my head. I am well aware, that he has done " me no good, and yet I like his service. I have no power to " resist him, but I know God has power. I therefore pray " you, do not forget me in your prayers. It sometimes seems " to me as if God would forget me, and cast me off for ever, " then I think again, that is one of the horrible lies of satan, " for God does not cast away a sinner. I dare not venture to " ask for more church privileges."

Some declared their eager desire to be happy followers of Jesus, and to be delivered from all sin. *Adrian*, an old Hottentot captain, who moved hither a short time ago from the low country with his whole family, expressed himself thus: " I feel heaviness in my heart, that as yet I do not know " Jesus as my Saviour. O pray him that he may pardon all I " have hitherto done in this sinful world. Not an hour passes, " wherever I am, but I cry, ' Jesus have mercy upon me, I will " part with all, if but my soul be saved.' How great is that " favour to me that I have been brought hither to hear God's " word."

Daniel Houy. " I am a great sinner, and God has not " yet forgiven me all my sins. When I think of this, I " tremble within me. I have lately bought an old waggon " for 30 dollars, 20 are paid, and 10 are yet a debt, but now " I dare not any more run away in debt, but will work hard

“ to pay for it. Afterwards I will get oxen, and then I will
 “ be converted.

An old man, *Stoffel Doon*, said: “ I am now an old
 “ man and an old sinner, nor likely to live much longer in the
 “ world. I will therefore leave off my sinful life, and hope
 “ to find Jesus, and to learn to know him. I trust I shall yet
 “ receive mercy, though I am not worthy of it.”

Among the young people, were several who gave us hopes
 that a genuine work of God's spirit had begun in their souls.
 Some, amidst many confessions of their sinfulness, expressed
 their confidence in the mercy of our Saviour.

Pitt Constable, a youth, said: “ I cry to Jesus to forgive
 “ me all my many sins, and though I am such a sinner, I
 “ know that not one word of all my prayer is lost with him.
 “ Last year, when I was thrown into prison at the Cape*, I
 “ prayed day and night to Him that he would make my inno-
 “ cence manifest. I felt some comfort in my soul, but what
 “ with the troubles of my mind, and the talking of the other
 “ prisoners, I could not sleep, but spent the night in sighing
 “ and crying to the Lord Jesus. Before it was day, however,
 “ I fell into a pleasant slumber, and dreamt that I saw a man
 “ in a long habit take me by the hand, who said; only do
 “ thou rely upon God. As soon as it was day, the prison-
 “ door was opened, and some one called me by name. I
 “ went and found my Baas standing there. He said to the
 “ officer, this is an innocent lad, he was diligent in my har-
 “ vest, I shall try to get his release. The officer hereupon
 “ addressed me thus: ‘ Go your way, my lad, to your own
 “ house; has any body here hurt you?’ I answered, No,
 “ Sir, I trust in God; He understands all my poor words.
 “ ‘ Well,’ replied he, ‘ and God has granted you his help.’
 “ This filled me with courage.”

Many of the school-children likewise gave evident proofs
 of attention to the word of God, and of deep impressions
 made upon their hearts; and, when we consider how early
 these poor little ones are initiated into the way of sin and the
 service of satan among their heathen connexions, we thank

* When, last year, the slaves rebelled, they compelled all the young people
 they met, to accompany them. Being overtaken by a party of English dra-
 goons, this youth was carried off with the rebels, and the innocent suffered im-
 prisonment with the guilty, till a trial could take place.

the Lord for having given them His word, and directed their minds and hearts towards it, insomuch that most of them earnestly seek to avoid sin, and declare their intention of devoting themselves entirely to Him that made them, and bought them with His precious blood.

October 1st. *Joshua Dikkop* came to one of the Missionaries, and said, "I have been full of envy, because my companion, Peter Seldon, has become a candidate for the Holy Communion before me, though I have been baptized these two years. However, I begin now to believe that God looks only to the heart, and I find all the fault in myself. Notwithstanding, I shall not cease to come and trouble you with begging," &c.

2nd. We had the unexpected pleasure to see his Excellency Lord Caledon, our Governör, coming into our house. He very condescendingly inquired about all our concerns, with the kindness of a father. He then went on foot to the dwellings of the Hottentots, most of which he entered, took notice of their internal arrangements, and proceeded to view their gardens, with the improvement of which he expressed great satisfaction. After his return to our house, he conversed much with us on the progress of the Mission, and took leave.

4th. Four persons were admitted as candidates for baptism, and five were appointed to be baptized.

On the 5th and 6th, we were thankful to God our Heavenly Father for a refreshing rain, by which our gardens and the whole country were greatly benefited.

On the 8th, our hall was hardly large enough to hold all that came to church. In the afternoon's service the Brethren Kohrhammer and Schmitt baptized the five above-mentioned persons into the death of Jesus. They received the names of Abraham, Henrietta, Benigna, Dorothy, and Lydia. We are not able to express in words, what a powerful sense of God's presence pervaded the whole assembly during this solemn transaction. O that He who has kindled this fire may not suffer it ever to be extinguished by the craft or force of satan. After the service, the new baptized came and expressed their thanks for the favour bestowed upon them in a humble and joyful manner, and with many tears. Having added our best advice and encouragement to cleave faithfully to our Saviour, and walk worthy of their heavenly calling, we dismissed them. Others also came to see us, after the bap-

tism was over, confessed and wept over their sins, declaring their earnest desire to be delivered and cleansed from all sin by the blood of Jesus. We could distinctly perceive that the work of the Holy Spirit in their souls is not in vain. *Jan Moses* told us, that, being at work at a farmer's some hours walk from here, he said to the Baas, "On Sunday there will be three meetings at the church at Gruenekloof, and my heart tells me, that I must be there and go to church." "What of that," said the Baas, "what do you want at church?" *Jan* replied, "What does my Baas want, when he goes to church?" He received no answer, and was permitted to go.

9th. In the morning about eight, we observed an eclipse of the sun which lasted till a quarter before nine.

Our neighbour Mr. Sebastian van Renne, having several of our Hottentots at work on his farm, gave, of his own accord, permission to the candidates for baptism to leave their work on Wednesday afternoon, and to come to their meeting to Gruenekloof, and to the baptized to come on Saturday, declaring his satisfaction with their diligent attendance at church, where they heard the word of God for their salvation. We have in this gentleman a true friend, who has already rendered us many essential services, and seems to delight in having the mission-settlement in his neighbourhood. May the Lord reward and bless him for it.

On the 13, old *Catharine Mathieu*, who understands Dutch with difficulty, came to a Sister and said, "Ever since last Sunday I have had a troubled heart. I therefore came to tell you so, and that though I do not understand all the words spoken at church, yet I perceive that my heart feels them and drives me to them. O I do hope that God will bring me to the same place, to which he has led those five persons last Sunday, (meaning their being baptized). Surely my Father in heaven did not bring me and my husband and family to this place from such a great distance for nothing; and though some of my family are still far off in the country, yet I think more on God, than on my children." Both she and her husband are persons of very exemplary behaviour, and in right good earnest seek the salvation of their souls. May the Lord preserve them and bring them to His fold, that so one straying sheep after the other may be delivered from the fangs of that enemy of mankind, and his head be crushed in this country.

On the 15th, a man called *Bladdige*, with his wife and six children, obtained leave to live on our land. On being asked, why they wanted to move hither, they said; "As so many of our nation have moved to you, that they may save their souls, we also wish to come, that we may know God and be saved."

On the 27th, we were visited by several English gentlemen, who took a view of our settlement, and expressed their great satisfaction with the improvements made here. An English lieutenant-colonel also arrived with us, and on taking leave, left a donation to be spent for the benefit of the poor and sick. We felt very thankful for this gift, and may God bless the giver for his generous attention to these distressed objects.

At the celebration of the Lord's Supper on the 23d, Joshua Dikkop was present as a candidate and spectator the first time.

November 1st. Catharine Mathieu having been admitted to the class of candidates for baptism, was the first time present at their meeting. She wept during the whole discourse, and afterwards said to the Missionary, "I now see and understand, and receive it as a hungry man does his bread, that the Caffres, Bushmen, and we Hottentots, have all got but one great God and heavenly Father. He dwells in Heaven, and that great light in heaven (meaning the sun) shines round about him, that he may distinctly see what both Caffres, Bushmen, and Hottentots are doing. My husband is an old captain, and often told me about the great God, and also about the devil and death. I used to say, 'That place where so many Caffre kings, and captains of Bushmen and Hottentots have landed safe after death, will do for me, and I shall find room there.' However, if I now could get back again to the low country, I would tell them something else. O how I thank God that he has brought me to my teachers, and I thank my teachers for their words. Others may do as they please, I will not be ruled by them. If they do not wish to be saved, God is not in fault. I shall not follow their example any more."

On the 2d and 3d, all the Hottentot women and children undertook to make a new road from their dwellings to our house. The former led over a troublesome hill; the new one is in a straight line, through a pleasant part of the wood. Brother

Schmitt gave them directions how to set about and finish the work, and it was pleasing to see the diligence, activity, and cheerfulness with which they exerted themselves.

On the 4th, we caught a musk-cat in a trap, and another the next day. They are very voracious animals, and do much mischief. We sometimes find both them and other creatures in our traps. Wolves likewise frequently make their appearance in the night, both in the wood, and even in our yard. The country hereabouts is full of them, and if it happens that cattle are left out by accident, it is much if they escape the jaws of these bold destroyers. About three or four hours walk from hence, there are all kinds of wild animals in abundance; baboons, tygers, ostriches, antelopes, tyger-bucks, deer, chamois, but those who visit us most are the musk-cats, wolves, and jackals. We have also to guard against all kinds of serpents, especially in the woods. One of them was lately discovered above six feet long, and as thick as a man's arm.

The company assembled on Sunday at the public preaching was increased by the arrival of 20 Hottentot soldiers from the camp, three of whom belonged to Bavianskloof. After service, they came and returned thanks for the good words they had heard. On the 12th likewise, we had a large auditory, and prayed the Lord to make His precious gospel a savour of life to them that heard it.

In the evening, one of our school-children found, about an hour's walk from hence, a double-cased silver watch, with a chain, gold ring, and large silver seal. The father of the child, Lennert Nero, immediately brought it to us, upon which we wrote hand-bills, and sent them to all our neighbours, giving notice of its being found. The day after, its owner, Mr. Simon, a smith in Klaasvalley, came and expressed his gratitude, by giving the child that found it three dollars. It was a help much needed, for the poor child had not a rag to cover itself with.

On the 13th, *Juliana Sabapper*, a candidate for baptism, came to us and said, "I cannot sufficiently praise God, that he has spared my life, till the arrival of teachers at this place, from whom I learn good words. I regret that I must miss so many opportunities on account of my business." (She is a skilful midwife, and so highly respected, that waggon with six and eight horses are sent to fetch her.) "I find occasion often to say to women in the pangs of child-

“ birth; ‘It is not enough that in your distress you call out
 “ Lord Jesus help me! Lord Jesus have mercy on me! but
 “ you must not afterwards forget it, and immediately run back
 “ into all manner of sin; for the Lord Jesus will not suffer
 “ Himself to be thus belied, and his name taken in vain.”

On the 28th, we were called to decide a dispute between two Hottentots, one of whom had struck another man's wife. The woman came first, and was quite drunk; the man came next, as drunk as his accuser, so that we could not get a sensible word from either of them. The next day the woman came sober, and would have four dollars smart-money. We asked her if that would satisfy her for all the blows she had received, which she assured us it would. We told her she must go home, till we should hear what her opponent had to say about the bargain. On the morrow, therefore, they both came and brought witnesses, but the woman now valued the blows she had received at ten dollars. We heard them patiently, and then informed them that we were not come hither to fine the Hottentots for bad behaviour, but to teach them the glad tidings of peace and love; that they therefore would do best to apply to a magistrate, to whom we would likewise make a report. We then dismissed them, but in a little while, the injured woman, her husband, and the aggressor, returned and said, “We are reconciled.” We asked by what means, and heard that the woman was to have a measure of meal. They now shook hands, and the husband of the woman, putting his right hand upon their hands, said, “Only be sincere, forgive each other, and say no more; let us not hear another word about it.” On which they all went off in silence. We had told the man, however, that if we ever heard, that he again committed such an outrage on our premises, we should give information to the magistrate. The woman received the same warning. We have to thank a certain neighbour for this and other kinds of disturbance, which sometimes will happen on our land; for he gives the poor heathen Hottentots all sorts of spirituous liquors, which turn their brains. We shall be obliged, therefore, to give notice of this shameless breach of the laws.

On the 30th, we had the inexpressible pleasure to see Brethren and Sisters Kuester and Kuehnel arrive with us on a visit.

December 4th, in the night, about 10 o'clock, we had a violent earthquake; the air was calm, the heavens clear, but

terrible and continued thunderings were heard. At first we could not guess whence they proceeded, from the sky, the ground, or subterranean convulsions; but we were soon put out of suspense by the first and strongest shock. The earth trembled and rocked to and fro. The whole house was in motion. The longest shock lasted about a minute. But our faithful Saviour preserved us and our house; and but little damage was done, except in an outhouse, where a stone wall was burst asunder. Under these circumstances, it was very consoling to us to have our dear Brethren and Sisters from Gnadenthal with us. They left us the 5th, and went to Capetown, where they had business relating to the concerns of the Mission. Brother and Sister Schmitt accompanied them.

The old Hottentot captain Klapmus, who lives about an hour's walk from us at Louiskloof, and has lately grown blind, had made a very unjust complaint to the Fiscal, that the Mission here refused coming to his assistance, which brother Schmitt intended to explain. Shortly after the Brethren had left us, the subterranean thunder began again, followed by another short shock. The weather remained clear and calm. These earthquakes have created a great sensation throughout the country, and many of our Hottentots came with tears, and confessed, that they were not yet ready to meet our Saviour, who suddenly might come to judgment. We improved the opportunity to speak with them seriously, and to exhort them to turn to him with their whole heart. On the 8th, another shock was perceived.

On the 9th, Brother Schmitt returned from the Cape to our great joy. In the evening there was another shock, and they continued to the 14th, every now and then, by day or night, more or less violent. They were always accompanied by a dead calm, but with long and continued subterranean thunderings, keeping the earth in a constant tremble, while they lasted.

Hans Sabapper came to-day and said to one of the Missionaries; "I have been long here, and heard the word of
 " God to little purpose; but now I have found, that there is an
 " Almighty God, who, in one moment, might destroy the
 " world and all its inhabitants. I wish to believe on Him,
 " and to cleave to Him. Help me to pray, that I may not
 " be lost."

On the 16th, we had a pleasant visit from several English gentlemen, who took a view of the whole settlement. In the evening at four, the subterranean thunder was again heard.

with tremblings of the earth, but it did not prevent our partaking with each other of the body and blood of Jesus in the Holy Sacrament in His communion and peace.

The 24th, being Sunday and Christmas-Eve, a great number of people collected together and crowded our place of worship. The greatest devotion and silence prevailed while we proclaimed Jesus, born unto us a Saviour, and now calling all, without respect of persons or nations, to partake of his Salvation. We pray that our weak testimony may have been with power and demonstration of the Spirit in the hearts of the hearers. On Christmas-Day likewise, our place was crowded, and the heat was almost intolerable, but the greatest order and silence prevailed. As the corn is getting ripe very fast, through the heat, all the Hottentots are now busy in the harvest, and few could attend the meetings during the week.

On the 28th, at two in the afternoon, we had another strong shock of an earthquake.

On New-Year's-Eve, a considerable number of christians and slaves from far and near, as likewise several of the wives of the Hottentot soldiers from the camp at the vineyards, came hither to attend divine service, both in the forenoon and afternoon.

In the evening at half past nine o'clock we met to close the year. The number of persons had increased, and our hall was crammed, besides the avenues on all sides filled, which made the heat very oppressive. We confessed our unworthiness of all the grace and mercies of our God, which have been daily new; entreated forgiveness for all our sins and deviations, and devoted ourselves anew unto Him who has loved us, and brought us nigh to God by his own blood. He heard our prayers, and accepted our praises.

At half past eleven, every soul that could stir, even little children, would be present, and the people sat almost upon one another. Many tears were shed by all, old and young; their silence and attention was extraordinary, eyes and ears seemed rivetted to the speaker, and we hope that the powerful sense we had of the divine presence of our adorable Saviour, is an earnest to us of a rich harvest to be gathered out of the Hottentot nation in this place also.

At twelve we entered into the new year, with supplication and thanksgiving; confidently believing that He who has thus far helped us, will be with us throughout the year, and bless our poor endeavours to lead souls to Him.

We regret not having received the texts for the year now begun, nor for two years any letters from the Elders' Conference of the Unity.

The following changes have happened in 1809; 1 child born, 2 adults departed this life, 18 became candidates for baptism, 12 were baptized, 30 obtained leave to live here, 16 were dismissed.

In Gruenekloof live in 18 or 20 houses, 30 men, 27 women, 54 children; at Louiskloof, 1 man, 2 women, and 1 child are under our instruction; in all 115 persons: 14 more than last year. The congregation consists of 14 baptized, 6 being communicants, and 12 candidates; in all of 26 persons: 18 more than last year.

We commend ourselves, with our small beginnings, to the loving remembrance of all our Brethren and friends everywhere.

The Hottentots always say on taking leave of us after conversing about their souls; "Think on me, and help me to pray:" This we also repeat to our dear Brethren, that when they make intercession before the throne of grace, and pray for the coming of Christ's kingdom, they may also remember this new post at Gruenekloof, and Jesus our Lord and Saviour will surely hear them.

I. P. KOHRHAMMER.

H. SCHMITT.

*Extract of a Letter from Brother HANS WIED, dated
PARAMARIBO, Nov. 5, 1810.*

BROTHER Langballe having been appointed to visit the Arawack Indians on the river Corentyn, with a view of renewing the Mission among them, if found practicable and acceptable to themselves, left us on the 13th of September, for that country. We have lately received letters from him, mentioning, that he and his wife had met with a friendly reception, and that several of the Indians seemed to be truly in earnest, when they declared their wish, that the word of God might again be preached among them. Brother Langballe was much encouraged, and even expressed his readiness to stay and take up his abode with them. He meant to set out on his return to Paramaribo, towards the latter end of October, but is not yet here, nor can well be expected to arrive till next week.

Encouraging as the prospect is, with respect to the renewal of the Mission among the Indians, we lament, that that among

the free-negroes at *Bambay* seems to be on the decline. Heavy clouds seem to rise in that part, and threaten its destruction. If ever the power of satan was anywhere manifest, it is among the free-negroes at present. He exerts it by a host of diabolical emissaries, by sorcerers and old witches, with their lying fables and predictions, and by other heathen, who, having been excited to enmity against the government, seem determined to expel the Missionaries out of their country, because they are appointed to transact affairs between the negroes and government. If it thereby becomes necessary to give up this agency, by which, hitherto, the post has been maintained, we cannot much longer support a Mission in that wild country. The rebellious spirit now prevailing among the free-negroes, has also more or less influence upon our small flock of christian negroes, and we can find but few, and those chiefly among the old people, who are to be depended upon as sincere and faithful to their convictions. *John Arabini* is their leader, but even as captain, finds his power and influence unequal to resist the overwhelming torrent of wickedness and rage of the enemy. Nothing but Almighty power can do this, and overcome and cast out satan. O that we all might be earnest in prayer, and possess that courage, which true and living faith alone gives to the followers of *Jesus*. We can do nothing but lie at His feet, and implore His help and protection. May He grant, that His cause may yet triumph, in defiance of all the machinations of the devil.

I have been on a visit to *Sommelsdyk*, and found the affairs of the Mission among the slaves, more promising than I expected. The new director of *Fairfield* estate is well disposed, and grants full liberty to preach the Gospel to the negroes. The poor people are very thankful for it, and enjoy under Him, a time of rest which they hope to improve for their spiritual benefit. They shed tears at taking leave, and promised to cleave to the Lord with their whole heart.

GREENLAND.

*Extract of a Letter from Brother HENRY MENZEL, dated
NEWHERNHUT, May 16, 1810.*

“I venture to write to you this year again by an opportunity. Last year, our hopes were frustrated, by not re-

"ceiving a letter from you, as we did the year preceding*
 "We are often much perplexed, when we consider that all
 "intercourse between Europe and this country, seems at an
 "end. We measure, as it were, every mouthful we eat,
 "make our provisions last as long as possible. May God
 "soon send us relief. All the Brethren and Sisters, however,
 "are preserved by His mercy in good health, and both we
 "and our Greenland congregations have got well through
 "last winter, though at Newherrnhut, the latter have suffered
 "some want of oil to light and warm their houses. They
 "had, however, enough to eat, and could even spare us a
 "little, to make out. We feel most the want of linen, and
 "other articles of clothing. Our accounts from Lichtenau go
 "to February 1810. All our Brethren were well, and the
 "Greenlanders had experienced no want. Their spiritual
 "welfare afforded much joy to the Missionaries. From Lich-
 "tenfels we received letters twice since the commencement
 "of the year.

"Amidst all inconveniences, we can say with truth, that the
 "Lord preserves us cheerful in spirit, and happy in his service.
 "He blesses our labour; and perceiving this by manifest tokens,
 "we rejoice in His strength, and thank and praise Him for
 "His mercy. The celebration of Easter, and particularly of
 "the Passion-week, was a time of great blessing to us and our
 "people. On Maundy-Thursday, 144 of our communicants
 "partook with us of the Holy Sacrament, and on Easter-Eve,
 "100 children met at a love-feast. Several excluded persons
 "have been re-admitted to fellowship.

"At present, most of our people are gone to their provi-
 "sion-places. May our Saviour be with them, and preserve
 "them from all evil. Be so good and send, if possible, some
 "account of our situation to the Elders' Conference of the
 "Unity, and to our children.

"We commend ourselves most earnestly to the remem-
 "brance and prayers of all our dear Brethren and friends in
 "Europe. We trust in Him, whose we are, and whom we
 "serve. He will be our helper in the time of need."

The number of inhabitants in the Brethren's settlements
 on the coast of Greenland were, at Newherrnhut 300, at
 Lichtenfels 298, and at Lichtenau 400.

* The parcel of letters sent off for Greenland in 1809, were returned, the sailing of the vessel with which they were to go, having been countermanded.

CONTINUATION OF THE DIARY

Of the Mission of the UNITED BRETHREN among the Hottentots at GNADENTHAL, from September, to the end of the Year 1809.

SEPTEMBER 1st. Four Caffre families arrived here, to whom leave was given, on trial, to dwell on our land. Three English gentlemen paid us a friendly visit.

3d. Having made a survey of part of our boundary, we sat down on the declivity of a hill to partake of the dinner we had brought with us, and afterwards found, in a space of about fifty square yards, upwards of seventy of the most beautiful flowers, the greater part having bulbous roots, which the Hottentots use both for food and medicine. The variety of shrubs and other larger plants is here so great, that to a person not acquainted with the Cape, an account of them might appear incredible. All of them have fine flowers, and make the whole country in this season of the year appear like a garden.

We found, during our walk, two Hottentot women busily employed in opening ant-hills. On inquiry, they informed us that in the centre of these hills, they find a species of large, white-winged ants, which they eat, and are said to taste like the best fat. We suppose them to be the young insects. The ant-hills are about two feet in height, and six in circumference, and are built of clay.

6th. Some recruiting officers came hither to procure volunteers, but none of the Hottentots had any inclination to enlist. 7th. Brother Schwinn baptized a sick woman at her own house, and called her *Magdalene*.

15th. One of the Missionaries was called to visit *Tromp*, of the Tambukky nation, who has been many days ill of a fever. On being asked a question concerning the state of his soul, he said, "I am a little man, but my sins are greater than the whole world. May the Lord have mercy on me, and help me. My sins stand before me day and night, and accuse me." He was directed to turn with all his distress to Jesus, the friend of sinners, who is ever ready to show mercy to penitent prodigals.

In the evening we heard most hideous screams made by the baboons up the Kloof, which generally proceed from their being hunted by their fiercest enemy, the tiger.

16th. We celebrated this memorial-day in union of spirit with all our dear fellow-labourers in our congregations, rejoicing in our happy lot to be employed in the service of so gracious a Master, who also on this occasion accepted our prayers and praises, and granted us to feel His pardoning love and presence, while we devoted ourselves anew unto Him with soul and body.

20th. We received to our great joy, after two years interruption in our correspondence, a letter from the Elders' Conference of the Unity, for which we were very thankful. Letters arrived also from our fellow-missionaries at Gruenekloof.

We had to-day an agreeable visit from three English gentlemen, a major in the army, a captain of a man of war, and the colonel commanding the Hottentot corps. They seemed much pleased with their visit to every part of the settlement.

21st, was the funeral of Gottlob Hendricks. He was one of the oldest inhabitants of this place, and baptized in March, 1808, by Brother Marsveld. His whole behaviour proved that he had obtained forgiveness of sin and reconciliation with God, and lived in communion with Him. He was a man of few words, but whenever any one spoke with him of our Saviour, he then could not find words sufficient to express his thanks and praises to Him for the grace bestowed upon him. During his last illness, his firm confidence and faith was manifest in all he said. He would frequently exclaim: "I long to be at home with my Saviour, who died for me, and has forgiven me all my sins. I am His, and shall be with Him for ever."

22d. Two families and a widow obtained leave to live on our land.

27th. Magdalene, baptized on the 7th, departed this life. She had been a great sinner, and her behaviour was formerly so bad, that we were obliged to send her away from our settlement. A few months ago, at her earnest entreaty, she was permitted to return on trial, but we soon perceived with pleasure, that she was in earnest, and sought to be delivered from sin, and converted to Jesus. It lasted, however, a long time before she could find any real comfort, and believe that Jesus would receive such an abominable transgressor as she confessed herself to have been. At length the precious gift of faith was im-

parted unto her, and she firmly believed, that for the sake of the blood of Jesus, shed for the remission of her sins also, she was accepted, and would be received by Him into His everlasting kingdom. From that time it was pleasant to visit her, and to hear her speak of the boundless mercy of her Saviour. Her whole countenance bespoke the happiness of her soul, and it was to be perceived in all she said, that the peace of God reigned in her heart. She requested to be baptized, and during that transaction, the presence of God was felt by all present, in a remarkable manner. From that moment she rejoiced in the prospect of her departure out of this world.

30th. When we arose, we found a tent pitched in our yard. It belonged to four gentlemen, and two slaves, who had arrived during the night. One of them was a son of a Mr. Schoenberg, who, in the beginning, showed much friendship towards the three first Missionaries of the Brethren here. This party had had the misfortune to be shipwrecked near Swartskop Bay, and with difficulty saved their lives. Seven persons on board the vessel were drowned, twenty-three by clinging to the wreck, which, during the night drifted on shore, were saved.

October 1st. We intended to have celebrated the Lord's Supper, but while the abovementioned party were preparing to leave us, another company of English gentlemen arrived, and staid with us during the day. On the 2d, therefore, being uninterrupted, we met around the Lord's Table, and were greatly refreshed in spirit, by this heavenly repast. Seven Hottentots were present, as partakers for the first time.

To-day a little girl of eight years old, departed this life very happily; she was born at Capetown, baptized here by Brother Marsveld, remarkably well-behaved, and a great comfort to her parents; she also delighted to learn scripture-texts and verses. When she was first taken ill, she refused to take any medicine, observing, that it was of no use, for she knew she should go home to Jesus. Her mother told her, that medicine also was His gift, meant by Him to do us good, while we were alive. On hearing this, she not only took it, but always asked for it at the proper time. The evening before her departure, the following conversation occurred between her and her mother. *Mother.* "My dear child, I see you are growing very weak, though you are not yet confined to your bed. Have you clearness and comfort in the thoughts of departing out of this world." *Child.* "Yes, I have." *Mother.* "Have

“ you indeed found peace with our Saviour; for it is not enough
 “ merely to answer yes, without knowing what we say. You
 “ have been baptized, and washed from sin in His blood, which
 “ He shed for your and my sins upon the cross. Have you
 “ thought about that?” *Child.* “ Yes, mother, I know that
 “ it was for my sins, that my Saviour suffered his side to be
 “ pierced with a spear, and his hands and feet with nails. I
 “ therefore am not afraid to go to Him, but rejoice in it, and
 “ am sure he will do me good.” The mother replied: “ If
 “ this is your confidence, then go, my dear child, to your Sa-
 “ viour in peace, I will no longer detain you.”

3d. The baptized and candidates for baptism had their classes. We will mention a few of their expressions.

One of the old men said: “ When first our teachers came
 “ into this country, many of the Christians said: ‘ Those fel-
 “ lows who are now your schoolmasters, have the devil’s doc-
 “ trines, and are papists.’ At the end of 1793, I was in a
 “ large company, who were making merry together. But I
 “ heard from some of them, that at Bavianskloof there would
 “ be some particular meeting for the Hottentots. I therefore
 “ left the party, and went thither, and soon found that it was
 “ no doctrine of devils which the teachers preached to the
 “ people. On my return to the company, the Baas said:
 “ ‘ Come, Piet, dance away:’ But I answered, No, Baas, I
 “ have heard something better from the teachers, I have now
 “ done with dancing for the remainder of my life; on which
 “ the whole party laughed me to scorn, but I have kept my
 “ word. I was also a principal card-player, and dice and gam-
 “ bling was my delight, but it was now all over. The Lord
 “ delivered me from the love of sin, I came hither, and here I
 “ found in what true happiness consists.”

In another class of the men, they were asked, whether they
 lived together in peace and Christian friendship, and could
 speak freely with each other of their soul’s concerns? Several
 were found to live in such religious communion, but one said:
 “ I have no such friend, except in my wife, who has always
 “ been a help to me, and often led me into the right way.
 “ Yes, I will confess that I have received many a blessing by
 “ her conversation.” The Missionary answered: “ I rejoice to
 “ hear this, and hope, therefore, that you live very happily to-
 “ gether in every respect.” He replied: “ That would indeed
 “ be very desirable, if it were with us as you suppose. But a

“ man will be lord in his own family. Even if the wife is right, and he is wrong, she must not know it, but do as her husband pleases. It is by this that our peace is frequently disturbed.” He had hardly pronounced these words, when all the men joined him and said: “ Yes, brother, you are right, a man must be lord in his own house.” Brother Kuester took occasion, from this circumstance, to explain to them from the word of God, how husbands ought to behave to their wives, to love them, even as Christ loveth the church; and how again the wives ought to submit to the husbands in love. Hereupon they expressed themselves convinced, that being now Christians, the rules laid down in the bible ought to regulate their conduct as children of God. They confessed their deficiency in this respect, promising to pray the Lord to grant them the grace to conform more strictly to his word and precept.

In the women’s class, *Sabina* said: “ I stand astonished, when I think what mercy the Lord has shown me, and that I am now a candidate for baptism; I came hither with great reluctance, as an enemy of the Gospel, and merely to please my husband, but I have found that our Saviour does not cast out, even the very worst. O that I now might live to His praise.”

Others declared their wish to be truly converted, and to experience the grace given to children of God.

The 5th, after a most welcome and refreshing rain, such a violent storm arose, that we began to tremble for the safety of our church roof. Some damage was done, but it was easily repaired.

7th. Brother Kuester and his wife were engaged in speaking with the new people, candidates for baptism, and children.

Tromp, the Tambukky, said: “ I left my native country as a great boy, and came hither, but left the place again. I am now here a second time, but remain what I was, a bad man; I feel in my heart a great enmity to God, and also hate the teachers who declare His word. I wish to love God and His servants, but I cannot do as I would, yet I hope that He himself will help me.”

A Caffre woman expressed herself thus: “ I am at present very much troubled in heart. All the wicked things I have committed, even those I had forgotten long ago, occur again to my mind, since I have heard the word of God, and condemn me.” She then made a spontaneous confession

of her former wicked life, which, though the recital made one shudder, caused us also to bless the Lord, that He had awakened her to see her lost estate, and seek mercy and forgiveness.

Another Caffre woman, who does not understand the Dutch language, came with her interpreter to Sister Kuester. The latter asked whether she liked Gnadenthal? She answered, "Yes, quite as well as my native country." Q. "Do you understand any thing of what the teachers say at church." A. "No, but I feel something in my heart that I cannot describe, and often when I am there, or alone in my house, I must weep. When I see a teacher pass, I think, that is a servant of God, whom He has sent to me, to teach me how to find a Saviour." She shed many tears, put her right hand to her ear, and said: "I hope that a time will come when I may speak with you, and you with me, without an interpreter.

Armoet said: "Our Saviour tells us, that faith can remove mountains. That I do not want to do, but I pray for faith to receive all He has procured for me, by His sufferings and death."

Some of the children gave, by their answers to the various questions put to them, very distinct proofs of the work of our Saviour in their hearts, by which they have become acquainted with their need of conversion. In many of them, love and confidence towards Him is apparent. One of them was asked whether he ever prayed to Him, and how he prayed? He replied, putting his hands together in a praying attitude; "O gracious Saviour! receive me as Thy child; I wish to be Thine alone. Do not suffer me to be led astray by the devil, and grow up for him, but have mercy upon me, and upon my poor mother!" His mother is Martha, mentioned in former reports, as having been excluded on account of her wicked conduct.

Another child answered: "I pray just now for food, for I am very hungry. My mother has nothing to eat, and my father is gone out, to seek something for us."

15th. Fifteen persons were added to the candidates for baptism, among whom was Tromp, of the Tambukky nation. Yesterday and to-day we had 43 persons, besides slaves and other servants, as visitors, and were not a little straitened how to provide for so large a party. It was a mixed company. Among them were several principal officers from Capetown, several military men, and merchants; but all, without exception, conducted themselves with the greatest propriety, and

insisted upon paying for their accommodation. They were present both at the forenoon service, and in the afternoon, when five Hottentots were baptized by Brother Bonatz. The transaction was accompanied with a most powerful sense of our Lord's gracious presence, and even the strangers were deeply affected. They afterwards declared themselves astonished at the great devotion, and hearts' compunction they had noticed in the Hottentots.

As soon as it was over, our friend Mr. Von B. a privy-counsellor, came to one of the Missionaries and said: "Permit me to go into your room, that I may give vent to my feelings." He then exclaimed, "O what real happiness do you, my dear friend, enjoy among your Brethren and Sisters. May God Almighty continue to bless your labours among the Hottentots with abundant success. Never has my heart felt what it did this day. Happy are these poor Hottentots, who have the favour to live with, and be instructed by you; for it is indeed true what they sing: The Lord hath done great things for us." This venerable old man has always been our true friend from the beginning.

We were likewise surprised to see several Mahometans present at church to-day, for, in general they affect to hold the Christian religion in most sovereign contempt. One of them accosted our Hottentot servant in these words: "What I have seen and heard this day at your church, I shall never forget while I live. Were I not a slave, I would leave all, and move hither to you. O ye Hottentots, you are most fortunate to be thus favored. If you do not make good use of it, you can never prosper."

One of the gentlemen brought a letter to a Missionary from the Lutheran minister at Capetown. He writes: "I have lately read several Numbers of the Periodical Accounts of the Brethren's Missions, and feel myself highly interested by their contents. It edifies me to hear of the indefatigable activity of the true lovers of Jesus in all places. And yet how little is done, considering what might be done to promote the kingdom of Christ on earth. But His kingdom must be founded in the hearts of men, and the access to them is often very difficult. I hope soon to hear from your own mouth, an account of the continued success of your labours at Gnadenenthal; at present I cannot gratify myself by beco-

“ ming an eye-witness of it, yet that favour may be unexpectedly granted to me. Meanwhile I pray for you, and take the nearest share in your prosperity.”

17th, was the first solemn reception of two persons, baptized here as children, into the congregation. The Lord blessed this transaction, and the whole congregation, but particularly the baptized children, were deeply affected.

19th and following days, Brother and Sister Kuester were engaged in speaking individually with the baptized. We have great cause to rejoice over this division of our people. Most of them are growing in grace and in self-knowledge, and many may truly be considered as living in communion with God.

Philip said: “ Before I obtained the forgiveness of my sins, I used to weep bitterly, as a man weeps over the death of a wife he loved. I ran about in the fields, seeking rest, but always returned home quite confused. In the night, I sat at the fire, and thought of my sinful life. I sighed to God for mercy, but it was as if my sins could never be forgiven. At length the joyful hour arrived when I could really believe, that all my sins were blotted out by the blood of Jesus. O how shall I thank my Saviour sufficiently! He has indeed done much for me. I now feel the peace of God in my heart, and am happier than ever I was in my whole life.”

Henry, a very aged Hottentot, said: “ Before ever I had heard anything of God, and while my teachers were yet in their native country, I often cried to him aloud: O my Father! Now the Lord has brought me out of the wilderness to this place, and I sit down before my teachers with a new name. I am old, and have nothing more to look for in this world, but a happy end.”

Our conversation with them all, both men and women, proved most satisfactory and encouraging.

21st. A communicant came to return thanks for the medicine given her during a fever, and added: “ I have helped many a one in sickness, being acquainted with the medical virtues of many plants, but I could not help my own child. It grew worse and worse, notwithstanding all my medical skill and preparations. I have therefore thought I would give up all my doctoring.” We asked her, why she had formed that resolution? She replied: “ I perceive that God lays a greater blessing on the medicines given by my teach-

“ers, because they pray for its success, but when I am called
 “to a patient, I say, *I am come* to help you; this is absurd,
 “and therefore I am frequently unsuccessful. For He that hath
 “put medical virtue into a plant, can also take it out again.

27th. A man was baptized by Brother Marsveld, on his death-bed. He had been anxiously concerned to know that his sins were forgiven him, and having found mercy, requested to be baptized. This being done, he said: “I have committed
 “my wife and children to the care of God my Saviour, long
 “ago, and only waited to be numbered with the believers, in
 “Holy Baptism; there is now nothing more to detain me.”
 Half an hour after, he expired in peace.

28th. A Hottentot family obtained leave to live here; twelve were spectators, as candidates for the Holy Communion to-day, and nine with a view to confirmation next time.

In the classes of the communicants on the 30th and 31st, their conversation was very unreserved. In one, it turned upon God's peculiar care for his people, and his readiness to hear their prayers.

A brother said: “When I consider the kind care of my
 “heavenly Father, in the years of scarcity, (1804 and 1805) I
 “must still weep for joy. Once I went to a farmer, who had
 “promised to give me corn instead of money. I requested to
 “have a quarter of the measure to take home, which I got,
 “but sometime after, when I went for a second quarter, he
 “refused, and very angrily turned me out of the house, telling
 “me never more to see him. I went quietly away, and
 “spent the whole night in the fields without food. I cried to
 “the Lord; Lord Jesus, thou knowest that my wife and chil-
 “dren are without food, and thou alone canst help me in this
 “distress. Turn thou the heart of this man, that he may give
 “me my corn. Early in the morning the Baas came to me,
 “and said, ‘Come Hottentot, and bring your sack with you.’
 “He now put so much corn into it, that I was obliged to say;
 “Stop, Baas, or my little horse will not be able to carry it,
 “upon which he told me, that when I wanted more, I should
 “come again to him, and he would give me as much as I
 “wanted. I cannot describe how greatly surprized I was at
 “the change wrought in the heart of this man, and it proved
 “to me that the Lord hears and answers prayers.”

Esther related, how she had experienced the same powerful help of the Lord, when she was once so ill that she could

not go out to earn her living, and how He had restored her in answer to her prayer. *Catharine* added; "I may also relate a similar instance of His help. I was once at a farmer's, and earned wages, but when I asked him to pay me, he frowned and sent me away. I went into the field, fell on my knees, and cried to our Saviour, praying him to direct me what to do. I then felt encouraged to return to the farm-house. I said, I only came to wish him good night, when, to my astonishment, he gave me more than my wages came to."

After some such instances had been related, the whole company broke out in praise and thanksgiving to our Saviour, for His mercies, and promised each other to cleave to Him, and trust in Him all the days of their life.

November 4th. We had an agreeable visit from the Landdrost, with his lady, and two daughters. They were present both on that and the following day, at our public worship, and expressed themselves much pleased with all they saw and heard. The Landdrost inquired about various circumstances, and expressed his readiness to promote the welfare of the mission.

The memorial-day of the 13th, we celebrated with our Hottentot congregation in the peace of Jesus, and praised Him for all His mercies granted unto us, as part of His flock on earth.

16th. *John* came to one of the Missionaries and said: "Ever since I have become a candidate for the Holy Communion, I long to enjoy that heavenly repast: my mind is quite filled with it. True it is, that I am a poor sinner, but I have lost all taste for the things of this world. When I am at work, I think of our Saviour. If I am in company, I hardly hear what is going forward, for my heart is with him. When I lie down to sleep, I pray to Him, and I dream of the meetings in the church. I enjoy, at present, great happiness. O, help me to pray, that I may not soon loose it again."

24th. We had a blessed enjoyment of the Holy Sacrament of the Lord's Supper.

25th. The Brethren Kuehnel and Kuester and their wives, set out on a visit to Grueuekloof. In the afternoon, a Hottentot man, called *Dassa Jonker*, who is dying of a consumption, was, at his earnest request, baptized into the death of Jesus, by Brother Bonatz. The transaction was in presence of a company of baptized Hottentots, who had met on that occasion.

28th. The classes again commenced, to the great joy of all our people, who delight thus to converse with each other, of what the Lord has done for them.

December 2d. In the evening, the whole horizon was covered with a kind of blueish vapour, accompanied with a sulphureous smell. On the fourth it became intolerably hot, but a cool wind refreshed the air a little towards evening, till at night a dead calm ensued, so that not a leaf moved. About 10 o'clock, when we had all retired to rest, we were suddenly roused by an earthquake. We first heard a strange noise in the air, followed by subterranean thunder; immediately after which, a shock took place, which made all our windows rattle, and every thing seemed to move to and fro. There were three successive shocks, each of which lasted about five minutes.

5th. Two English merchants from the warm baths called upon us, and informed us that the earthquake had been strongly felt in that place. To-day and in the following days, many of our Hottentots came to see us, and to inquire, what that unusual kind of a thunder-storm, last night, meant. We told them it was an earthquake, such as they found described in the bible. Several of them had supposed it to be of that description, and admonished each other to attend to the voice of the Lord, and consider what He would make known to them by it, that they might always be ready to meet Him.

8th. *Solomon* returned from Capetown, and brought us a packet of letters, from Germany, America, and England, with other papers, and text-books for 1810, which gave us great joy, more than we can describe.

12th, early, we had the pleasure to see the Brethren and Sisters Kuester and Kuehnel return to us. They give the following account of their journey.

“ On the 25th of November we set out, commended in prayer to the grace and protection of the Lord, to visit the new settlement at Gruenekloof. We took the road by Brandvalley, Broadriver, Rodesand, Wagenmakers-valley, in which we had to pass the great Mountain River, Kastelberg, and Schwartzland, and arrived on the 30th at Gruenekloof, where we met with a most cordial welcome by our Brethren and Sisters Kohrhammer and Schmitt. We were astonished, and filled with thanks to our Saviour, when we beheld the fruits already made manifest in this place, through the preaching of the Gospel, during so short a space of time. The enemy of

souls is indeed actively employed in laying obstructions in the way of our Missionaries, but they proceed in the strength of Him, who is powerful to subdue all things to Himself; and we have that firm hope and confidence, that in His own good time our Saviour will collect in this place, a large and living congregation of believing Hottentots.

“ We found it here, as before on our journey, excessively hot, and the heat was rendered almost intolerable by a dead calm. We expected that it would end in a storm of thunder and lightning, but we were suddenly roused from sleep about ten o'clock at night, by an earthquake. It seemed accompanied by a dreadful and howling noise in the air, and subterranean hollow-rolling thunder. All the building trembled. To us it first appeared as if our room was moving in a circular manner. Thirteen shocks followed each other, of which the first, second, and eleventh, were the most alarming. Under those circumstances we commended ourselves, with soul and body, to the mercy and preservation of God our Saviour, felt comforted in His presence, and after it was over, lay down quietly to rest.

“ On the following day, towards evening, we set off in company with Brother Schmitt and his wife, for Capetown. On the road we beheld with surprize the effects of the earthquake at a farm, where no less than twelve fountains had burst forth, and brought up water, and a quantity of white sand from a great depth. The nearer we approached to the Cape, the more accounts we heard of the mischief done.

“ On the 6th we arrived at Capetown, and became eye-witnesses of the consequences of this tremendous convulsion, for here it exerted most of its power. Most of the houses had cracks in their walls, and some large chasms were opened, especially at the castle. All descriptions of people fled with terror and lamentations out of their dwellings into open places, where they remained in tents during the night. The military were ordered out of the barracks, and our humane governor, Lord Caledon, immediately ordered all prisoners to be led out of the prisons, under a proper guard, lest they should meet with death among the ruins. One house near the town was entirely thrown down, and the ships in the bay observed a great difference in their soundings. We found and left the inhabitants on the 8th, in the evening, in the greatest consternation, for the earthquake seemed not yet to have wholly subsided, and slight-

er tremblings of the ground continued the whole day. Indeed on our journey home, we felt some slight shocks, during the first two days. On the 12th, we joined our dear fellow-labourers and the Hottentots, in thanksgiving for the preservation of God, and all his mercies experienced during our journey."

On the 14th, Dr. Hassner and some friends called upon us. We were happy to consult him in the case of Brother Bonatz's son Adolph, who has been ill of a bilious fever.

21st. A man of the great Namaqua nation called here, and requested leave to live on our land, that he might hear the word of God. His request was gladly complied with. We heard to-day, that at Capetown the earth continued in a state of agitation to the 13th.

The celebration of Christmas was attended with a powerful sense of the presence of our incarnate God and Saviour, while we adored Him, and brought Him our thanksgivings for His becoming man to save us from sin and death. A great number of Hottentots, slaves, and white people, came to celebrate the festival with us.

On the 27th we spoke with the communicants, and were much edified on hearing the humble declarations of most of them. The earthquake had also made a deep impression on their minds.

Philip said: "I always doubted whether God had power to move the earth, which is so large and heavy, but now I find that He indeed can do it. I am ashamed of my folly and unbelief. In general, I must confess, that I am a very poor and ignorant being. Before the last communion, I was quite alarmed, and afraid to go to it. I mentioned it to my wife, but she directed me with all my troubles to Jesus, and added: 'I have often felt thus, and I would rather have staid away, but just on such occasions I have found that our Saviour has imparted a special blessing to me.' I followed my wife's advice and went. When I entered the church, I felt quite dead and lifeless, and was frightened at myself; but hardly had the first verse been begun, before it was, as if my heart had been opened with a key, so that I shall never forget the blessing I was made partaker of at that communion."

Andrew related, that yesterday evening, when they had already retired to bed, his wife begged him to remember her in his prayers, that she might attain to more privileges in the con-

gregation. He admonished her to cleave close to the Lord adding, "It is not His intention that we should be like stagnant water, but proceed forward in grace, like the stream of a swift-flowing river, never standing still."

Gottfried gave an account of one of his daughters, who always prayed before she went to rest, and after she rose in the morning, though her two sisters were not of the same mind.

Magdalene, a very old woman, said: "When the earthquake came, I could not conceive what was moving my bed about. I got up to see, but found nothing. Then I thought this is the Lord, he is doing a great work. I said; 'My Saviour! I am Thy child, Thou wilt do with me as it is good for me;' and I lay down again. I was afterwards most comfortably rocked to sleep, and had a very good night." (Alluding to the subsequent shocks, with the cause of which she was unacquainted.)

Eve said: "Formerly I could not believe on Jesus and used to say to the Sisters; 'If He would shake the ground under my feet, then I would believe on Him.' When this really happened, I had forgotten it, but His Spirit soon reminded me of my words. I was terrified, and cried aloud 'God, my Saviour! have mercy upon me, and receive me out of free grace. I felt comforted, my terrors vanished, and I began to rejoice in the hope, that the day was come when the Lord would appear unto us. I went out of my house and looked about me, to see whether He would come in a blaze of glory, or in black clouds. I thought it grew light about me, and exclaimed, O what a mercy is this, and how shall I thank Him sufficiently for His love, that He has also saved such a wretch as me from death."

Renata expressed herself as follows: "I was working in the harvest, and there was not always such behaviour in the Baas's house as was proper in a Christian family, but the Lord preserved me from harm. However, since the earthquake, my Baas has been quite still, and reads diligently in the bible. I said to him: 'God in mercy gives us warnings that we may amend our lives.' A Christian woman whom I well knew, was gone to the Capetown, and was there during the earthquake. As soon as she returned, she came to me, shed many tears, and said: 'I will now be converted, my dear Renata, and turn from the sins and wicked practices I have hitherto delighted in, if only God will receive me yet in mer-

“cy.’ I encouraged her to do so, and assured her that God
 “would pity her, and grant her forgiveness and salvation, if
 “she earnestly sought His favour.”

30th. Our chapel-servants assembled of their own accord
 in the avenue leading to the burying ground, to speak with each
 other about the occurrences of the past year, as they related to
 their spiritual course. The men sat down on one, and the wo-
 men on the other side. They began, and concluded their con-
 versation with a hymn.

To the conclusion of the year, an extraordinary number
 of strangers came; whites, Hottentots, and slaves. They all
 behaved very devoutly. We concluded the old, and began the
 new year with confession, supplication, and thanksgiving at
 the feet of Jesus, in an uninterrupted enjoyment of His divine
 presence and peace.

The changes which have occurred during the year past,
 are the following: children born, 43; new-comers, 77; can-
 didates for baptism, 67; adults baptized, 61; children baptized,
 41; candidates for Holy Communion, 44; partakers, 32; de-
 parted this life in all, 22; excluded, 6. The Hottentot con-
 gregation consists of 635 persons, of which 151 are commu-
 nicants; 121 candidates for baptism; 91 more than last year.
 The whole number of inhabitants, in 190 dwellings, is 867;
 73 more than last year.

The year 1809 will always be remembered by us, as a year
 of mercies, in which our Lord and Saviour has revealed His
 truth and grace in many striking instances among our people.
 The earthquake has also alarmed all the inhabitants of this land;
 and been an awfully warning voice. Many, with fear and dread,
 look forward for those things which may yet come to pass.
 Sicknesses prevailed after it, and some of us have had to suffer
 from bilious attacks; but, in general, the Lord has preserved us
 in good health.

We commend ourselves, dear Brethren, and our congre-
 gation, with the whole work of God in this country, to your
 kind remembrance, and to the prayers of all our Brethren and
 Sisters and friends, and remain your affectionate Brethren and
 Sisters.

Signed,

I. A. KUESTER,

H. MARVELD,

I. C. KUEHNEL.

I. G. BONATZ.

D. SCHWINN,

EXTRACT OF THE DIARY

*Of the Mission of the UNITED BRETHREN at
GRUENKLOOF, Cape of Good Hope,*

1810.

JANUARY 1st. A large company assembled here for divine worship, and the whole of them came afterwards to congratulate us on the new year.

2d. A boy belonging to our school, Valentyn Uighthaler, departed this life. He had been some weeks ill, and whenever we visited him, expressed his love to our Saviour, and his desire to depart and be with Him for ever. Thus he fell asleep in peace.

3d. Brother Schmitt and his wife spoke with every individual inhabitant of the settlement. Of some they report that they appear to have found grace, and to live in communion with Christ by faith; others have a desire to obtain the forgiveness of their sins, and rejoice to hear the precious gospel of a crucified Redeemer. Some, however, seem as yet to be quite dead, as to their souls.

Joshua Dikkop said: "I have not yet attained to what I wish, but trust that the Lord will help me. He has granted me the favour to be baptized; and He will grant me the rest. One thing grieves me, that my wife has done wrong, and is now excluded."

Peter Seldon accused himself of having behaved improperly, in a fit of passion. He added: "God has shown so much mercy towards us, and yet we return to those things which He has delivered us from. May He have mercy upon us." He shed many tears during this confession, and promised to be reconciled, and ask forgiveness of the party injured.

Jacob Jaeger: "I feel happy and contented, for I am always filled with thankfulness to my Saviour, when I reflect how much He has done for me, and that He accepted of me a sinner, and forgives me my sins. This is the greatest blessing we can enjoy; I desire therefore nothing better, than to live entirely for Him in the world, and to cleave to Him alone."

Stoffel Doon, who had been excluded, begged with many tears for re-admission, and said that he prayed day and night to the Lord, to make him more watchful, that such bad things might not occur again in his house.

Pitt Saul. "I have often wanted to come and speak with you about my soul, but I never could overcome my fears; I am therefore glad that the time is come, when it is expected of me, and I am in a manner compelled to do it; I will now confess to you, that I have lately felt my heart very cold and dead towards Jesus. At church also I am like a stone. When I have felt warnings in my heart, I have put them aside, and thought I would first do this and that, and then listen to the voice of God's Spirit. Thus my time has been uselessly spent, and I have lost much good."

Kotge Martinus. "I desire to live to, and serve God, but the devil comes often, and takes the good thoughts out of my heart. Yet when I cry for mercy, I feel that the Lord will not forsake me."

Tromp Hardenberg expressed his wish to grow in grace. He was asked how long he had entertained that desire. He answered: "Ever since I was in Dr. Van der Kemp's school, seven years ago, I felt that desire in my heart; but I inlisted afterwards among the soldiers, and forgot it. I am now again in a place where I hear the word of God, and my wish is renewed within me."

Susanna Jaeger said: "I know Jesus as my Saviour, and am no longer afraid to come and speak with you. I grew up in sin and wickedness, but He did not suffer me to die in my sins, for which I cannot sufficiently thank him. I now know what it is to be redeemed from sin, and wicked people can no longer make me believe their stories."

Lydia Constable. "Ever since my baptism I feel joy and peace in my heart, and nothing pleases me but to hear more and more of Jesus, and what He has done and suffered for me. I am old and sickly, and cannot live long, but as long as I live, I wish only to live unto Him, and I pray daily, that my poor children may experience the same grace."

Juliana Sabapper expressed her joy that her children were baptized, but said she could not help feeling much distress, that that grace had not yet been bestowed upon her; and recommended herself to our remembrance and prayers.

Catharine Matthieu, an old Hottentot, said: "I cannot understand everything that is said at church, but my heart feels it. Day and night I think of our Saviour, and thank Him that He has brought me hither. I beg to be baptized, and feel much concerned about my children; yet I believe

“ that God sees my children, wherever they are, and will yet
 “ bring them to this place, and convert their hearts.”

Anna Moses. “ I am ashamed to come and speak with
 “ you, for I have nothing to say about myself, but what is bad.
 “ When I was lately at Capetown, I hoped to get some fine
 “ clothes, but I was disappointed, and am angry about it. I
 “ have left our Saviour, and when I go to church, my heart
 “ feels as lifeless as a stone.”

Many of the children gave us great satisfaction by their artless and upright manner of declaring their wish to be accepted of Jesus, and to grow up for Him.

5th. *Aaron Klein* arrived here from Gnadenthal, and brought us letters and diaries, as likewise a text-book for this year, which we most highly value. We are daily looking out for letters from the Elders' Conference of the Unity, to hear what they have determined about the Mission at Gruenekloof.

6th. We celebrated this memorial-day with renewed proofs of our Lords' dwelling in our midst, and owning this small flock, collected for Him in this place. All our people attended the meetings. The heathen also heard the word of God with gladness. Many tears were shed, which we hope were noticed by Him, who will not let a poor repenting sinner cry in vain for mercy and forgiveness. In the afternoon, Brother Schmitt baptized Juliana Sabapper, and called her Joanna. Four persons were added to the candidates for baptism.

20th. We partook of the Lord's Supper, when two of our people became candidates.

Middige Adams came very early this morning, and told us, that in the foregoing night, the Lord had heard her prayers, and granted her the assurance of the forgiveness of her sins, filling her heart with faith and joy.

23d. In the morning, about a quarter before four o'clock, we heard a subterranean noise like thunder. The weather was calm, and the sky clear. A shock followed, but not violent. We had already, yesterday, experienced a slight shock, but on the 29th, about a quarter before eight, there was a very considerable earthquake. The wind sunk at once into a dead calm, and though the sky was clear, with bright sunshine, it began to thunder for about a minute, uninterruptedly. The sun seemed darkened by vapours, and a cold sharp air suddenly followed upon great heat. Shortly after, the wind rose again, and the sun shone hot, as before. The Hottentots often come

to ask us what all these extraordinary things mean, and as they say, their hearts begin to tremble. We speak to them of the necessity there is always to watch and pray, that we may be ready to meet our God.

February 5th. We received an express from Gnadenthal, with letters from various parts, and likewise from the Elders' Conference of the Unity, which, though of an old date, were most acceptable, and proved a great encouragement to us.

Towards evening, Brother Kohrhammer and his wife set out for Capetown on business, whence they returned the 8th.

15th. We had the pleasure to receive a visit from our worthy governor, Lord Caledon, accompanied by a colonel.

23d. Brother Schmitt went to the Klaver-valley, to attend the funeral of a child of Mr. Jacob van Renne. Both he and his father have approved themselves as true friends to the Mission here, and we thank God for having given us such neighbours. May He reward them for the frequent proofs of kindness which we have experienced from them.

We had the pleasure to receive, to-day, a letter from an English dragoon, who formerly was a very wild character, but afterwards truly converted. It accompanied the Exposition of Christian Doctrine, which he now returned. He writes: "Dear friends, I return your book, because I hear that we shall change our quarters in a few days, otherwise I should have been glad to have kept it longer. The perusal of it has been of great blessing to my soul. I am not worthy of all the mercy which God has shown unto me, a sinner. How just would He have been, had he snatched me out of the world, at a time when I was living in fierce rebellion against Him. But praised be His name, that He desireth not the death of the sinner, but that all should turn to Jesus Christ, and live by Him! O what cause have I to thank our gracious Lord for what He has done upon me, since He waked me from the sleep of sin and death, &c."

25th. The whole family of our good neighbour, van Renne, came hither and attended the morning service. We see with pleasure, that the longer we are here, the more diligently our public worship has been attended; and we therefore confidently hope, that it will please the Lord to grant, that the seed sown in weakness, may spring up, and bear fruit to His glory.

J. P. KOHRHAMMER.

J. H. SCHMITT.

EXTRACT OF THE DIARY

*Of the Mission of the UNITED BRETHREN at
GNADENTHAL, Cape of Good Hope,
1810.*

JANUARY.

***T**HE LORD for us great things hath done!
Our heartfelt thanks to Him are due;
We trace His goodness, when we view
His Church, where He erects His Throne!*

HYMN BOOK, p. 173.

This verse, often sung by our Hottentot congregation, with peculiar emotion and fervent animation, speaks briefly the language of our hearts, and the joy and thankfulness felt by us all, on entering the new year. We commended ourselves anew, and the dear flock committed to our care, to the mercy and grace of our Lord and Saviour. May He be and remain, throughout the year, our All and in all, and grant us daily a deeper knowledge of the mystery of His cross and atoning death, as the foundation of all our happiness, in time and eternity.

On New-Year's Day, a very large number of Christians, Hottentots, and slaves, attended our public worship, and, to our surprise, conducted themselves with the greatest order, many even expressing their thankfulness for the blessing they had enjoyed.

4th. We sent a messenger, with letters and diaries to Gruenekloof. To-day two serpents were killed in our yard. One of them was a large cobra di capella.

6th, being Epiphany, we celebrated this memorial-day with our congregation, in the usual manner. The Lord, the Saviour of the Gentiles, was with us to bless us. After the morning meeting, we read to our people several letters from their Brethren and Sisters of the Greenland nation, by which they were much edified. In the afternoon, sixteen adults were baptized, and a boy and girl, baptized as children, solemnly received into the congregation. These receptions always make a deep impression both upon the children and the adults, and they are all earnestly exhorted, never to lose sight of the covenant made with the Lord in baptism, but to pray Him to maintain it, and Himself to number them with His people.

8th. We celebrated the anniversary of laying the foundation-stone of our Church, and its being opened, a year after,

for divine worship, now ten years ago. We had several meetings, and also read to our people, a translated narrative of the life of our venerable Brother, George Schmidt, who first began this Mission, with a short account of his proceedings here. There are yet several Hottentots, living in the country, who remember him, and delight to speak of him, and the instructions he gave them. They even remember the names of his horse, and two dogs. We concluded the day with a discourse on the text of scripture, appointed for it, and so applicable in all respects: "*Thou shalt worship before the Lord thy God, and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee.* DEUT. XXVI. 10. 11. And, "*Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of Heaven; but he that doeth the will of my Father, which is in Heaven.* MATT. VII. 21.

After the service was over, a great many Hottentots, young and old, sat down before the church, and sang with cheerful voices, hymns of praise and thanksgiving to our Saviour, for all His mercy, and innumerable benefits bestowed upon them.

Several Hottentot strangers, who had spent the day here, were so much moved, that when they came to take leave of us, they could scarcely utter a word, for weeping. Indeed the merciful kindness of our God is great towards us, for which we adore him in the dust.

16th. Brother Marsveld and his wife, having been employed the foregoing days, in speaking with all the baptized, made a pleasing report of it. There prevailed a general spirit of thankfulness among them all, for the blessings they had experienced during the last festival season.

17th. We were visited by a Dutch Missionary, a Bohemian by birth, in company of Mr. Wessel. They staid two days with us. The earthquakes have not yet ceased at the Cape, the inhabitants being every now and then alarmed by shocks, more or less violent. They cause many a one to reflect, and to form pious resolutions to amend their lives. May the Lord, even by these means, gain a rich harvest of souls.

18th, was a joyful day. We received letters and diaries from Europe, and among them, letters from the Elders' Conference of the Unity, approving of what has been done by us, as to the establishment of the Mission at Gruenekloof.

We rendered thanks to the Lord for his merciful protection

of our German congregations during the late dreadful occurrences in that country. The diaries of the three last years from our congregations and Missions, were a rich feast to us. We have long been looking out for communications from Europe, and often prayed the Lord to grant us that favour, and therefore could not help noticing, with thankfulness, the word of scripture for this day: "*What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*" MARK XI. 24.

Our communicants were all spoken with, previous to the approaching Lord's Supper, and we can bear them witness, that most of them live in communion with God; nor can they sufficiently express their gratitude for what they have lately enjoyed. Some said, that they thought that the Lord had again granted to the congregation that first love and simplicity, the decline of which they had so often deplored. They said: "We now love each other as a christian family, and rejoice at each others advance in the privileges of God's house.

Adam said: "I know not how to begin to thank our Saviour enough, for the favours He has bestowed upon us poor Hottentots, both at the conclusion of the last, and again in this year. He has indeed done much for us, and during the meetings on New-Year's Eve, I had a strong impression on my mind, that He will continue to bless us; which filled me with joy.

Juliana said: "On New-Year's Day I was led particularly to reflect, that we pray much too little for the government of this country, for I believe that God Himself has ordained it. Thus we disobey God's commandment. Our good governors have been helpful to us, in permitting us to hear the gospel, and how thankful ought we to be to them for so great a benefit."

On the 18th and 19th in the evenings, we heard, in various directions among the kraals, very lively and beautiful singing, and some Brethren going, unobservedly, to listen from whence it came, found that companies of children, were singing hymns of praise to our Saviour. This was a practical comment on the words, "*Out of the mouth of babes and sucklings, thou hast perfected praise.*"

20th. We partook of the Holy Communion; 10 persons were spectators the first time, and seven with a view to confirmation.

21st, in the evening, a poisonous serpent was discovered entering Brother Kuehnel's door, and we were thankful, that it was discovered and killed in time. This is the month in which these reptiles appear in the greatest numbers, and it is needful to be very cautious, not to get a bite from one of them. Lately a Sister walked with two of her children upon the grass-plot in our yard, and had very nearly trod upon a serpent lying in the grass, if it had not been discovered by a Hottentot.

To-day a Hottentot brought home the skin of a wolf, which he had shot in the mountains. In the night, the otters pay us their visits, and now and then, in the day-time a sly baboon is seen lurking and peeping about, with a view to steal.

29th. Mr. Wimmer, a Dutch Missionary, going to join the Rev. Dr. Van der Kemp at Bethelsdorf, came hither to see and converse with us. We were much pleased with his visit, and pray the Lord to bless his labours.

30th. A letter from Dr. Hassner, at the Warm-baths, informed us, that on the 23d, there had been a very strong shock of an earthquake at the Capetown, so as to make all the houses tremble, and that a repetition being feared, great apprehensions were entertained for the fate of the town. Here no further traces of this awful phenomenon have been perceived during the month past.

February 1st. A letter from Mr. Disandt, gave us another account of a smart shock felt on the 29th.

2d. One of the Missionaries was sent for to see a baptized Hottentot, Agnes, who for some months past, has laboured under a consumptive disorder. Being asked, what she wished for; she answered: "Dear teacher, pray for me, that my faith in my Lord and Saviour, Jesus Christ, may not fail, and that I may die happy. I am so weak, and suffer so much pain, that I often forget to turn to Him for help. But yet I am convinced that He does not forget me. I long to depart, and be with Him, but, dear teacher, I recommend to you my two sisters. O that they may become the property of Jesus. My eldest brother is yet a slave of sin, and my youngest not much better, and I am afraid they will yet leave Gnadenthal." She was directed with all her complaints and concerns, to the Lord, who could comfort her about everything oppressive to mind and body, by a sense of His love and peace. She expressed her thanks, and grew more composed.

3d. Two persons were admitted to the class of candidates

for baptism. One of them was a Caffre woman. When, previous to their introduction, we asked them once more, whether they would give us their right hand in token of its being their sincere intention, to devote themselves with their whole heart, unto the Lord, and to obey His word, and their teachers, in all things? The man, who is a Hottentot, said; "Yes, but first
 " my dear teachers must assure me, that they will pray for me,
 " that God may give me strength to perform what I promise
 " on this day, that I may make the right use of His grace, for
 " I am very weak, and have no power in myself." Being assured that we should do it, he gave us his hand with much emotion.

4th, being prayer-day, Brother Schwinn baptized a woman and her infant, and two other children. One of the candidates for baptism, came and said: "I do not know how it will be
 " with me at last. I am a great sinner, and yet my child, who
 " is only three years old, is much more intent upon hearing
 " the word of God, than I am. As soon as the bell-rings, the
 " child begs me to let it go to church. And when I have no
 " mind to go myself, it never rests, till I get some one else to
 " take it. Alas! my child will one day stand before God, and
 " put me to shame, for it loves what is good, more than I do.

5th. A Caffre woman came to one of the Missionaries, and addressed him by an interpreter, as follows: "My heart drives
 " me to you, to make my complaints known to you. When I
 " lived in the low country, among my own people, I committed
 " many and great sins, which now torment my conscience
 " day and night. If I try to pray to the Saviour you speak of,
 " I am so terrified and perplexed in mind, that I do not know
 " where to fly to. Therefore I come to beg you to help me
 " to pray, that Jesus may have mercy on me.

The husband of this poor Caffre woman, came some days after, and with a flood of tears confessed, that he had been a great sinner. He added: "My heart has lain in sin, till it is
 " quite rotten. May God have mercy on me, or I am lost
 " for ever."

12th. We heard, that on the 5th, about one o'clock in the morning, three shocks of an earthquake, were again felt at the Cape. There was even a report of a great part of the coast of Mozambique, having been engulfed, by which the people were exceedingly alarmed. But it has not been confirmed.

For some time past, the Caffres have been very hostile to

the white people. They have murdered some of them, and driven their cattle into their own country. Government therefore sent a military force into Caffraria, to quell these disturbances.

13th. A puffader, one of the most venomous serpents here, was found asleep behind one of our water-tubs, and killed.

In these days, some of the school-children were found to have behaved very improperly; the parents therefore punished them as they deserved, and we excluded those of them who were baptized from their meetings, till they should have given proofs of true repentance.

15th. We were much encouraged by the grace prevailing among our communicants, with whom we spoke individually in these days. Seven persons were confirmed for the first enjoyment of the Holy Communion, on the 18th.

The classes of the communicants were held on the 19th and 20th, and their conversations afforded many proofs of the work of the Holy Spirit in their hearts. The following may serve to give some idea of them.

In one class it was observed by some, that the earthquake had been particularly violent at the camp in the Vineyards. Many Hottentot soldiers were so much terrified, that they did not know what to do. One of our people, belonging to the regiment, seeing and hearing their expressions of dismay, accosted them thus: "My dear friends, This is the work of our God, who does all things right; let us take refuge unto Him." He then began to sing that hymn; "*Awake! a voice from Heaven is heard; it calls us hence to God!*" A great number listened to him with much seriousness, and some joined in singing.

One of the Sisters said: "For these several days past, it is as if the Lord had hid His face from me; but I will not, and cannot rest, till I have found Him again, and it may be, that He will reveal Himself to me this very day."

In one company, the conversation turned upon the children and their education. A mother related, that some days ago, she felt extremely disturbed about her daughter, 12 years old, and told her concern. The child wept much, and when the mother rose in the morning, and went out of the house, she overheard her child praying most fervently to our Saviour, and promising to give her whole heart to Him. Her behaviour, ever since, bore witness to her sincerity.

In these conversations it frequently happens, that reference is made to the old Hottentot customs and super-

stitutions, according to which they formerly lived in darkness. [The diary contains, in this place, an account of various heathenish usages, some of which are not dissimilar to those mentioned by travellers.] Those Hottentots who live unconnected with the white people, still retain them. They celebrate that day as a great festival, when they again behold the seven stars, (the waggon) which happens in the beginning of summer. As soon as they appear in the sky, the parents wake all the children, and go out with them into the open field, to show them these stars. All the inhabitants of the kraal, or village, then meet together to dance and sing. They sing words to the following effect: "O Sita, (or Foiqua) thou Father over our heads, give us rain, that all our fruits may ripen, and we may have food in plenty. Grant us a good year, that we may not be obliged to rob the white people, nor they to come and kill us." Formerly, the education of their children was very severe, nor did they ever suffer children of both sexes to mix together, except at festival seasons. But when the bigger boys and girls accompanied their parents, to feasts, &c. they were always placed under the care of some respectable old matrons.

The veneration of the Hottentots, both married and unmarried, for aged people, was great. Persons guilty of adultery or fornication, were either killed or banished, and other means used to preserve morality among them.

21st. Three French naval captains, prisoners of war, came hither on a visit. They seemed highly delighted with our settlement, and admired everything they saw and heard. They also took views of it from three different points, and left us with expressions of great satisfaction.

On the 23d, we had an agreeable visit from the Landdrost of Swellendam, with his secretary and family.

In the afternoon, two Caffre women came to see us, and declared their great sorrow and repentance on account of their former wicked life. One of them, especially, has for several days past, been in such distress of mind, on account of her sins, that she lay day and night on her knees behind the bushes, crying to God for mercy and forgiveness. In general, we can give the Caffres, living here, a good testimony, and we have good hope of their conversion.

26th. Three of our company went to see a friendly neighbour, who has often requested a visit. His long illness has

been the occasion of his thinking seriously about the state of his soul. He has also sought and found mercy. Though he lately had a paralytic stroke, which deprived him of speech, he very well expressed his joy and thankfulness for the visit, and the happy state of his heart. On their return home, the Brethren called upon Dr. Hassner, at the Warm-baths, and spent some hours with him very agreeably. We commend ourselves and our Hottentot congregation, to the continued loving remembrance and prayers of all our Brethren and friends in and out of our church.

J. ADOLPH KUESTER.

I. G. BONATZ.

H. MARVELD.

DANIEL SCHWINN.

I. C. KUEHNEL.

*Extracted from a Diary of the Brethren's Mission at
FRIEDENSTHAL, in St. Croix.*

AMONG others of our negroes who departed this life rejoicing in their Saviour, was *Nathaniel*, an old assistant, 98 years of age. He was born in 1707, in St. Thomas, and called Bastion. His parents being ignorant, wild heathen, he likewise lived in all the abominations of the heathen, till in his 40th year; and meanwhile was removed to Princess plantation, in St. Croix. Here he learned the cooper's business. When the Brethren began to visit this island from St. Thomas, and to keep meetings with the negroes, he was one of their hearers, and was soon thoroughly awakened. He used often to say: "When I heard the great word spoken by the Brethren, that God our Saviour so loved us men, that He became Himself a man to die for them, that they might not suffer eternal death, it was as if an arrow went through my heart. I followed the Missionaries from place to place, to hear more of this great history. And when no Brethren were with us, we negroes who were of one mind met together, and though we knew not much, yet we conversed together of that God, who loved even the negroes so much, and frequently we all wept together for thankfulness, and a desire to know Him, and experience His grace."

Bastion was one of the four firstlings, who, July 12th, 1744, were baptized here in St. Croix, by the late Brother

Frederick Martin, who called him Nathaniel. In the same year he attained to the enjoyment of the Holy Communion, and in the sequel was appointed an Assistant among his nation. When in 1750, Brother Frederic Martin was called home by the Lord, he assisted in conveying his remains out of the town to Princess plantation, (according to the wish of the deceased), and in burying them near the place of their meeting. And though, after the departure of this faithful servant of the Lord, a whole year elapsed without a Missionary living in St. Croix, yet the work of God continued with power and blessing, by means of the labour of Nathaniel and some other Assistants, as may be seen in Oldendorp's History of the Brethren's Missions in the Danish West India Islands, in which we also read a discourse delivered by the late Nathaniel, to the candidates for baptism; from which plainly appears what grace and knowledge of divine things had been granted to this man, who was, as an heathen, one of the most wild and ignorant. He remained faithful to the Lord to his end, was loved and valued both by whites and negroes, and on every occasion sought to be useful to his fellow-men. Whenever we conversed with him about the beginning of the Mission in this island, he was always quite animated, and could scarcely find words to describe the grace, which at that time prevailed among the negroes. "At that time," said he frequently, "the believing negroes had to suffer much oppression and persecution. In order not to be ill-treated by the white people when we went to hear the gospel, we never took the straight road, but went a round-about way, through woods and bushes: but the more troublesome it was for us to get to our place of meeting, the happier we were when we met, for the peace of God was powerfully felt among us, and we often conversed together till late at night, about the concerns of our souls." Some years ago he became quite lame, which prevented him from coming to us; and during the last years of his life, he was confined to his bed. Nevertheless he took a heartfelt share in the welfare of the congregation, and inquired very minutely after the state of one or other individual whom he had formerly served as Assistant in the labour. When visited by negroes, he directed them simply to our Saviour, and admonished them to value and improve the privileges they enjoyed. During the last half year of his life, he suffered much, but

waited with patience and longing desire, for his dissolution, and to be at home with the Lord for ever. The Holy Communion, which he used to enjoy in his house, together with other old and infirm communicants on the plantation, who could creep together, was, according to his own expression, a real cordial to his soul. Being asked by Brother Lehman, shortly before the last communion, whether he wished to enjoy this highest good once more? He answered: "O yes. Ah! how do I long for it. Truly it is Jesu's blood alone; yes, it is His blood alone, that can bring me nigh to God!"

Caleb, a negroe belonging to Princess plantation, departed this life some time after. He had always been quiet, orderly, and unblameable in his conduct, but we wished to perceive in him a deeper knowledge of his sinfulness, and more of the divine life in his soul. In the great storm last year, which raged like a hurricane, he took a violent cold, from which he never recovered. When, last May, the Holy Communion was administered to the old and sick on the plantation, he expressed a great desire to enjoy it with them. Being seriously addressed by the Missionary on that occasion, he was so affected, that he wept during the whole transaction, and took leave with weeping eyes. Being, soon after, visited, it was observable, that a great change had taken place in him. He was no more the cold, indifferent, and reserved *Caleb*, always thinking well of himself; but a poor needy sinner, who now spoke out of the abundance of his heart, of that grace and pardon which he had found in the blood of Jesus. In this happy state of mind he departed.

When Brother Jessen and his wife visited on a plantation belonging to Lady L. she was so much rejoiced by their visit, that she accompanied them everywhere, even into all the negroe houses. The negroes likewise were very glad to see the missionary and his wife, and received all the admonitions and directions given them, in love. On another plantation, where they visited the sick, 25 old and lame negroes, men and women, assembled in the house of one of the Assistants, to hear the gospel. Those who could not walk were carried.

In October, departed the Assistant *Charles Henry*. He has left a written narrative of his life, of which the following is an extract: "I was brought from Guinea to St. Croix, as a boy of 10 years of age, and bought by the Inspector, Mr. de Schimmelman; I got in him a very good master. He put

“ me apprentice to a hairdresser, and admonished me at the
 “ same time to attend the church of the Brethren at Friedens-
 “ thal, and to become a Christian. But my master, with whom
 “ I served my apprenticeship, would hear nothing of it, and
 “ said, that it would suit me better to go to a dance on a Sun-
 “ day, than to church. I did as he advised, and lived in the
 “ sinful pleasures of the world. In the sequel, I accompanied
 “ my master, Mr. de Schimmelman, to Copenhagen. When,
 “ after his return, the Brethren came to congratulate him on
 “ his new appointment as Vice Governor, that venerable
 “ servant of God, Martin Mack, took notice of me, and taking
 “ me aside, said softly: ‘ Cicero, didst thou diligently attend
 “ divine worship when thou wast at Copenhagen, and hast thou
 “ been baptized?’ I answered, ‘ No, I had no time to go to
 “ church.’ ‘ This I know,’ said he, ‘ but thou couldst find
 “ time enough to dance.’ Hereupon he spoke to me of the
 “ unhappy state of my soul, and of that happiness which
 “ Jesus has procured for us; and at last said: ‘ Cicero, let
 “ me entreat thee, do thou come to the church, give thy
 “ heart to thy Saviour, and thou shalt yet become a happy
 “ child of God.’ These words penetrated my heart; I went
 “ to the church, and was soon added to the candidates for
 “ baptism; but this privilege would not pacify my troubled
 “ mind; I thought, if this Missionary really knew, what a bad
 “ man I am, he would not have numbered me among the
 “ candidates for baptism. In this unhappy state I continued
 “ long, till one evening, when, in great distress of mind,
 “ I came to a meeting, in which that verse was sung: *I am a*
 “ *poor sinner; this I surely know, &c.* From this verse the
 “ minister observed, that all men were sinners by nature, and
 “ beings thoroughly depraved; but that our Saviour had given
 “ Himself a sacrifice for sin, that He might forgive their sins,
 “ and make them children of God. These were words of
 “ comfort to my soul. I was all in tears, and when I got
 “ home, knelt down, and prayed, as well as I could, (yet from
 “ the bottom of my heart), to our Saviour, that He, for the sake
 “ of His death, would pardon all my sins, and accept me as
 “ His child. It was then that our Saviour had mercy upon
 “ me a poor sinner, and in that very hour assured me of the
 “ forgiveness of my sins, in so sensible a manner, that the
 “ next day I went to Brother Mack, and told him what a bad
 “ man I had been, but that our Saviour had received even me

“ to favour. That excellent man, hereupon conversed with me in a most friendly, encouraging manner, but said at taking leave: ‘ Cicero, keep now to Jesus thy Saviour, as a poor sinner, and thou shalt experience yet more grace and happiness.’ These words I have remembered as long as I live.” Thus far his own narrative. He was baptized in 1775, and in the sequel admitted to the Holy Communion; and as he proved faithful through grace, he also grew in it, and in the knowledge of the Lord Jesus Christ, and was, since 1784, appointed an Assistant. Since that time he twice accompanied his master to Copenhagen, where he became acquainted with the Brethren there. He likewise partook of the Holy Communion several times in the Danish Church. During his last stay at Copenhagen, his master, (who then remained in Europe) granted him his liberty, of which he made good use; for after his return, he devoted his whole time to the service of the Lord among his countrymen. He diligently visited the negroes on the plantations, and frequently cared for the funerals of the baptized, when he often delivered very impressive testimonies of the love of Jesus to sinners, having truly experienced the same in his own soul. He was of a pleasant, willing turn of mind, and ever ready to serve all men, but it was a particular pleasure to him, to wait upon the Missionaries in times of sickness. With his wife, whom he married while yet a heathen, but who now likewise belongs to this congregation, he lived in a happy union, and being a sickly woman, he faithfully nursed her. About six months ago, he began to be consumptive, and often said: “ I believe I shall soon go to my Saviour.” During his last illness, which confined him four weeks to his bed, he was frequently visited by us, and his lips always overflowed with gratitude for the great favours the Lord had showed him. He always expressed his great desire to be soon at home with Him, in a most feeling manner. To the negroes who visited him during his sickness, he declared with energy, the only way of salvation by Jesus Christ. His remains were conveyed to their resting place, in our burying-ground, attended by a numerous funeral procession.

He was followed by one of our communicants, who for some years had not been a partaker, being accused by the negroes of witchcraft. About three months ago, one of the Missionaries, hearing that she was very ill, went to see her, and turned the conversation upon the abovementioned accusation.

She answered: "Some years ago, I was so silly, that when persons were sick on the plantation, and I was asked my opinion about their recovery, I would often say, 'I believe this person is going to die, and that person to recover.' And as my predictions frequently happened to prove true, I came under suspicion, that I could make people well or sick, as I pleased, and was a witch. But it is a most grievous trial to me, not to enjoy the love and fellowship of my Brethren and Sisters on that account. She added, that under these circumstances our Saviour was her only comfort." The Missionary hereupon called all the Christian negroes on the plantation together, after their dinner, and succeeded in convincing them that the above accusations were groundless. The poor patient was so rejoiced at this, that she burst out into loud weeping, and all present assured her of their love, and that they again owned her as a Sister. She now began to recover, after having been confined to her bed nine months; she was also able to work a little; but suddenly had a relapse, and departed this life, according to the report of our negroes, very gently and happily, calling on the name of the Lord to her latest breath.

The Missionaries in St. Croix observe with regret, that the language of the new people coming to see them is in general very unintelligible. The English language seems to become more and more the prevailing one in that whole island, and the young natives begin to be ashamed of the Creol. This circumstance increases the difficulty of being understood; for now the Guinea Negroes, bringing their different tongues with them, learn neither English nor Creol, but are content with a jargon made up of three or four languages, by which they can scarcely make themselves intelligible to each other. Now if such negroes call upon the Missionaries, and are spoken to about God, and divine things, they cannot understand them, and excuse themselves with saying, that they are come from Guinea, and are unacquainted with the language of the white people. This is particularly the case with most of the plantation-negroes, who come to Friedensberg. The Missionaries there encouraged them to do their best to learn one language well, in which they may hear the word of God to their eternal salvation; and the Assistants were also advised to promote, as much as lay in their power, the learning of the Creol language among the negroes.

EXTRACTS of LETTERS received from
GREENLAND.

NEWHERRNHUT, *July 24, 1810.*

MR. MOTZFELD, the Inspector of the Colony of Gudhaafen, situated north of us, is here, and offers to take charge of a letter. He is come with two European vessels to fetch provisions, which begin to fail in all the colonies. Our prospects are indeed gloomy. We have, till now, expected the arrival of ships, either Danish or English, to supply us with provisions and other necessaries, but hitherto not one has arrived on any part of the coast. The Inspector of the neighbouring colony, (Godhaab), has indeed promised to furnish us with the most needful provision; but the stock he has in hand is dwindling fast, and we cannot reckon much upon it. We begin to doubt whether any provision-ship will reach us this year: and if none arrive next spring, all the Europeans in Greenland will begin to suffer by famine, and its baneful consequences.

All our fellow-missionaries in the other two Settlements were well, according to the latest accounts received in June and July. The work of God our Saviour proceeds and prospers; His presence is with us, and He blesses our feeble testimony of His atoning death and passion. We intend, on the 13th of August, to celebrate the Lord's Supper with our Greenland congregation here at Newherrnhut, by which their faith is always strengthened anew, and their hearts filled with love to their Redeemer. As long as we can keep this heavenly feast, we remain in a regular course of connection with our dear people; and the admonitions given them previous to the Holy Communion, to examine their own hearts, which most of them very seriously attend to on that occasion, prove most beneficial, and the means of much blessing.

I wrote a letter to you in May last, and hope you received it by the return of the English whalers. Mr. Motzfeld tells

me, that there are some parcels on board for us, but that they had not yet been delivered. How should we rejoice, if they were from our Brethren in Europe.

An English Captain, Mr. Marshal, used to call at Godhaab. We know him well, and he has favoured us with his company at our house. His son is said to be now master of an English Greenland ship. By inquiry you might discover means of sending us, annually at least, letters and accounts by these ships. But we wish also that it were practicable for you to send us provisions and other necessaries from England, though perhaps you may see difficulties, which we are not aware of. If you received my letters, written two years ago, you found a list inclosed, shewing what things we stand most in need of. We have hardly any linen left for shirts and other uses; indeed there is hardly an article you can name, of which we do not want a fresh supply. However, we will not prescribe, but shall be thankful for any thing you can send us. If the war still continues, when you receive this letter, you may then know that we are in great distress: for, in this country, nothing can be procured. May the Lord soon give peace to the distracted world.

We entreat all our dear Brethren in England not to forget us. It appears as if we had got nearer to each other by this new correspondence. I beg you to let our Brethren and friends in Germany, and our children, know all about us. In our Lord and Saviour Jesus Christ we have comfort and confidence, and we cast all our cares upon Him.

HENRY MENZEL.

NEWHERRNHUT, *May 22, 1811.*

EVER since the year 1808 I have written to you, but have not yet received an answer; I am therefore at a loss to know whether you have received mine. Mr. Motzfeld, the Inspector of Gudhaafen, assures me, that they were delivered to the English whalers. He promised to take particular care that my last of July 24, 1810, should be forwarded. I fear, how-

ever, that the ships had sailed before his return, and that consequently you will not receive it till this year*.

You may easily suppose, that by this time our situation is very trying and deplorable, no ships having arrived in Greenland last year. We have therefore not received any provisions whatever from Europe, nor does it appear as if we should obtain any relief this year; and if not, there is little prospect for us left, but that we must die with famine and distress of mind: for no European can subsist on what the Greenlanders eat, without bread. The consequences soon appear in a dysentery, which carries the patient off in a short time. We would however yet hope, that ships may arrive and bring us some provisions, either from England or Norway; but having heard from an English whaler, which was obliged, by contrary winds, to approach our coast and tack about for several days, that the war still rages, we begin to fear, that we may again be disappointed. This vessel was boarded by some of our Greenland brethren, who went out for that purpose in their kajaks. They begged the captain to let them have a newspaper for the Inspector, which at length he gave them. It was a Scotch paper of December 1810, and contained nothing particular. How thankful should we have been, had the captain thought proper to send us ever so short a letter, mentioning how things were at present in Europe, and whether there were any hopes of relief for us by sending ships to these forsaken regions. From the paper we could gather very little.

We are indeed quite at a loss what to do, and wish to propose to you to try, whether you could not send us some help by English ships. We have no permission to trade in this country, and have therefore nothing to barter with; we could only pay by a draft upon you. I mention this for your consideration, as we must really now use every means likely to procure relief.

In the year 1810, Mr. Mühlenport, the Inspector of this colony, was so obliging as to allow to the three Missionary settlements of the Brethren, a certain quantity of provisions

* Letters were written every year since 1809, by the Secretary of the Society to the Missionaries in Greenland, but by some accident or other, none of the parcels sent have yet been received by them.

from the colony's store, sufficient to furnish us with half portions for a twelvemonth. Thus we have still bread to eat, though our meal is but scanty; but we feel truly grateful to the worthy Inspector. The colonies are likewise put upon half allowance, and in some they are reduced to the last shift, and real famine begins to appear. May God our Saviour have mercy upon us and help us. Who knows, but his help is nearer than we suppose.

We have been preserved in tolerable health hitherto. From our Brethren at Lichtenfels we have had two parcels of letters this year. They were well, and Sister Fliegel was recovering from an illness, owing to a severe labour, during which her life was despaired of.

We have not heard from Lichtenau since last September, when they were all in good health.

Notwithstanding all distress experienced from without, it pleases the Lord to lay His blessing upon our labours, and He carries on His work uninterruptedly. I might here quote many encouraging proofs of His mercy, and many instances of His powerful grace in the hearts of many of our people, which fill us with joy and astonishment, but my time is too short. We enjoy the love and confidence of the Greenlanders. They frequently brought us a supply of food last year, for which, however, we were not able to make them equal compensation; but they were always satisfied with little or nothing.

You may easily believe, how painfully we feel the total stagnation of our correspondence with Europe, having last year received not a line, neither from England, Germany, nor Denmark. We know nothing of what is going forward, either in the world at large, or in our congregations. If it were not for the extraordinary experience we have often made of our Saviour's power and mercy towards us, which has supported us under all affliction, we might have almost sunk under the pressure of our circumstances. But when we consider, that we are often remembered by our dear Brethren and Sisters and friends, in so many parts of the world, who offer up prayers for us, and the work committed to us, we derive essential comfort and encouragement from it.

We are under much concern to have no means of procuring a supply of garden-stuff, which is so essentially useful

to us, for the preservation of our health. For these three years past we have not received any seeds, and this year we can sow nothing in our two gardens, which we regret the more, as we probably should have had a good crop, the summer turning out remarkably fine. We therefore entreat you, if you have any opportunity of sending us letters and other papers, to add, inclosed, some seeds, particularly of the early sorts of cabbage, turnips, and sallad.

We request you also to mention to the Brethren of the Elders' Conference of the Unity, how we are situated.

We commend ourselves to the prayers and faithful remembrance of all our congregations and friends both in England and abroad. HENRY MENZEL.

P. S. My fellow-labourers at Newherrnhut are the Brethren and Sisters Walder, Lehman, and Eberle, who join in salutations to all our brethren and friends about you.

*EXTRACT of LETTERS received from GRUENEKLOOF,
near the Cape of Good Hope.*

June 27, 1811.

I WILL, in the first place, give you some account of the shocking earthquakes which still continue in this land. We have been without any further alarm for something more than a year; but on the 7th of June, (which is here the depth of winter) at twelve o'clock, as we sat at dinner, we had a very strong shock. It was a most beautiful day, not a cloud to be seen, and as no one expected any thing of the kind, we all jumped up, and ran out into the yard. I should think it lasted two minutes, before the earth ceased to tremble. The 19th, at ten o'clock in the forenoon, we had another shock, stronger I think, than the former; I cannot say that I remarked the earth

to tremble so much, but the pots and glasses in the kitchen and cupboards knocked one against the other. We have heard various reports concerning the Cape-town, where it is said to have been more violent than with us, but of these reports I shall say nothing, till I see for myself, which will be in a few hours, as we are going to set out thither.

We have had letters from Gracedale, which say, that the earthquake was there very dreadful. The Lord only knows, what will be the end of them. Some people suppose that a volcano will break out in some of the long ridges of mountains here, which appears not unlikely; but the Lord only knows, what He is doing. Oh! that He may enable us, as poor, weak children, to resign ourselves into His hands.

We are now arrived at Cape-town, and find some of the reports concerning the earthquakes exaggerated; but the people's minds are all filled with horror and fearful representations of the consequences that may follow. I am convinced, that nothing can befall us without our Lord's permission, and that what He does is right; but still there is a certain timidity in us by nature, and I must confess, for my part, that I cannot help sometimes shuddering at the idea of these subterranean dangers.

A. SCHMITT.

GRUENEKLOOF, *August 26, 1811.*

WOLVES having of late done much mischief in our neighbourhood, venturing even into our yard, from which they stole a sheep, and making sad havoc among the Hottentots' cattle, a day was appointed to hunt and destroy them, (which is the usual practice here), and accordingly the Brethren Bonatz and Schmitt, with about thirty Hottentots, set out in the morning with loaded guns, when, about an hour's ride from us, on a hill, at Lowes-kloof, on our land, they wounded a wolf, but he made his escape. They pursued him for some time, but could not find him. After fruitless attempts to discover his hiding-place, the two missionaries resolved to return

home, and had left the Hottentots a short distance, when the latter cried out, that the wounded wolf was in a thicket close by. Brother Schmitt rode back to help them, but Brother Bonatz remained behind, not having his gun with him; Brother Schmitt gave his horse to an Hottentot to hold, and entered the bushes with the Hottentots. When they were in the middle of the thicket, the dog started some animal. Those that were within did not see what it was, but those on the outside cried out that it was a tyger, and ran away, leaving the missionary, and one of the Hottentots in the midst of the bushes, not knowing from what side to get out, lest they should directly come upon the tyger*. They therefore proceeded slowly, with their guns pointed, intending, as soon as he made his appearance, to shoot him; but on a sudden, the animal sprang out upon the Hottentot, pulled him down, and began to bite him in the face. Brother Schmitt, being close to him, laid his gun on to shoot the tyger, but as the Hottentot lay upon him, it was not possible to take proper aim so as effectually to disable or kill him. When the tyger perceived it, he let the Hottentot go, worked out from under him, and made a spring at the missionary; whose gun being of no use at such close quarters, he threw it down, and held up his arm to defend his face, which the tyger directly laid hold of, close to the elbow, with his jaws, (his fangs being at least an inch long). Still the missionary was able, with the same hand, to lay hold of the tyger's fore-feet, and seizing him with the other by the throat, threw him down, and knelt upon his body, crying aloud to the Hottentots to come to his assistance, as he found that he could not hold him down much longer; the tyger, all the while, biting his arm. Poor Philip, (the Hottentot that was with him), would gladly have helped him, but the blood, which flowed plentifully from his wounds, blinded him. (He was bit through the nose, the lips, and several other parts of his face). As soon as the Hotten-

* The tygers infesting the more uninhabited parts of Africa, near the Cape of Good Hope, are inferior to those of Bengal, both in size and strength. They are rather larger than the largest Newfoundland dogs, and extremely nimble, fierce, and powerful in their attack.

tôts heard Brother Schmitt's cries, they all ran to help him; one of them laid his gun alongside his arm, and shot the ravenous animal through the heart, close under his hand. About three o'clock in the afternoon, they arrived with him at home. It may easily be conceived how deeply his wife and all of us were affected on hearing of this dreadful and dangerous accident. In the dressing of the wounds we were much at a loss, fearing we might do something wrong: and still more afraid of a fever ensuing, as the shock had taken so much hold of him. Sister Schmitt therefore, early the next day, wrote to our good friend Doctor Cairns, of the naval hospital at Capetown, begging him, if possible, to come to us, and if not, to send us advice. He could not come, but sent particular directions how the patient was to be treated; however, before the messenger arrived, the inflammation had spread too much in his blood to be removed by the means prescribed; and he grew every hour worse. In two days Doctor Cairns was again applied to, and a Hottentot, with two horses, sent to bring him. The next day he arrived with us, during heavy rain. We all rejoiced much at the sight of him, especially Sister Schmitt, to whom he appeared like an angel sent to help her husband; for, it was evident, that he was in the greatest danger without proper advice. As soon as the Doctor saw him, he said his blood was in the highest state of inflammation, and before he would even change his wet clothes, he bled him, and ordered different treatment of the arm, which was much swelled and inflamed. The wounds inflicted by the bite of a tyger, are not like other wounds: for their teeth and claws being shaped like those of a cat, lacerate the parts. He had eight wounds from the elbow to the wrist, and in some places the teeth had penetrated into the bone. On the second day, Doctor Cairns bled him again, and took as much blood from him as he well could, so as to leave him alive; and still the last portion of blood was as much inflamed as the first. We were indeed in the greatest distress, to think that we should lose so valuable a man by such means. The Doctor comforted Sister Schmitt by promising not to leave her husband till he could assure her, that he was out of danger, nor did he spare any pains to help him. On the third day of his being with us, the inflammation began to abate, and there appeared favourable symptoms of recovery, though the patient remained extremely weak. On the 18th, the Doctor left us,

after giving particular directions how both Brother Schmitt and the Hottentot must be treated. The Hottentot, though dreadfully wounded, had not so much to endure from bodily sickness, as the shock had not laid so much hold of him. It was the third time that he had encountered a tyger; but this time he must, to all appearance, have lost his life, had not the Missionary ventured his own to save him. After the tyger had got the Hottentot down, Brother Schmitt could very well have made his escape, as well as the other Hottentots, but he could not bear to see the poor man lose his life before his eyes, without endeavouring to help him: therefore, in the Lord's name, he attempted it, and subjected himself to the tyger's attack in dependance on the Lord, that He would strengthen him; which He mercifully did, to the astonishment of every one that hears it. That he escaped with his life, is a great wonder. Sister Schmitt adds: "The Lord my Saviour alone knows, what anxiety and distress I have undergone during my husband's illness; but he has enabled me to bear it, so that I have not been quite overwhelmed, though sometimes almost ready to sink. It is now three weeks since the misfortune happened, my husband is still very weak, but so far recovered, that he can walk out a little in the yard, with his arm in a sling.

"We hope our dear friends will not be uneasy about us, after hearing of this event. We are in our Lord's hands, and assured, that he will suffer nothing to befall us but what is for our good. Pray for us, that our Lord's aim with us may be obtained."

N. B. By subsequent letters of October 19th, we are informed, that Brother Schmitt has been completely restored to health.

The Mission at Gruenekloof was in a prosperous state, and more Hottentots were from time to time added to the church. Upwards of 200 Hottentots had become resident on the land given to the Brethren, and one after the other, became obedient to the Gospel.

LETTERS

*Received by the Society for the Furtherance of the Gospel,
from the Brethren's Settlements on the
Coast of LABRADOR.*

—
HOPEDALE, September 16, 1811.

DEAREST BRETHREN,

AFTER many anxious thoughts, and fearful apprehensions concerning the *Jemima*, the usual time of her arrival being long expired, we were quite overcome with joy, when we saw her entering our harbour on the 8th of September, and we lifted up our hearts and voices with praise and thanksgiving to that Lord, who had again preserved her from all danger, notwithstanding she had experienced, in a much greater degree than ever before, storms and contrary winds, during the whole passage, with scarcely any fair weather.

We soon went on board, and joyfully welcomed Captain Fraser, and all the ship's company. We rejoiced to receive Brother John Lundberg, from Klein-Welke, (a settlement of the Brethren in Saxony), as our future fellow-labourer; and our family offered up, in fellowship, praise and thanksgiving, and with bended knees adored the Lord for this repeated proof of His mercy and favor towards us and this mission. It was a true festival to us and all our people. The vessel has indeed suffered much in her rigging, and we regret the extraordinary expence, which will be thereby occasioned to the Society, but trust that the Lord will help you to bear it, by supplying all your wants. We thanked him also for having so safely brought the ship home to you last year.

Your most acceptable letter of the 31st of May, a. c. contains a variety of information, and many important subjects, exciting us to praise our Saviour for the wonders of his grace, and for numberless blessings conferred on the Unity of the Brethren at large, its congregations and missions, and on so many classes of His children, dispersed over the face of the earth. Of this likewise the Periodical Accounts you so kindly

sent us, exhibit many interesting instances. For all the necessities of life, and every thing else required for our subsistence, of which you have again afforded us such a liberal supply, we return you our most grateful acknowledgments. We have received every thing safe and sound. May the Lord richly reward you, and all those kind friends who are benefactors to the Mission, for He has promised, that not a cup of cold water, given in His name, shall go unrewarded.

It is our most fervent wish and prayer, that the present destructive war may soon cease in the earth. O that God may, as hitherto, keep his protecting hand over England and its dependencies, and preserve her from all hostile invasion. We trust that He will do it, and grant that the many Missions of our Church, now under British government, may continue, without interruption, in the enjoyment of that peace and safety, which good government insures to us. Most cordially do we join in your expressions of gratitude to our Saviour for having so graciously protected your different vessels sent out to Labrador, insomuch that no interruption of communication has occurred, now upwards of forty years. We are confident, that He will likewise mercifully preserve her on her passage home, when she leaves our coast this year.

As we have received no letters from Germany, except one from the Missions' department in the Elders' Conference of the Unity, and some weekly accounts; your kind letter, and the Periodical Accounts, as likewise many private letters from Brethren and Sisters in England were the more welcome to us; and we beg to return our best thanks for all these, to us, very precious communications. And as we find no leisure, during the bustle and business attending the arrival and stay of the ship, to read the weekly, and Periodical Accounts, we were the more gratified by the verbal accounts given us by Brother Lundberg, of the state of our congregations in Europe, and Missions abroad. We request you in future also to send us reports of the proceedings of other Societies for the propagation of the Gospel. They afford great pleasure and edification to all of us, and we pray that success may attend them.

We will add a summary account of occurrences relating to our dear Esquimaux and ourselves, since the departure of the ship last year; not long after which, Brother Hasting,

with his wife and two children, arrived safe with us from Nain. They had had a remarkably good passage, in an open boat, belonging to Jonathan.

The latter, with his whole family and some friends, thirteen in number, set off soon after to go to Okkak, from whence he will accompany the Brethren Kohlmeister and Kmoch, on their projected voyage to the north.

From the 3d to the 13th of November, our Esquimaux were diligently engaged in attempting to catch seals in our large net, but after all their labor, got only eleven. They wish to make a trial at a more distant place, to which we must agree, as being essential for their subsistence, though we very much regret, that they thereby will for some time be deprived of the meetings, and their children of proper instruction. They got a very scanty supply of provisions last autumn, both in the open water and on the thin ice, and if, by God's good providence, a pretty large grampus had not been taken in our bay, after damaging our seal's net, the poor people would have been reduced to great distress. Yet they did not, as formerly, tease us with frequent complaints, but were satisfied with the daily help received through the mercy of our Heavenly Father, even when they had but a very short meal.

The winter was pretty severe, without much snow. During the summer we have had some remarkably hot weather, with thunder-storms, and in the beginning it was rather dry. The Esquimaux were not able, as usual, to supply us with fresh provisions, as there was a great scarcity of rein-deer and partridges. We had therefore finished our stock of salt meat and butter, yet we have no reason to complain of any want of the needful articles of subsistence, and we felt particularly thankful to the Society for having this year sent us some live pigs, which are very serviceable in our house-keeping.

Of our Esquimaux we may, in general, declare, to the praise of our Saviour, that His work has continued to be manifest among them, though in stillness. By the light of the Holy Spirit, many have arrived at a better knowledge of themselves, and learn to depend upon free grace as poor sinners. In such we perceive a broken and contrite disposition, and great dread of falling back into their former sinful practices. We have frequently been much encouraged by their expressions,

and led to thank the Lord for the grace with which he lead them on the way to everlasting life. Yet there are likewise some, who are spiritually sick and ailing, and yet know not the plague of their own hearts; thus, when trials come, they cannot stand. This we experienced in a painful degree on the 24th of July and following days, when some took refuge, in their distress, to means, customary indeed among the heathen, but very unbecoming the character of children of God, and by their subsequent reservedness, and impenitent behaviour, they separated themselves more and more from the Lord and His people. Meanwhile we seek to convince them of the error of their ways, and to lead them to the only Physician of soul and body, who alone can help them.

As long as the Esquimaux remained stationary on our land, we held all our daily meetings in regular order, and often enjoyed a powerful sense of the presence and peace of our Saviour, especially when we partook together of the Holy Sacrament of His body and blood. Not one of them staid away from the meetings, but from necessity. The schools were kept by the Brethren Wolff and Hasting. The newly-printed Harmony of the four Evangelists, and the gospel of St. John, were not only made much use of in the schools, in which they were read with great eagerness and edification, but it was the chief delight of our Esquimaux to read them in their houses during the whole winter. They are truly thankful for this precious gift, and deem it a great treasure! but the number of copies received were only sufficient to give one to each house, we therefore request to have some more copies sent out next year, though perhaps we may receive some from Nain. The classes have been held with much benefit to those who attended them.

Our Esquimaux were for a long time preserved from any particular illnesses, except being subject to a kind of eruption and boils, which, however, though painful and unpleasant, were rather beneficial to their general health. But on the 24th of July, as a boat filled with our people was leaving Tikkerarsuk, one of their provision-places, to return to Hopedale, several of them, one after the other, were seized with a nervous and paralytic disorder of a most dangerous and deadly nature, in-somuch that, during the next eight days, thirteen of them departed this life, of whom seven were communicants. Three

of them were fishing in perfect health in the morning, and in the evening lay as corpses in the boat. Above 30 were taken ill, and some brought nigh unto death! but now, thank God, the greater number have recovered, though a few are still very weak.

As late as the 12th, we buried an old communicant, called Luke. Terror and dismay seized the people, but we confidently believe, that those who departed this life are now in the presence of Him, whom they had known here as their Saviour, and to whose holy will they expressed full resignation.

By this afflicting dispensation we have now got a considerable number of widows and orphans, depending entirely upon charity, and we cannot withhold from them occasional assistance. We often commend them in prayer to the Father of the fatherless, who will in mercy regard their wants. But we also trust to your compassionate hearts, that you will kindly permit us, now and then to give them a few skins out of the store, as they otherwise will be in great distress for want of clothing. We ourselves were sickly during this period, and not one of us escaped altogether, without feeling some ailment, which seemed to render every thing a burden. At times, we even felt, as if it might please the Lord to visit us also with serious illness. Sister Mueller suffered most, but, by the Lord's mercy, is again restored. Brother and Sister Wolff, and our aged Brother Suen Andersen have been in better health than usual.

Many sighs and prayers ascended to our gracious Lord and Saviour during this heavy and trying season, and He was indeed our only hope and refuge. He comforted us by His peace in our hearts, and we now look back with great thankfulness for His mercies, which, amidst all affliction, we and our people have experienced.

Our congregation of Christian Esquimaux consisted, at the close of 1810, of 30 communicants; 13 candidates; 14 baptized, not yet communicants; 12 candidates; 33 baptized children. In all, of 102 persons, besides 34 unbaptized people living on our land; the whole number of inhabitants being 136.

Since the departure of the ship last year, 5 adults and 6 infants were baptized; 6 admitted to the Lord's Supper; 4

added to the candidates for it; and 2 to the candidates for baptism. Three children and 13 adults departed this life.

We have particular cause to thank our Saviour that he has granted us the grace to live and labour together in true brotherly love and union of spirit. He blessed us with a sense of His all-enlivening presence both in our private and public meetings; and though we confess ourselves unworthy, and utterly unable to do what is committed to us in our own strength, yet He has been pleased to give us proofs of the power of the word of reconciliation committed unto us, when, as ambassadors for Christ, we declared Him to be the only Saviour, and his sufferings and death the only hope of poor sinners. We devote ourselves therefore unto Him anew, and entreat you also to remember us often in your prayers, that we may be accepted of Him in all we do, and receive daily out of His fulness, grace, and strength to do His will.

Our correspondence with our fellow-labourers at Nain and Okkak has been frequent, and we have truly shared in each others weal and woe.

The store-house, which our Esquimaux are preparing to build, under our direction, and with our help, for their own use, will, we trust, be completed in due season, and we request you to send us nails and hinges for that purpose,

Though some of us are growing old and infirm, yet, by the Lord's mercy and support, we have been enabled to do the needful work in our house-keeping.

The forest which hitherto supplied us with fuel, to which the road was extremely difficult, over rugged rocks and broken ground, is now completely cut down, and we must go much farther for fire-wood, insomuch that in future we can only bring home two sledge-loads a day, instead of three.

We shall deliver your kind salutation and message to the Esquimaux Brethren and Sisters as soon as they return home. When we did the same last year, they expressed great joy and gratitude, and requested us to tell you, that though they were a very poor and defective people, yet it was their ardent wish and firm determination, to live only to Jesus, and to follow His word in all things. They declared also, that they were exceedingly astonished, that their Brethren and Sisters on the other side of the great water should love them so much, and feel such interest in their welfare.

By the return of the post-kajaks, we received, on the 15th, a letter from Brother Burghardt, relating to the voyage of the two little boys, Henry Hasting and Frederic Martin, to Europe by the return of the ship. Brother and Sister Wolf were as yet undecided as to their leaving Labrador, and therefore Brother Lundberg undertook the charge of Henry Hasting to Nain, from whence he will proceed to Okkak, and some Brother meanwhile be found, to accompany the children to England. We join their dear parents in fervent prayer, that the Lord may graciously preserve them and bring them safe to you, and we recommend them to your love and care. May they grow up and prosper in the ways of the Lord, and give their whole hearts unto Him, to whom they were devoted from their birth.

Brother Lundberg's stay with us, has afforded us great pleasure. We pray that he may be a faithful and blessed labourer in this part of the Lord's vineyard.

Be assured, dearest Brethren, of our continued love and thankfulness, and that we often remember you in our prayers. We beg the same kind remembrance of us and the dear Esquimaux congregation, which we have the favor to serve, at the throne of Grace, and remain ever, &c. &c.

Signed,

JOHN HASTING.

JOHN CHRISTOPHER WOLF

T. J. MUELLER.

A. KUNATH.

SUEN ANDERSEN.

NAIN, *September 26, 1811.*

DEAR BRETHREN,

WE were in no small perplexity this year on account of the tardy arrival of the ship, fearing least she might be entangled in the ice, and even lost; particularly as, about the usual time of her arrival, an extraordinary quantity of drift-ice had collected, which continued for several weeks, with thick fogs, rain, and wind. We therefore earnestly commended her to the Lord's protection in prayer, both publicly and in private; and had the inexpressible pleasure, on the 12th inst.

after we had almost given up all hope, to receive information of her arrival on the 8th at Hopedale. She had indeed suffered much in her sails and rigging, by the violence of continued storms, and contrary winds; but the all-powerful hand of God, had nevertheless brought her in safety across the raging deep to our shores. To Him be all the praise for His great mercy.

On the 19th, late in the evening, the ship came to an anchor in our harbour; and we received, and read your kind letter with much gratitude to our Saviour, for all the proofs of His favor towards his people.

We soon met to welcome Captain Fraser and our new assistant, Brother John Lundberg, who agreeably entertained us with interesting narrations concerning Europe. We pray, that the blessing of the Lord may attend him, in all things committed unto him. The little boy Henry Hasting also arrived with the ship from Hopedale, on his way to Europe for education, and we recommend him to you in this view.

By your letter we learnt, that the destructive war, and the blockade of the continent still continued, and that there was no prospect of peace; Oh! that our God and Saviour, as the true Prince of Peace, would interpose, and again establish peace upon earth.

We return you our sincere thanks for the share you take in our welfare, and in the progress of our Lord's work among the Esquimaux. You rejoiced at what the Lord had done for our congregation, and hope, with the returning ship, to receive accounts equally pleasing. Thanks be to Him that we are enabled to gratify your wishes. As to the course of the believing Esquimaux, we may say with truth, that, though their number has not been much augmented, they have increased in the grace of God and the knowledge of Him as their Redeemer, and of themselves, as entirely dependant on him for every good. But though we have reason to rejoice at what the Lord does for them, yet we cannot but wish, that He would graciously visit our children and youth, and open their hearts and ears to receive the gospel; that they may be awakened to new life, and give us more hopes of their prosperity. We confidently trust, that our Saviour will not desist, till He has completed the good work begun in them. May He grant us

to be truly faithful in His service, that nothing may be omitted through our neglect. The schools have been a means of much blessing, particularly to the adults, in the course of the last year.

The Harmony of the Four Evangelists, printed for us in the Esquimaux language, by your Society, and the Gospel according to St. John, presented by the Bible Society; were received with much joy by the Esquimaux. They are truly thankful to their Brethren and Friends on the other side of the ocean for them, and desire us to express their gratitude in the most fervent manner. One person has been admitted to the Holy Communion; 1 adult and 4 children baptized; and 5 added to the candidates for baptism. One Brother has departed this life. Our Esquimaux congregation consisted, at the close of the year 1810, of 67 persons, 5 more than at the close of the last year. Of these, 20 are communicants. Besides these, 48 persons, including children, live on our land. In all, 115 persons; 24 more than at the close of last year.

With the necessaries of life, our Esquimaux have been more abundantly supplied, than we ever remember. Their success in procuring provisions last autumn was tolerable, and they have besides caught many seals in nets; so that they have not only had a sufficiency for their own consumption, but were able to assist their Brethren at Hopedale, whose supplies have been but scanty. We joined them in thanks to the Lord for this favor.

In your kind letter you express the joy it would give you, if the heathen, who live in our neighbourhood, and frequently visit us, would hear and receive the gospel. You will rejoice with us, when you learn, that we have hopes, that this will be the case; and that a beginning is already made. Our neighbours at Nokkasusuktok, who came frequently during the winter to trade with us, were reminded both by us and our Esquimaux, of the necessity of conversion; and Jesus was proclaimed to them, as their only Saviour and Redeemer. He has blessed this testimony, so that their principle leader removed to Nain in February last. This man seems to have been prepared by the Spirit of God for his conversion. He complained bitterly of the load of guilt he felt, on account of

his sins, and expressed his fervent wish, that our Saviour would deliver him from them. We assured him, that, if he was anxious to be freed from the power and guilt of sin, Jesus was ready and willing to cleanse him from all unrighteousness; that He had come for this purpose into the world, had suffered and shed His blood, and died for our transgressions. We have good hopes of this man, and his removal hither has not failed to create much sensation among his neighbours; another family has come to us, and one to Okkak. Besides these, 2 families from the north are with us at present, but we are not certain whether they will remain here, or remove to Okkak. Should they remain here, the number of our inhabitants would be increased by 25 souls, and consequently amount to 140 in all. For so many, our Church, which has been crowded during the winter, would be too small; and God grant that it may be too small for the souls who attend it with real hunger and thirst after salvation; how gladly should we propose the enlargement of it.

With respect to our family, we can declare, to the praise of our Saviour, that love and peace have reigned among us. Notwithstanding our numerous failings and imperfections, the Lord graciously owned us, and blessed us in externals and internals. His presence enlivened all our meetings, both private and public, as likewise, when we met to consult respecting the concerns of the missions, He has been our counselor and guide. We have also been preserved in health, so as to be able to follow our respective occupations, with the exception of Brother Burkhardt, who was seized with an attack of spitting of blood, in January, and is still rather weakly, yet able to perform such parts of his vocation, as do not require great exertion. Sister Burkhardt sprained her hand by a fall down stairs, which has troubled her for a long time; but has now nearly recovered.

We beg you to present our most grateful acknowledgments to the Bible Society for their willingness to print more integral portions of the Holy Scriptures for us. We intend to translate almost the whole of the New Testament, in order to have it printed at once; it will, therefore, be some time before we can avail ourselves of their kindness.

We are glad to hear, that our Brethren in Greenland have received some assistance, though but in an imperfect degree, yet sufficient for their most pressing necessities. We felt pain on receiving the intelligence of the departure of our dear Brother von Watteville, of the Unity's Elders' Conference, and beseech our Saviour to supply his place, by a man after his own heart.

It is a particular subject for thanks and praise to us, that, notwithstanding the critical state of the nations of Europe, England has still been preserved from the attacks of her enemies. We beseech the Lord to continue to defend her from every danger, internal or external.

We return you our best thanks for the provisions, and other necessaries, sent by the *Jemima*. May our Heavenly Father continue to bless you, as he hath done hitherto, that the heavy expences attending the support of so many Missions, may be defrayed; and may He, as heretofore, bring the ship in safety to your port. We are the less inclined to doubt it, as we have experienced so many wonderful proofs of His gracious providence over her.

Finally, be assured of our remembrance of you before the Lord, and we also recommend ourselves and our congregation most earnestly to your prayers.

(Signed)

CHRISTIAN F. BURKHARDT. GEORGE SCHMIDTMANN.
 JACOB NISSEN. CHR. GOTTLIEB PARCHWITZ.
 THOMAS CHRISTENSEN.

OKKAK, *October 9, 1811.*

DEAR BRETHREN,

AFTER long waiting, we had at last the pleasure, on the 19th September, to be informed by two post-kajaks, of the safe arrival of the ship at Hopedale, September 8th. Her protracted absence in these dangerous times, had already occasioned

us much anxiety; but on the above-mentioned day our sorrow was changed into joy and thanksgiving to our merciful Saviour, who has given us this renewed proof of his favor and compassion, and relieved us from many fears with respect to futurity. On the 29th of September, unexpectedly, we had the pleasure to see the ship arrive in our bay. We soon hastened on board, to welcome the captain and mate, and found the child, Henry Hasting, on board, who, with the child, Frederic Martin, from hence, is to go to one of our schools in England or Germany.

We received your kind letter of the 3d of May, with many thanks for the contents. Most sincerely did we join you in that exclamation; "what shall we render unto the Lord for all his benefits? We are not worthy of the least of all his goodness and truth!" We rejoice that you continue to participate, not only in our own welfare, but in the concerns of our dear Esquimaux, and return you sincere thanks, for your sympathizing remembrance, as well as for the liberality with which you supply our outward wants. You express also your good wishes for our two travellers, the Brethren Kohlmeister and Kmoch; who, to our great joy, arrived again with us, October 4th, and were welcomed with hearts filled with gratitude to our Saviour, as given us anew by him. A particular narrative will be communicated, relating to this undertaking; and as Brother Kmoch accompanies the abovementioned two boys to England, he will be able to give you information concerning various interesting particulars. We recommend him and his charge to your kind reception.

There are many subjects in your kind letter, which excite us to praise the Lord. More particularly we notice the protection, which it has pleased the King of Kings, and Lord of Lords to extend to England. We beseech Him the more earnestly to continue the same, as almost all our missions are at present under the protection of the British empire.

As to ourselves and our dear Esquimaux, we are happy that we can, in general, gratify you with pleasing and encouraging accounts. Our lively joy at the safe return of our beloved Brother and Sister Kohlmeister last year, was rather beclouded soon after the departure of the ship, as Sister Kohlmeister sprained her ancle so violently by a fall, that she was confi-

ned for some time to her bed. The use of her foot was indeed soon restored by proper applications; but symptoms of pleurisy, which succeeded, filled us with anxiety, and almost deprived us of the hopes of her recovery. But the Lord heard our prayers, and we had in the sequel the pleasure to see her completely restored. This circumstance, and trifling indispositions excepted, we have enjoyed our health so as to be able to attend to our respective callings, for which we are truly thankful to our Saviour.

On account of the absence of two of our Brethren on the voyage to the north, we were unable to undertake any material alterations in our buildings, except rearing the outer wall of a new storehouse. With regard to the principal object of our dwelling in this country, we bless the Lord that he has 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 so powerfully felt, that hearts and eyes overflowed. This was particularly the case, when, from time to time, individuals have been joined to the church by holy baptism, and when we partook of the Holy Sacrament of our Lord's body and blood, in fellowship with our dear Esquimaux communicants. On such occasions we have often thought how great the delight of our Brethren beyond the ocean would be, could they behold this congregation gathered from among the Heathen, rejoicing with heart and voice in God their Saviour. During last winter 5 adults have been baptized into the death of Jesus, and 2 became partakers of the Holy Communion for the first time. Ten have been admitted as candidates for baptism; and three, who had been baptized as children, have been solemnly received into the congregation. Seven infants have been baptized; 3 baptized children, and one baptized adult, have ended their race here below.

The schools of the adults and children have also been particularly blessed by our Lord, and we hope that many of the scholars have not only advanced in learning, but also increased in grace. On the whole, we have reason to rejoice at the growth of our Esquimaux congregation in the knowledge of our Saviour, and their own hearts, in which they have

made pleasing progress, which it is our duty to acknowledge to our Saviour's praise.

Fourteen persons, young and old, who felt the society of believers too little suited to a worldly disposition, have left us this summer, and removed to the Heathen in the north; but their places have been more than supplied by new comers, who, according to their own confession, are no longer able to hold out among the Heathen.

In externals, our kind heavenly Father has cared so abundantly for our Esquimaux, that they have rather had a superfluity than want of provisions, which spared us and them much anxiety.

We fervently pray that the *Jemima* may also this year arrive safe with you, and that the Lord may take her into His special protection.

Now, dear Brethren, we entreat you not to be weary of recommending us and our dear Esquimaux in prayer to our Saviour. May He watch graciously over every one of you, and grant you His divine peace, particularly when you meet together in His name to transact the concerns of this mission.

We remain ever, dear Brethren, your most affectionate Brethren,

(Signed)

BENJAMIN KOHLMEISTER,

GEORGE KMOCH.

TRAUGOTT MARTIN,

HENRY SHAW.

JOHN SAMUEL MEISNER,

SAMUEL STURMAN.

N. B. The *Jemima* sailed from London on the 7th of June (1811) but was detained by some circumstances attending the convoy, nearly a full month, before she quitted *Yarmouth Roads*. She had a most boisterous and tedious passage to the coast of *Labrador*, and did not reach *Hopedale*, till the 8th of September, (above six weeks later than last year). The wind was almost always contrary. But even herein the providence of God seemed manifest in retarding her progress, for there was not only an unusual quantity, but a long continuance of drift-ice upon the coast, through which she could not have penetrated without great danger, had she reached it as

early as in former years. During her stay, both at Hopedale and Nain, where she arrived after a quick passage on the 19th of September, the weather was very severe; but on her voyage from Nain to Okkak, the mercy of God in her preservation is most thankfully acknowledged by all on board. The cold was so intense, though only the latter end of September, that the running rigging being covered with ice, would not work through the blocks, and had it been needful, the sails once set, could not have been handed. The sails themselves were stiffened by the frost, so as to be quite unmanageable. But it pleased God to grant such favourable wind and weather, that nothing was required, but to guide the vessel. On reaching Okkak on the 29th of September, the sailors were obliged to go aloft and knock off the ice, before they could furl the sails. Her late arrival afforded time for the Brethren Kohlmeister and Kmoch to return to Okkak, on the 4th of October, before the ship set sail for Europe. Thus they were able to transmit to us an account of their voyage, an extract of which will be communicated in a future number of the Periodical Accounts.

The Jemima left Okkak September 16th; and on her passage home, with Brother Kmoch, and the two little boys Henry Hasting and Frederic Martin on board, met again with the most boisterous weather, and encountered storms little short of hurricanes, by which great damage was done to all the shipping in the northern seas. She also suffered much in her rigging, and in her upper works, but not so as to detain her for repairs at Stromness, where she arrived November 11, and on the 2nd of December reached London in safety.

We bless our gracious Heavenly Father for having given us, upon this occasion, a more striking proof of His favor and mercy, than perhaps ever before experienced; and trust, that He will enable us to prosecute the work, committed to us in Labrador, with gladness of heart, in a constant and deep sense of His goodness towards us, though in ourselves so weak and unworthy.

A Letter from the Esquimaux Brother JOSEPH, to the Congregations in Europe. The Original is written by his Daughter, one of the School Children at OKKAK.

INNUIT okpertut akkiptingnetut, Jesusimik kausilertut isingmingnut tægulugatik tapsu-
ma Jesusib Kristusib annerner-
mut ajunginermut akkiksumagit
kattangutigëk titaugapta, uvan-
gale piungitunga, okkiak tam-
mana. Illagektut kattimavinget
nælliutingmet okkallaungmetta
illale Jesusib aniatigingmatigut
assiokonata nakkudlatokapok Je-
susib anneringmattigut kapi-
aisugvik. Sapringnit tokkomut tai-
maimat anianza tokkotauning-
alo erkareksarilerpavut inusip-
lingne illunane nakoridlurgulo
kujagidlalugolo, taipkoa Ittuit
Jesusemut toratsainarlit, uvan-
gatauk ittulerutunga Jesusemut
uvlut tamaita tapsomanget pik-
sarsiniatsainapunga. Okpertut
illunaita sallutidlapaka.

JOSEPSE OKKAMIUK.

Joseph ojunga Ludevik Je-
susibta sangane salutipagit Kab-
lunalo katangutivut illunaita sa-
lutipaka.

To the believers who dwell
on that side of the ocean, that
is opposite to us, who know Je-
sus, and walk before His eyes,
whom indeed we do not see, but
who, by the spirit of Jesus Christ,
are made our Brethren and Sis-
ters. I am poor and unworthy,
but when the congregation is
assembled, then we are told, that
Jesus, by His sufferings and
death, has redeemed us from all
our sins, and their heavy punish-
ment, and that Jesus has provi-
ded, that we should not be lost.
This is a comfortable doctrine,
and worthy of our thanks; and as
it is indeed truth, we therefore
keep in memory His sufferings
and death, and will praise and
thank Him for it all our lives.
Ah, that we were all looking only
to Jesus! I am growing old, and
I will cleave to Jesus, and every
day fetch new life and nourish-
ment for my soul from Him. I
salute all believers, and am your
poor JOSEPH OF OKKAK.

Joseph greets Lewis (a mis-
sionary, Lewis Morhardt now in
Europe) in the presence of Je-
sus, and all Europeans, who are
my Brethren in Him, and be-
lieve on Him.

EXTRACTS

*Of the DIARY of the Congregation of Christian HOTTENTOTS
at GNADENTHAL, Cape of Good Hope.*

—
March to July, 1810.

MARCH 2d. A Caffre woman was admitted as a candidate for baptism. Her father and brother are captains.

4th. *Agnes* departed this life. Of her we may say with truth, that she loved the Lord her Saviour, and ever since her baptism, walked worthy of the gospel. During her last long illness her patience was edifying, and her confidence in Jesus remained unshaken.

10th. *Ernestina* followed her. She was baptized in 1800, and her conduct was at that time irreproachable. But she afterwards left us, fell into sin, and was rendered a miserable cripple. In this wretched condition she returned hither, crying for forgiveness and permission to live again on our land. Her request was granted in compassion to her distress. Her unfeigned repentance on account of her former wicked life and apostacy, was manifest to all. The Sisters visited her frequently, and directed her with all her misery to the compassionate Friend of sinners, who had received gifts for the rebellious also. He had mercy upon her, and she obtained an assurance in her heart, that He would forgive her all her sins, and justify her by the merits of His blood-bought righteousness. She was likewise re-admitted to the meetings of the baptized, but her great weakness prevented her attending more than once. On the day before her departure, one of the missionaries called upon her, and conversed with her much to his satisfaction. Her last words were: Lord Jesus, help me, and have mercy upon me!

12th. Field-cornet Kunzen came and commanded 20 of our Hottentots to accompany him in searching for runaway slaves. They returned in three days, but had not found one.

15th. We began to speak individually with our communicants, previous to the Lord's Supper.

John said; "My Saviour has forgiven me my sins. I have committed every possible crime that can be named, but He has had mercy upon me; yet I still feel, that I am a sinful creature, preserved only by grace. Sin would rise up within my heart, but the power of Jesus' blood takes away its dominion. I was this very day reflecting on the wonderful dealings of God with me, in bringing me hither. The farmer for whom I worked would not suffer me to go to Bavianskloof; he said, 'stay here, we mean soon to go and shoot those Hottentot schoolmasters in the kloof.' But shortly after, he permitted me to go."

Catharine related; that she had made an agreement with several other communicants, that they would meet in the evenings, to converse with each other about what the Lord had done for their souls, and to join in prayer for the increase of His work in this congregation, and in all places where His word is preached. She added, that the children were peculiarly the objects of their prayers, and especially her daughter, who is still among the heathen. During the course of the conversation, she related a most horrible instance of the barbarity, with which she was treated by a boor's wife, who seemed determined to destroy her and her daughter, immediately after its birth. The cruel wretch tore it from her arms, and threw it to the dogs, but they refused to touch it; she then beat the mother so unmercifully, that she was left for dead. After some hours lying in her blood, she recovered so far as to be able to crawl on her hands and feet to the place where her infant lay, and found it still alive. Having even then heard that there was a God, she cried aloud to Him to deliver her out of this dreadful distress, and He heard her. Both she and her child got well, and she now only wished to live to glorify the name of her Almighty Deliverer.

Eve related; that, at a place where she had been lately at work, the people were all under great concern for their souls' salvation. They were alarmed by means of a most tremendous storm of thunder and lightning, so violent that they thought the judgment-day was arrived. A young man was particularly affected, and, in an agony of despair, exclaimed, "O God! O Lord Jesus! my sins are too great to be forgiven." *Eve* ventured to speak, and said; "My Baas, such repenting sin-

“ners as you seem to be, Jesus receives, and forgives them
 “ their sins. Turn to Him, and pray to Him as well as you
 “ can; He will certainly hear and have mercy on you.”
 These words had a good effect. The young man grew more
 calm, and desired to have a bible, but none could be found in
 the house. At length an A B C book was brought. The far-
 mer could not read, but gave it to his wife to read to the com-
 pany. “ Ah,” said Eve, “ the harvest indeed is great, but
 “ the labourers are few.”

Some English gentlemen visited us towards the end of
 the month, and seemed much pleased with our settlement.

April 2d, and following days, Brother Schwinn and his
 wife spoke with each of the baptized, not yet communicants,
 to much satisfaction.

Amelia said; “ Whenever I consider what our Saviour
 “ has done for me, my heart leaps for joy. And when any
 “ one calls me by my new baptismal name, I feel renewed
 “ gratitude, and remember what I have promised Him at my
 “ baptism.”

Charlotte expressed herself with much emotion of heart
 concerning the sufferings of our Saviour, and said, that when-
 ever she heard them described, she immediately thought;
 “ Ah, my sins have thus tormented the Son of God, and
 “ brought Him to a shameful death; and yet alas, I grieve
 “ Him too often. O that He might make me the reward of
 “ His bitter sufferings.”

Others declared their fervent wish to be made partakers
 of the blessings purchased for them by our Saviour, and be-
 wailed their short-coming.

12th. Brother Schwinn and his wife were occupied in the
 same manner with the candidates for baptism and the new
 people.

Klaas complained, that though he had been here ever
 since the arrival of the first Brethren, he had not yet attained
 to Holy Baptism. But he confessed that it was all by his own
 neglect, and that he now perceived, that he was the chief of
 sinners, and did not deserve it.

Hans said; “ I have not only been the slave of every vile
 “ lust, but I was a great thief, stole oxen and sheep, and killed
 “ them. O how shall I thank our Saviour, that He has changed

“ my heart, and given me to know something of the power of
 “ His bitter sufferings for me.”

William related; that he had helped to build the first church here at Gnadenthal, and that he then hoped he should be one of the first to be baptized in it; but, added he, it is all my fault, that I am only yet a candidate. I have, however, now resolved to give my whole heart to our Saviour, and to live only for Him in the world.

Sabina said; “ Formerly I thought that the Hottentots
 “ had no God, but now I know that God was manifest in the
 “ flesh, and came to save all mankind. I long to be saved by
 “ Him, and made an heir of eternal life.”

Betje observed, that she had been long absent from Gnadenthal, but never found any rest elsewhere. Her husband had however opposed her return, till the Lord directed matters so that she could again enjoy the benefit of living here, and she was now determined to live unto Him, who had done so much for her.

Some of the children expressed their desire to know Jesus as their Redeemer, and to live unto Him alone in this world, with so much feeling, that we found cause thankfully to rejoice over the work of the Holy Spirit in their souls.

14th. On entering into the Passion-week, we entreated our Saviour to give to our dear Hottentot congregation, and to all of us, a renewed manifestation of His love unto death, and by His Spirit to explain the mystery of His cross to all our hearts.

16th. An English General, and a Major, paid us a friendly visit, and seemed much pleased with the settlement. The General said he had been often at Fulnec in Yorkshire, and offered to convey any letters we might wish to send to England.

18th. Ten persons belonging to the class of the new people, were admitted as candidates for baptism, and on the

19th, being Maundy Thursday, we had a most blessed participation of the Holy Communion, at which, 10 were spectators as candidates, and 5 with a view to confirmation. They could not find words sufficient to declare their thankfulness, and both to day, and on Good Friday, we can truly say, that our Saviour's sufferings and death were made anew unto us and our congregation by the Spirit's teaching, the theme of

greatest glory, in which we found the true source of all spiritual life and happiness, in time and eternity.

22d, We prayed the Easter morning Litany in our burying ground.

During these holidays an unusual number of strangers were present, chiefly Christians, from far and near. We trust they were all partakers of the blessings which we enjoyed, and indeed, the many tears shed by them, proved that their hearts were deeply affected. They came most affectionately to bid us farewell, expressing their thanks for what they had seen and heard. Their behaviour was still and devout, and besides attending all the services in the church, many of them met in the intervals, and sung hymns and spiritual songs in a very edifying manner.

25th. Brother Bonatz and his family set out, in consequence of a call received to relieve Brother and Sister Kohrhammer, at Gruenekloof. We felt much at parting with these our dear fellow-labourers, who have served this mission four years with much faithfulness. They were accompanied for some miles by us and about 40 Hottentots, on horseback, and by a great many on foot. A large company of children also walked alongside of the waggon, singing hymns, treating of the servants of the Lord with prayers, for a blessing upon them. The last farewell was an affecting scene.

29th. Seventy-seven persons who had been baptized, and admitted to the Holy Communion since Easter last year, met, as usual on this day, to give thanks unto the Lord for the mercies bestowed upon them, and to renew their covenant with Him and each other, by His grace to walk as becometh a people devoted to God.

May 1. One of the baptized, *Zachary*, came to us and said, "I am shocked to think, how cold my heart feels towards our Saviour. The word of God goes, with me, into one ear, and out at the other; with one hand I receive His grace, and with the other cast it from me; I am seeking rest, and find none. I want to feel the Gospel, like a staff in the hands of a poor feeble man, on which I may lean safely, that though I may sometimes stumble, I may yet be prevented from falling."

2d. We discovered that one of our cows had been bitten by a venomous serpent, and was seemingly in a dying state,

We sent for one of those women, who understand the art of extracting poison, and by the means she used the poor creature recovered.

In the class of the candidates for the Lord's supper, held every fortnight, (when generally some communicants are present) some remarks were made on the benefits received by the enjoyment of that great feast. One of the latter said, "The benefits I receive from the Lord's supper are the following; I feel anew united to Jesus Christ, my Saviour; I am anew convinced, that He shed His precious blood, and died upon the cross for *me* also; I am again assured of His pardon, and feel peace within my soul; my love to Him and my Brethren and Sisters is anew enkindled and increased; I also feel new strength to walk in His ways, while I live in this world. I therefore rejoice, whenever I perceive, that the time for it is approaching."

In these days we were visited by two English officers and a gentleman belonging to the government in Bengal. The latter shewed himself as a true lover of the Lord Jesus, and His kingdom on earth. He seemed much pleased with our settlement, and staid three days with us, during which he read the Periodical Accounts of our missions with much satisfaction.

7th. We had the pleasure to bid our dear Brother Kohrhammer and his wife welcome among us. They came from Gruenekloof in company of Brother Schwinn. The Hottentots expressed great joy at their return to this place.

10th and 11th. We were occupied in speaking with all our communicants. Many of them declared their thankfulness for what they had enjoyed in the Passion-week, and said they should never forget it.

One of our communicants, being very ill, was visited. She had been excluded on account of harbouring inveterate hatred against another person. Being asked, how she was now disposed, she replied, "I have forsaken our Saviour, and have got into the grasp of the devil, who has quite ensnared me. He is also striving to shoot one arrow after the other into my heart, to kill me, but the Lord Jesus will not suffer him to do it; He has sent me this sickness to chastise me, and wake me from my sinful sleep, so that my eyes are again

“ open. I find I am straying far away. I will forgive my
 “ brother, with whom I have been at enmity, but I cannot
 “ love him ; and this proves to me, that I am not yet returned
 “ to the right way. May the Lord shew me mercy. Oh!
 “ pray for me, my dear teacher, that He may give me a new
 “ heart.”

To-day, *Benigna*, a poor straying sheep, returned to us, entreating to be again permitted to live in this place. It was an awful sight to see this poor creature return, not only sick and emaciated, but even deprived of the power of speech, by the consequences of the wicked life she had led, since she left us. Her daughter, a young woman, about twenty years old, spoke for her. She told us, that she had been long unable to say more than yes, or no. In the evening she went to the chapel, and afterwards into the house of one of the chapel-servants, where she sat quite still for a considerable time. At length, on being asked by her friend, whether she knew where she was, she replied distinctly, to the surprize of all present; “ Yes, I do; I am again with my dear teachers at Gnadenthal, “ and I mean to go to-morrow and tell them, what an abomi- “ nable sinner I have been. I hope they will forgive me, and “ I trust the Lord Jesus will have mercy upon me.” She then burst into a flood of tears, and all the family were so much affected, that they all wept together. May the Lord have mercy upon this poor, unfaithful woman, and grant her pardon and peace of conscience.

At the Holy Communion, on the 12th, five persons were partakers for the first time.

14th and 15th. Classes were held with the candidates for baptism. A Caffre woman said; “ I believe there cannot exist “ a greater sinner than I am. In the land of the Caffres, I did “ nothing but commit sin, and since I have lived here, my “ heart has been full of it. This grieves me more than my “ former sinful life; for how thankful ought I not to be for “ what the Lord has done for me, and yet I am ungrateful.

The children also gave us much pleasure by their simple account of what was passing in their minds, respecting their soul’s salvation, by which we were convinced, that the spirit of God is leading them into all truth.

18th. We received from the venerable Bible Society in

London, a most valuable present of 250 Dutch, and 30 German testaments, with 20 German bibles, to be given gratis to our Hottentots, and poor German neighbours. We and our Hottentots are the more thankful for them, as bibles and testaments are very scarce here in Africa.

We likewise received, to-day, from a generous friend in London, a new hand-mill for grinding corn, and beg to return to him our most cordial thanks. It was a most welcome and seasonable present, for our water mill is just now in so wretched a condition, that it does us very little service, and we shall be under the necessity of building a new one.

28th. One of the chapel-servants came and said; "When I awoke this morning, I said, 'O Lord, thou hast permitted me, poor unworthy creature, to stand and serve Thee in Thy house. I am quite put to shame, and can scarcely lift up my eyes, when I am thus waiting upon Thy people. O grant me faithfulness and grace to do all for Thee, and with Thy blessing.' She added; "Dear teacher, I am not worthy to have such an office; I am indeed a proof, that our Saviour chooses the weak and foolish, to make them monuments of His goodness."

June 4. We had the grief to be obliged to exclude two baptized and a candidate, from the meetings, having been guilty of drunkenness, as a warning to others. We exceedingly regret to find, that there are so-called Christians in our neighbourhood, who delight to seduce the unwary Hottentots to this vice, and rob them of their little earnings, by persuading them to buy wine and brandy.

8th. It pleased the Lord to take from us to Himself, our much esteemed Sister Christiana Amelia Kuehnel. The occasion of her departure was, a severe, and unsuccessful labour. We called in Dr. Hassner, who is considered one of the most skilful men in the profession, but all means used were in vain. She suffered excessive pain for some time. When she perceived that her end was approaching, she desired, with a weak voice, that the Brethren and Sisters might be called; took a very affectionate leave of them all, begged once more to give her love to the dear Hottentot congregation, and to entreat their and our prayers, that the Lord would soon be pleased to release her from the great bodily sufferings she endured.

About nine o'clock her soul took flight, and she now beholds her Redeemer in never-ending bliss. Her husband, her fellow-labourers in this vineyard of the Lord, and the Hottentot congregation, mourn over the removal of this most faithful handmaid of Christ. Her heart was filled with His love, and she was unceasingly active and diligent, in promoting His work in this place. She will ever be remembered with gratitude by us and our Hottentots, and her works follow her. She was 41 years old. On Whitsunday, the 10th, her remains were conveyed to their resting-place. The tears shed by the whole congregation, during the service, testified of the esteem and love of all present. We felt the most lively sympathy with our dear afflicted Brother Kuehnel.

13th and 14th, the communicants met in their classes. *Daniel* related, that lately he and another baptized Hottentot had been at a farmer's house, when the following conversation took place between them and two Christian women: *Q.* Are you both baptized. *A.* Yes. *Q.* Aye! Your teachers have poured a pail of water over your heads, and given you another name; that's all. *A.* No, ladies, no pail of water was poured over our heads, but we have received Holy Baptism, according to the commandment of our Saviour, given in His word, just as you, probably, have been baptized. But as we perceive, that you have a mind to sneer at us and our teachers, we would rather request you to ask us some questions out of the bible. *Q.* Very well. I suppose you can answer me, what is meant by baptism. In answer, they repeated the words used in the litany? "Baptism is the sign of a good conscience towards God, the laver of regeneration, and renewal of the Holy Ghost, which is given us abundantly, through Jesus Christ our Saviour." *Q.* You need not have made so many words about it. *A.* But, ladies, you have asked us so many questions, pray may we be so bold as to ask you only one? *Q.* Well, what question do you want to ask? *A.* Whom do you call the Son of God? The women were perplexed, looked at one another, and remained silent, upon which one of the baptized answered it himself. "Jesus Christ our Saviour, is the Son of God; His word and His ways are our rule of life." No answer was returned, and the Hottentots were well treated.

The married women spoke much in their class, concerning the education of their children, and the great benefit of teaching them to be upright and unreserved, as a most efficacious means of weakening the power of sin. In all these friendly conversations, a spirit of peace and unity prevailed.

20th. A Hottentot, who but lately obtained leave to live on our land, came to one of the missionaries, and said; "My dear teacher, I have spent last night sleepless, in thinking, what a sad life I have led hitherto, and what a slave of sin I have been, but I said to the devil: 'Many a long year have I spent in your service, and done your works, but now I take my last leave of you; I will listen to you no longer, for I have turned to Jesus my Saviour, and cry unto Him, to have mercy upon me.' I afterwards thought I would come to my teacher, and inquire what I must do to be saved."

We began, about this time, to distribute the Dutch testaments, received from the British and Foreign Bible Society, among our Hottentots. We are sure, that if the worthy members of that benevolent society had been present to see the tears, and hear the humble and joyful expressions of thankfulness for this precious gift, and the prayers offered up for the blessing of God to rest upon those, who had so kindly considered the spiritual wants of even the most distant nations, they would have thought themselves well rewarded for their generosity to these poor people.

27th. *Christopher April*, a waggon-maker, and the most wealthy of all our people here, had, to-day, the misfortune to have his house and workshops consumed by fire. All attempts to extinguish the flames, were in vain, and we were thankful to God, that no more mischief was done.

In the afternoon another of our Hottentot's houses fell down. An old woman was in it at the time, but the Lord graciously preserved her from destruction, to the great joy of her old husband and children.

A young Hottentot woman also came to-day and related, that some time ago she was so angry with God and her teachers, that she resolved to get away from Gnadenthal as far as ever she could travel, and then she might put in practice whatever her sinful heart suggested, without any controul. "I therefore," said she, "set off one day, full of these evil

“ thoughts, and when I got out into the open field, I saw two
 “ of the school-girls, who had been to fetch sticks, sitting on
 “ the grass. On approaching them I found they had one of
 “ the new books, a testament, and were reading aloud. Just
 “ as I passed them, they read, ‘ Away with Him, away with
 “ Him, crucify Him.’ these words went into my heart like
 “ lightning; it seemed as if I had pronounced them myself
 “ against our Saviour. I cried to Him to have mercy on me,
 “ and to forgive me my many sins. Of course I returned to
 “ Gnadenthal, and in the night had a remarkable dream,
 “ which has left a deep impression upon me.” Having related
 it, she, with many tears, exclaimed; “ This is the day on
 “ which I have made a total surrender of myself to Jesus; I
 “ will only live to Him in this world, and He will give me
 “ grace and strength to perform.”

On the 7th, we partook of the Holy Communion, for the
 strengthening of our faith. Three of our Hottentots partook
 of it for the first time.

13th, A Caffre woman came with an interpreter, by whom
 she expressed herself thus; “ I am come to tell you all about
 “ my soul. It is in trouble day and night, and causes me
 “ many anxious thoughts. I hear in the great house, (the
 “ church) the word of God, in a language I do not understand,
 “ but I feel something which I have no words to describe; I
 “ am happy, and yet I must weep. When I was still in the
 “ Caffre country, I lived in dread of God, but here my terror
 “ has ceased.” We asked her how they knew any-thing of
 God in Caffraria. She replied; “ We know Him by His
 “ great works.”—And do you adore this great God. “ Yes,”
 said she, “ when it lightens and thunders, and the lightning
 “ strikes into any place near a kraal, all the Caffres put away
 “ the clothes they have on, wash themselves, and dress in
 “ their cleanest clothes. Then the oldest men put up a high
 “ pole at the place, where the lightning has struck, upon
 “ which all present hang their corals and beads and other or-
 “ naments. Those families who possess cattle, bring one or
 “ more fat oxen, kill them, and offer them as a burnt-offering.
 “ The people meanwhile sit round the fire quite silent, till
 “ the whole is consumed. No other way of worshipping God
 “ have I ever seen, till I came to this place.” She denied that

there was any dancing and singing on those occasions. She then answered many questions put to her concerning the customs of her nation, very sensibly.

14th. It rained so hard that even our little brook, flowing out of the Bavians' kloof, or glen, swelled to a great height, and the river Sonderend became impassable for many days. We were thankful to our heavenly Father for this rain, which made it possible for our people to begin to plough and plant.

19th, Brother Kobrhammer and his wife spoke with each of the new people and candidates for baptism. In general, their state of mind was such as to give hopes of their growth in grace. The children likewise expressed themselves in such an unreserved manner, that it proved a great encouragement to us to continue diligently to lead these little ones to the knowledge of their God and Saviour, for we perceive, that the good seed is not sown in vain.

20th. Seventeen persons were admitted to the class of candidates for baptism.

And on the 22d, we had the pleasure to baptize 15 into the death of Jesus. Two boys, baptized as infants, were this day received into the congregation.

31st. We heard from Capetown, that there are yet every now and then, slight shocks of earthquakes, with very singular, rumbling noises in the air. The alarm consequently continues, and we do not know what the Lord may have determined concerning this country; but He is our gracious Father, and we are His children; nor can any-thing happen to us, but what is meant for our good. We commend ourselves, dear Brethren and Sisters, to your love and prayers, and remain ever, &c.

(Signed) H. MARVELD, J. P. KOHRHAMMER,
D. SCHWINN, J. A. KUESTER, J. C. KUEHNEL.

VARIOUS ACCOUNTS.

From SURINAM.

THE necessity of suspending the mission among the Arawack Indians at Hope, on the Corentyn, having occasioned much regret in all the congregations of the Brethren, both in Europe and elsewhere, the Elders' Conference of the Unity commissioned the Missionaries at Paramaribo to avail themselves

of the first opportunity that might offer, to collect the scattered remains of the Arawack congregation, and to endeavour to renew the Mission. Several of the Indians themselves, who occasionally came to Paramaribo, expressed a wish, that the labours of the Brethren, among their nation, might be renewed; and declared, that many of those, who had contributed to the breaking up of that congregation, by their dissolute and refractory conduct, repented of what they had done, and would now put a higher value upon the instructions formerly given them, if the Mission was re-established.

As soon, therefore, as circumstances would admit of it, Brother Langballe and his wife were sent to visit the Indians, become better acquainted with them, and ascertain whether their views were sincere.

The Lord gave His blessing to the faithful and unwearied exertions of these His servants. They left Paramaribo on the 13th of September, and returned on the 7th of November, having spared no pains to visit the Indians, though dispersed throughout a considerable tract of forest.

They found the former settlement at Hope, on the Corintyn, quite forsaken, and overgrown with wild bushes. About an hour's walk farther up, on the Berbice side of the river, they met with a considerable number of baptized Indians, who formerly lived at Hope, and had made a settlement there. Brother Langballe was received by them with great cordiality, and staid with them three weeks. Every day he held a meeting with them, and after reading a portion out of the four Evangelists, especially those parts that relate to our Lord's sufferings and death, he spoke with them on the necessity of true conversion, and faith in Him as the only Saviour. They always listened with great attention, and apparent devotion. Several of them declared their sorrow at having no teacher now residing among them, and their earnest desire, not only to be favoured again with opportunities of hearing the word of God, but to live in conformity to it. For the present, Brother Langballe could do no more than make a regulation among them, by which they should meet, and hear one of them, who had learnt to read in the school at Hope, read to them out of the New Testament. He encouraged them to turn anew with their whole heart to Jesus, and to forsake all heathenish practices, and help to build each other up in the faith. He then set out

with his wife, and visited the other baptized, who lived dispersed on the Ziporotu and Mepenna rivers. Many of these poor people bewailed the loss of their teachers, and expressed their sincere wish that Missionaries might again come and dwell among them.

According to the best information Brother Langballe could procure from those whom he visited, he found, that of the former inhabitants at Hope, on the Corentyn, 197 persons were still living. He himself had spoken with 77 of the baptized. May the Lord, in mercy, grant success to our endeavours, and by His own power and grace, collect again the poor scattered sheep of this once favoured flock, that He may yet obtain a rich harvest from the Arawack, and other Indian tribes of South America. He is able to remove all obstacles, and to give His servants ability and success, notwithstanding their weakness.

Of four Missionaries who passed through England on their way to Surinam, in December 1811, two are particularly called to assist in the re-establishment of the Arawack Mission; and we doubt not but that all who rejoice in the coming of Christ's kingdom, will unite their prayers, that these renewed exertions, and the labourers employed in this distant part of the Lord's vineyard, may be owned and blessed by Him, with success.

2. The situation of the Brethren's mission among the Free, or Maroon negroes, at **BAMBEY**, on the river Sarameca, is still somewhat precarious; (See p. 79). The same restless spirit had prevailed among the heathen negroes; and the baptized, as well as the Missionaries, were continually assailed by taunts and threatening language, and exposed to insults, particularly from the young people. The baptized, also, were partly intimidated, and partly disposed, rather to keep on friendly terms with their countrymen, than to come out and be separate. However, by a letter of February 1811, from Brother Langballe, it appears, that the wild and ungovernable spirit, which, last year, seemed to possess the whole of the Free-negro tribe, had, in a degree, abated, and the baptized began also to be sensible how much they would have lost, if things had proceeded so far, as to oblige their teachers to leave them. The Missionaries, therefore, had taken fresh courage, and were resolved to hold out at their difficult post, trusting in the grace and support of their Almighty Saviour.

From NORTH AMERICA.

3. THE Brethren's Society for the propagation of the gospel, established at Bethlehem in Pennsylvania, are taking steps to send two Missionaries, A. Luckenbach and J. Hagen, to bring the gospel to the Delaware Indians on the river Sandusky.

4. By the latest accounts received in 1811, the Missionaries residing at Spring-place, in the Cherokee country, were well in health, and continued their school with eight Indian children, committed to their care, with an encouraging prospect of success.

August 13. They had the joy to baptize the first-fruits of the Cherokee nation, a woman formerly called Peggy Scott, widow of the late James Vann. She received in baptism the name of Margaret Ann. It was a solemn transaction, and her sister and uncle, who were present, were deeply affected by it, and impressed with a sense of the power and presence of God, even where but two or three are met together in His name.

5. The Brethren's Missionaries among the Creek Indians had been seriously ill of a fever, which was very rife in Georgia, but they had quite recovered their health. They were constantly visited by Indians, for the purpose of purchasing their manufactured goods, and omitted no opportunity of informing them of the proper aim of their living in their country; but as yet they had found no ears to hear the gospel, nor hearts open to receive it.

6. Brother Benjamin Mortimer, at Goshen, on the Muskingum, in a letter to the Secretary of the Society, of January 1811, after giving a detailed account of various causes, by which the success of the gospel is retarded, concludes thus:

“ From the above description of our present situation, I
 “ would not wish you to conclude, that we have lost all hopes,
 “ and are faint-hearted, the Lord still owns, and is with us.
 “ We preach His gospel with plainness, simplicity, and courage;
 “ for it is indeed the power of God unto salvation to all that hear
 “ and believe. We have no cause to be dismayed; though
 “ often troubled and perplexed, we are not cast down. But we
 “ earnestly commend ourselves and our dear Indian congre-
 “ gation at Goshen to the remembrance and prayers of all our
 “ Brethren and friends.”

From NIESKY, in St. THOMAS, May 1811.

Extract of a Letter from Brother JOHN GOTTFRIED HAENSEL.

“ I HAVE again arrived in St Thomas, and praise God for His merciful kindness to me and my wife, experienced during the whole of our voyage. The Negroes received us with the most lively expressions of joy. We found here Brother Lehman and his wife, and four children, on the eve of their departure for Europe. They set sail on the 6th; but on the 10th, we heard, that, their ship having sprung a leak, they were obliged to quit the convoy, and take shelter in Porto Rico.

“ The water was gaining upon them so fast, that they expected nothing else than to be soon overwhelmed. After firing many guns, and hoisting signals of distress, at length a large ship bore up, and they prepared to quit their sinking vessel, and get on board her: but the sea ran so high, that they could not put out the boat. In this dilemma they tacked about, if possible to make for the nearest port; and by great exertions, and the change of the ship's situation in the sea, on the opposite tack, farther rise of the water was prevented; and they reached Porto Rico on the 10th. On the 17th, they returned to St. Thomas.

“ I must add something concerning the distribution of the Spanish testaments, which I was favoured to carry out with me, with a view to give them to those Spaniards, who come hither from Porto Rico. As the worthy British and Foreign Bible Society has been pleased to place that trust in me, I am thankful that I may hope to have fulfilled their kind intentions already. I had a rich enjoyment in performing this act of benevolence, while I presented to the dark-looking Spaniards this valuable gift from the Society. Their gloomy countenances, which in general seem to indicate a disposition rather for all the wrathful passions, than for friendship and confidence, brightened up with an expression of gratitude; of which their tears gave farther evidence; and they declared their regard and love for their benefactors in the warmest terms. Their thanks do not belong to me, they are altogether due to that benevolent Society, to whom I beg you to transfer them: I am fully rewarded by what I have enjoyed, as a blessing for my own soul, on this occasion. I endeavoured to give them a proper account of the Bible Society, and the aim of their labours; which was to put, if possible, into the hands of every man, to whom they could procure ac-

ness, the holy word of God, that he might read and study it for himself. Many wished to possess the whole Bible in their own language. If the worthy Society should feel disposed to send more to this island for the same purpose, I should esteem it the highest favour to be their distributor. Several copies were carried to the Spanish Main and to Cuba, but most of them to Porto Rico. Very few of our Negroes in St. Thomas understand Dutch, therefore I have not as yet distributed many in that language. I am, &c. &c. JOHN GOTTFRIED HAENSEL."

From ANTIGUA.—St. JOHN'S, Dec. 30, 1811.

"THE dwelling-house built on Manchineel-hill, (the place to which the settlement has been removed from Grace-bay), is now ready, and has been inhabited by Brother Berg and his family, ever since October last. On the 19th of November, the foundation-stone of the new chapel was laid: It was a solemn transaction, and the Lord gave his blessing to it. A large company of Negroes attended, and also some of our white friends.

"Brother Becker and his wife left us on the 19th of October, to proceed to Jamaica. On their passage, they met with a serious and dangerous accident, the vessel striking on a rock near Martinique. They were obliged therefore to go to that island; and, as the state of the leak was such as to render it unsafe to pursue their voyage in the same ship, they and the other passengers meant to engage a passage on board another. Meanwhile they were both taken very ill. As we have not heard any thing lately, we hope and pray that they may have reached Jamaica in safety.

"In answer to inquiries made by the legislature, we have given in the number of baptized Negroes, belonging to our congregations in this island: at St. John's, 3640; at Gracehill, 1326; at Gracebay, 790, adults: baptized children in the three settlements, 1916; Catechumens, 1316; besides the new people.

"We are thankful to conclude another year, in which we have enjoyed peace and rest from without, and many blessings, spiritual and temporal. Though many have been added to our congregations by holy baptism, yet we find no decrease of new people and candidates for baptism. Many of them are truly concerned for their soul's salvation. May our Lord and Saviour continue to bless our feeble endeavours to preach the word of the cross in simplicity. CHRIST. FRED. RICHTER."

EXTRACT

OF

THE NARRATIVE OF THE LIFE

OF

Our late dear and venerable Brother,

JOHN ANTES,

Written by himself.

(He departed this life at Bristol, December 17, 1811.)

“NO consideration would have prevailed upon me to write any account of my life, but this, that it may afford one testimony more, of the unwearied faithfulness, with which Jesus Christ, the Good Shepherd, follows poor sinful men from the cradle to the grave, convincing us of our deep depravity by nature, and of the need we have of an Almighty Redeemer, who has purchased our souls unto Himself by His own blood, and on that account expects and deserves, that we should surrender soul and body unto Him and live for Him alone. It may show, how He is able to support us in all trials; and since I, in my small degree, have such great reason to thank Him for the experience I have made of His faithfulness, I will simply relate the most remarkable instances of it; and if my narrative proves an encouragement to others in similar circumstances, my whole aim will be obtained.

“I was born March 24, 1740, on one of my father’s estates in Frederick’s township, Philadelphia county, in North America.

“Shortly before my birth, my father, who was of the Reformed or Calvinist Church, and a very upright follower of Jesus, had reprov’d the stated minister of the church he attended, on account of some misconduct; which the latter resented so much, that he refused to baptize me. I was therefore not baptized till I was six years old, after my father had already joined the United Brethren at Bethlehem.

The first member of the Church of the Brethren, with whom he became acquainted, was the late venerable Bishop Spangenberg. He had arrived from Europe, with a view to devote himself to the service of those emigrants from Saxony, who were followers of Schwenkfeld, being desirous of preventing farther schism. Not long after, the late Count Zinzendorf came to North America, and soon formed an acquaintance with my father. The latter was, at that time, very zealous in his endeavours, to unite all those, among the great variety of sects, who truly sought salvation by Jesus, in the bonds of true brotherly love. This being likewise a favourite object with the Count, he attended several conferences with the heads of the different parties, and the aim was in part obtained.

“ On taking leave of my father, the Count desired to see all his children, and on that occasion, placing his hand upon my head, in a very solemn manner, commended me to the grace of God our Saviour, praying him to preserve and guide me, throughout my whole life. This circumstance made an indelible impression on my mind.

“ My father, finding in the Brethren, a people truly devoted to God, not only joined them, but removed, with his whole family, except me, to Bethlehem. Our house was appropriated for the use of a school of about forty boys, conducted by the Brethren. Here I was left for education, and spent my time happily.

“ I was baptized by Brother Spangenberg, and, in the sequel, became more and more attentive to those things which belong to salvation. In 1750, the school was removed, and my father inhabited his own house again. I staid two years with him, after which he gave me leave, at my earnest request, to move to Bethlehem. My brothers, who were not of the same mind, endeavoured to dissuade me from joining the Brethren; but, by the Lord's mercy, I remained firm in my resolution. My father, meanwhile, accompanied Brother Spangenberg, and the Brethren who were deputed to measure the land, now called Wachovia. On this journey he was taken ill, and on the 20th of July 1755, departed this life. He was a man universally beloved and esteemed, throughout the whole country, for the strict integrity and impartiality, with which he conducted himself as a Justice of the Peace, and as a faithful citizen.

Fearing, lest by the influence and persuasion of my relatives, I might be drawn aside, and quit the Brethren's congregation, he committed me, in a very solemn manner, and in writing, to his intimate friend and Brother, Bishop Spangenberg, entreating him to act the part of a father towards me, which the latter also faithfully did, giving me always the best advice.

“In my early youth, I was much troubled with scruples concerning the truth of those things which are related in the bible, of our Saviour, His life, sufferings, and death, and the efficacy of His atonement. I have since read a great deal of what certain persons, who pass for great philosophers, and very wise and learned men, have to say against the scheme of man's salvation, and the truths contained in the bible, but have seldom found any thing new, and that had not been suggested at that time to my foolish heart, by unbelief. Finding no rest and peace for my soul, nor deliverance from sin by these wise reasonings, that saying of our Lord entered once forcibly into my mind: “*If any man will do the will of Him that sent me, he shall know of the doctrine, whether it be of God;*” and I soon found, that this was not my case, for that I had never yet, in good earnest, wished to do God's will. Various circumstances were at that time made the blessed means of my becoming more and more awakened to a sense of my vileness by nature, and inability to help myself, and I was led by the Spirit to cry earnestly for mercy, and the forgiveness of my sins. December 19, 1756, was the happy day, when, in answer to my prayer, the Lord appeared with healing and comfort to my soul. His love was shed abroad in my heart, and I found, that, by His strength made perfect in my weakness, I could resist and overcome, in the hour of temptation; insomuch that, sinful as I felt myself to be, sin had no longer any dominion over me. I still reflect on that period of my life with great delight and gratitude. August 29, I partook, for the first time, of the Holy Communion, and devoted myself anew to God my Saviour, with my whole heart. Some years after, I was appointed an overseer of the boys. About the year 1761, my relations did all in their power to prevail upon me to leave the Brethren, and seek my fortune in the world, and I confess, that I sometimes felt disposed to listen to their proposals; but the Lord held his hand over me, and awakened a great desire in

me to visit the congregations of the Brethren in Europe. Having mentioned my wish to Brother Spangenberg, before he left America, I afterwards received an invitation, through him, to come to Germany.

“ Meanwhile I was appointed, in January 1764, to accompany the Indian congregation, on their way from Philadelphia to New York. That dear congregation was then grievously persecuted. (See Loskiel’s Indian History, part II. page 219.) When we arrived at Amboy, the governor of New York sent an escort of soldiers, with orders for us to return to Philadelphia. My attendance being no longer necessary, I went from thence, first to Bethlehem; and in May, embarked for Europe, at Philadelphia. In July, I arrived at Marienborn, and attended the general Synod of the Brethren held at that place. As to the state of my mind, I was about this time too well satisfied, if nothing very material occurred to disturb my peace; and being, by God’s mercy, preserved from what the world would call a transgression of God’s law, I did not sufficiently value, nor seek to enjoy that constant sense of our Saviour’s love and communion, in which the true happiness and safety of a pardoned sinner consists. To this point, however, the work of the Holy Spirit in my heart was directed, and I felt, at times, uneasy and alarmed about my security.

“ After a year’s stay at Herrnhut, where I employed myself in different ways, as my great love of mechanics made me seek to become acquainted with almost every ingenious profession, I went to Neuwied to learn watchmaking, under a celebrated master in that line, and soon obtained a considerable degree of proficiency in it. Here I also experienced, what it is to live by grace alone. The Spirit of God convinced me of the sin of unbelief, and humbled me in my own eyes. I now esteemed it the greatest happiness to receive mercy, help, and salvation, not as a right, but as an undeserved gift, with thankfulness, and to depend upon nothing but my Saviour, and His merits. What before appeared a heavy duty, now became a favour to me, and the blessed experience I then made of the all-sufficiency of Jesu’s grace and power, proved my comfort and support, when, in the following years, I was exposed to innumerable temptations, against which, in my own strength, I could never have stood my ground.

“ January 16, 1769, I received a call to serve the mission at that time begun at Grand Cairo, in Egypt. In July, I attended the Synod held at Marienborn, till my departure on the 24th, having been previously ordained a deacon of the Church of the Brethren. Having spent two months in London, I sailed, on the 3d of October, in a vessel bound to Cyprus. On the coast of Portugal we were for some time chased by two Algerine cruizers, which not a little alarmed our captain, as he had neglected to get a Mediterranean passport. On hoisting English colours, the cruizers left us, and we got safe to Gibraltar. A proper passport being obtained, we left it on the 1st of November, and after touching at a port in Sicily, arrived, without any remarkable accident, at Larnica, in Cyprus, on the 24th of the same month. This being a very unhealthy place, I exerted myself soon to procure a passage to Alexandria, but did not succeed. I was informed that there were such disturbances in Egypt, that nobody could travel thither with safety.

“ The English consul at Larnica very civilly offered me board and lodging, which I accepted of, though with a heavy heart, seeing no prospect of soon leaving this place. The word of God was my comfort, and the texts appointed for each day’s contemplation in the Church of the Brethren, afforded me daily relief and support.

“ I was in general left pretty much to myself for about a fortnight, and as I did not often join in the common topics of conversation at the consul’s table, which were not always the most edifying, I was once attacked by the whole company, and asked, whether I took certain things to be sinful, which they could practice, without the least remorse of conscience. It was the first time I was thus publicly called to account, and I prayed the Lord to grant me grace to give them a proper answer. I then told them plainly, that whoever, like myself, had been convinced, that he was by nature a lost and undone sinner, and as such, had sought and found grace and remission of sin, in the blood of Jesus, could no longer trifle with sin: for the consideration of what our Saviour had suffered to release him from its dominion, made him abhor every appearance of it. They all asked: “ Who can be so pure?” I replied; that every one of them might soon be freed from the slavery of sin,

if he sincerely appealed to that all-sufficient sacrifice. I mention this circumstance chiefly, because it had such an effect on a gentleman present, who, before, had been foremost in all kind of lewd conversation, that after my arrival in Egypt, he wrote me a very penitential letter, confessing himself a lost sinner, and asking my advice. He continued to correspond with me till his death, which happened not long after.

“All the inhabitants of the house were now taken ill of the Cyprus fever, an ague of a very malignant kind. I was likewise attacked by it, but the fits left me on the 17th. However, being yet very unwell, Christmas-day was a very heavy day to me. No one being able to help me, I was forgotten, and lay all day without meat, or drink, or any refreshment. On the 27th the fits returned; but hearing of a Venetian ship lying at Limasol, bound to Alexandria, I immediately sent a messenger to know, whether I could reach it before it sailed. On the very next day the Greek merchant, who acted as English consul, sent a guide to conduct me to Limasol. I was extremely ill; but as the man could not be prevailed on to wait a few days for me, I crept out of bed, packed up my things during the paroxysm, and prayed the Lord to strengthen me for the journey. As my conductor spoke no language but Greek, the English consul procured me a muleteer, who spoke Italian. He however cautioned me against my very guides, assuring me, that they would kill their own parents if they could get any thing by it; but had I taken every precaution, it would have been of no avail, had not the Lord been my powerful protector.

“We left Larnica in the evening. It soon grew quite dark, and began to lighten, thunder, and rain furiously. Not being prepared for such weather in the dress I then wore, I wrapped myself in a bed quilt, and was led, as it were blindfold. Having thus proceeded till near midnight in heavy rain, and hearing none of my guides about me, I uncovered my face, but could see nothing except when a flash of lightning discovered to me that I was on a path like a sheep's track. Thus deserted in a wilderness, without any habitation near, I dismounted, but had the additional misfortune, that now my mule broke loose and ran away. A man coming up, I hoped to see again one of my guides, but was disappointed. He was a stranger, accosted me in Greek, and passed on. I commended myself under these

discouraging circumstances to the Lord in prayer, and felt comforted. In a short time, my Greek guide came up, and made signs to know, what was become of my mule. I pointed in the direction in which it had ran off, and mounting his beast, followed him. We soon found the lost mule, but the Italian muleteer was not to be seen. Being almost spent with fatigue and cold, we reached a mud-built cottage, where, on a chest covered with a clean sheet, with a great coat for my pillow, I got some sound sleep. Our road now lay along the sea shore, and the day's journey proved extremely fatiguing to me, inso-much that I had no strength to relieve myself by walking. In the evening we arrived, with the above-mentioned Greek merchant, at Limasol, from whom I learnt, that the muleteer getting drunk, had suffered the mule to escape. However, two days after, the man arrived, and I got all my things, except a few trifles, which he had purloined. My host and his lady did all in their power to make my stay at Limasol comfortable, but I soon got another fit of the ague; though, contrary to what I expected, after such fatigue, and exposure to wet and cold, it was a very moderate one. During my stay in this place, I was visited by a Greek bishop, and some time after, by two hermits. My landlord told me that they were very holy men, and if I would but permit them to make the sign of the cross over me, the ague, of which I just then had a fit, would leave me, and I should immediately be perfectly cured. I answered: "I am in the hands
 " of my God and Saviour, and if he thinks proper to cure me, he
 " is sufficiently able to do it; but if he, for wise reasons, thinks
 " it better for me to be sick, or even to depart this life, I am
 " entirely resigned to his will." My host replied: "But
 " every one likes to live as long as he possibly can." To this
 I answered: "Life is very uncertain, it is therefore the more
 " necessary, in good time, to become savingly acquainted
 " with the Lord of life and death, and to seek and obtain the
 " forgiveness of our sins, through his merits; then there re-
 " mains, in the heart of the believer, no farther fear of death,
 " but a desire to go to Him, who has done so much for us." He replied: "Whoever has the Lord Jesus, does not die, but
 " the Turks die." I told him, that I had no right to judge the Turks: but every one, calling himself a Christian, had great reason to examine himself, whether he was truly possessed of Christ; whether his heart had been cleansed from sin by His

blood, and whether he now really loved Him above all things in this world. After much more conversation on this subject, I reminded them of going to bed, as it was late; but they said, that they would not leave me, till the ague fit was over, and staid with me till after midnight.

“ On the 8th of January, 1770, I left Limasol; and, after an easy voyage, arrived safe at Alexandria, on the 13th. The ague left me at sea, but I was by no means well. I thought the difficulties of my voyage and journey would end here, but the Lord permitted my patience to be tried still longer. I soon heard, that the plague was in some parts of the town. I had a recommendation from the English consul in Cyprus, to an Italian, who acted as consul in Alexandria. At my request, he procured for me a Janissary, who understood Italian, with whom I set off early in the morning of the 16th, in a large, open coasting boat, for Rosetta. We had a troublesome passage, and spent the first night at anchor, in the bay of Aboukir. The next morning, the weather being more moderate, we set sail, in company with 65 boats, for Rosetta, where we arrived safe, at noon. As to my guide, he could only speak Arabic, and I was quite at a loss how to converse with him. He shifted my things on board another boat, bound to Cairo; and as I had no recommendation to any of the merchants' houses, I addressed an European among the crowd, who, after a few questions, invited me to his lodgings, where he offered me the usual refreshments of coffee, &c. and then left me. Towards evening, I felt greatly fatigued, and therefore went towards my boat, where I had my bedding, to spend the night in it; but meeting with the same man at the water-side, he inquired whether I was going? and told me, that he had provided board and lodgings for me in the house of the Friars de Terra Santa. These monks shewed me every possible attention, for which may the Lord reward them. At first, finding that I was ill, they were apprehensive that I had caught the plague at Alexandria, but were soon convinced of the contrary. Here I had to wait six days, before the boat sailed. My guide had provided plenty of good provisions for the voyage up the river, which is commonly from three to four, or at most, six days. However, the end of my trials was not yet come, for instead of three or four, I was eighteen days on the

passage. It often rains very hard in Lower Egypt; and, as the deck was not water tight, the water penetrated into my cabin. My bed grew wet and mouldy, as likewise my provisions; which, at last, were quite exhausted. I had now to subsist on the rice-bread of the Arabs, which was hardly to be distinguished from black clay. However, this meagre diet saved me from a fit of the ague. We had such contrary and boisterous winds, that we were obliged to lie at anchor before some miserable village, or in the middle of the stream, for four or five days together. At length, on the 10th of February, we arrived at **Bulac**, the harbour of Grand Cairo, where, as if to complete our misfortunes, we stranded on a sand-bank, in the middle of the river. I made signs, and was soon fetched on shore by a boat; when I immediately proceeded, with my conductor, to Cairo. Here I was most cordially welcomed by the Brethren, Hocker and Danke. My heart was penetrated with a deep sense of gratitude, for all the mercy and protection experienced during this eventful journey. The Lord never failed to grant me, on every trying occasion, just that help which was necessary to enable me to bear it, and to increase my confidence in Him. The joy which I now felt, at finding myself again in the company of my Brethren, I cannot express: we loved each other like children of one family, and amidst all outward disturbances, were very happy together. However, my health was far from being re-established; for though the ague had, in appearance, left me, yet I felt it preying upon my constitution during the whole following summer; and in October, when the air grew cool and damp, it attacked me with redoubled violence: I had two fits of it daily, from ten in the morning, till six in the evening, and a slighter, from ten in the evening, till six in the morning. This continued for nine weeks together, and so reduced my strength, that Dr. Hocker and myself began seriously to despair of my recovery, particularly on the 20th of October. But the text of that day of danger, greatly comforted us. It was: "*Fear not, O thou man, greatly beloved; peace be with thee, be strong, yea, be strong.*"

"Brother Danke was, at that time, on his first visit in Upper Egypt; and, as Dr. Hocker was much engaged with visiting his patients, I was mostly left alone, and badly attended

by our Arab servant. But amidst all the weakness of my body, my Saviour did not forsake me, but let me feel his peace very powerfully in my heart. At length the illness took a turn, and on the 11th of November, I had the last fit, which, however, left me very weak.

“ This day was a very turbulent one in our street, on account of the murder of a country physician, and a Turkish woman.

“ After my recovery, I was never again seriously ill, during the whole time of my residence in Egypt; and my constitution, which was naturally strong, suffered no material injury from the hardships which I had undergone.

“ My appointment to the service of this mission, related, for the present, chiefly to its outward concerns; and in transacting them, I had the happiness to enjoy the love and confidence of my Brethren, and the friendship of all the Europeans, as well here, as at Alexandria and Rosetta, which I often found to be advantageous for the mission.

“ The plague, which on my arrival at Alexandria, had infected some quarters of that town, afterwards became more general, both there, and at Rosetta; but (except in a very few cases) it did not begin to spread in Cairo, till April 1771. We were then obliged to shut ourselves up in our house, till the end of June, when it ceased. Brother Danke was in Upper Egypt, whither the plague did not extend. Brother Hocker and I spent our time very happily, during our confinement; and our daily family worship proved a means of great comfort, and spiritual refreshment to us. This I may say of all our meetings for edification, during the whole time of my abode in Egypt.

“ On the 6th of October 1772, Brother Danke, who had made several visits in Upper Egypt, to the Copts, departed this life. In him I lost a fellow-labourer, with whom I had lived in true brotherly love, and spiritual communion, which, in a place like Cairo, was indeed a heavy loss.

“ In 1773, January 15th, the celebrated Mr. Bruce, who, about four years ago, had gone to Abyssinia, returned safe to Cairo. As the Brethren had been sent to Cairo, chiefly with a view to penetrate into Abyssinia, if any prospect should open to serve the cause of the gospel, among those very depraved nominal Christians, the Copts, I immediately waited upon

him, and was kindly received. During his stay, I became intimately acquainted with him, which gave me an opportunity to make very minute inquiries about every circumstance relating to Abyssinia. From his account I soon perceived, that, unless very great alterations should take place in that country, it would be quite impossible to establish a mission there. He reported, that the hatred to all Europeans, and particularly to their priests, (for which we should immediately be taken), was so great in that country, that, as soon as we opened our lips about spiritual things, we should be stoned to death; that, although he had used various means in order to avoid suspicion, yet it was as much as he could do, to escape persecution on account of his religion; and it would have been altogether impracticable, had he not been constantly at court, and protected by the king himself.

“ These declarations, which were afterwards confirmed to me by several natives of Abyssinia, destroyed all our hopes of being of any service in that country, as long as the same prejudices exist. I had indeed come to Egypt with a heart devoted to the service, and was willing to encounter all sorts of hardships, and even to risk my life in it, if there was any prospect of promoting the cause of the gospel; but I must confess, the idea of plunging into inevitable destruction, without the least shadow of hope to obtain that aim, very much damped my resolution, at least for the time.

“ About this time, Europeans could hardly pass through the streets of Cairo without insults, or even blows, of which I received my share. The times were, upon the whole, extremely turbulent. Not only the war with the Russians frequently caused a ferment among the people, but the Beys likewise had many quarrels among themselves, which always had an influence upon the populace. All these circumstances made us often turn in prayer to God our Saviour, and look to to Him for help and protection.

“ August 23d, I set off on a visit to Behnesse, to renew our connexion and acquaintance with the few Copts in that place, which our late Brother Danke had begun. The Nile was then high, and after a few days sailing in the channel of the river, we turned from it across the fields. As there are continually a great many boats going up and down the stream, there is at

least some sort of security; but now my Arab boatmen showed themselves in their true colours. For they are of such a deceitful disposition, that, though they may be very friendly and submissive as long as they are in town, they become extremely insolent the moment they think themselves out of the reach of controul. Thus they likewise behaved to me. Whenever, on account of my dress they could practice that deceit, they gave me out for a Turkish soldier, and thus made use of me as a tool to oppress the country people, and to compel the chiefs of the villages to provide the best provisions, not only for me, but for the whole company. This they did one evening without my knowledge; but when I found it out, I told them, that I should certainly expose them, if they ever did it again. They however repeated it the very next morning, and moreover gave me a Turkish name, by which I was addressed by the Sheik of the village. As I was entirely in the power of these people, and knew that they would not have scrupled to throw me overboard, if I had offended them, I was obliged to let it pass, and not to contradict them, particularly as the Sheik made no inquiry.

“ I staid about six weeks at Behnesse, and spoke to many Copts of the love of Jesus Christ our Saviour, entreating them to devote themselves to Him, by whose name they wish to be called, and to seek to approve themselves as believers in, and followers of, His doctrine. They confirmed every thing that was said; but it was easily seen that, with most of them, though they had a custom of speaking in scripture phrases, or out of compliment to me, expressed their approbation, their hearts remained untouched; which made me daily call upon the Lord, to hasten their conversion. On my return to Cairo, the boat was twice attacked in the night by pilferers, who approach the boats by swimming under water, snatch away whatever happens to be within their reach, and suddenly disappear with their booty; but we kept so good a look out, that they were disappointed.

“ After my return, I made several short excursions with some English travellers, who were recommended to us. One of them, a professor of physic, often visited us. This man was a bold deist, and never backward in uttering his thoughts concerning the bible, ridiculing almost every part of it. As we expected the Brethren Roller and Wieniger from Europe, sent as assistants in the mission, I went to Alex-

andria to meet them. The whole company above-mentioned, followed us, and it happened, that we lodged in the same house. When, therefore, our Brethren arrived, we were obliged to be continually in their company for several weeks, as they were detained by some Russian vessels blocking up the Nile.

“ The above-mentioned physician visited us frequently in our room, and seemed to observe us very narrowly, but could not help, every now and then, throwing out sarcasms against whatever savored of vital religion. The evening before we left Alexandria for Rosetta, I was sitting alone with him, on the top of the house, when he began to address me thus: “ Sir, “ I must beg the favour of you to answer me one question; I “ have now observed you all very closely for six weeks, under a “ variety of circumstances; you do not hang down your heads, “ nor look gloomy, like many persons who pretend to be re- “ ligious; you are cheerful, and open-hearted, and yet you “ will not join in our conversation. There seems to be some- “ thing which makes you proof against all temptation. Pray “ tell me what that is, and how you came by it?” I replied: “ Though I have always avoided forcing any of my sentiments “ upon you, as long as it appeared that you did not wish for “ it; yet as you ask me the question, I am willing to satisfy “ you. I have likewise closely observed you, and cannot but “ say, that I often pitied you, for you seem to labour under the “ same disease, as I did formerly. I have now heard many “ of your objections, and the reasons you assign for not giving “ credit to what is recorded in the bible, yet you never have “ told me any thing new, for the same things passed through “ my head, when I was yet very young; but with all my “ reasoning, I found no rest for my soul, and cannot but “ think, that this is also your case.” This he did not deny. I continued: “ I had read in the scriptures, that it is *then* “ *only* that we can be convinced of the truth of the gospel, “ when we turn to, and appeal to Jesus, who is set forth as “ our Saviour, sincerely desiring to be freed from the slavery “ of sin. I then thought, if so great an object may be obtained, “ it is well worth while to give it a fair trial, and to set about “ it in good earnest. I called upon the name of that Jesus, “ of whose power to save, I had doubted, and obtained faith

“ to trust to Him for salvation. My deplorable situation, ~~as~~
 “ estranged from God, alarmed me more than ever; and I saw,
 “ that I should be for ever lost, without an Almighty Saviour.
 “ This made me turn, with my whole heart, to that despised
 “ Jesus, against whom you seem to have now, as I had then,
 “ so much to object, entreating Him fervently to manifest
 “ Himself to my soul, as *my* Saviour and Redeemer: and He
 “ did not leave me long in suspense, but I soon experienced
 “ something, which I cannot express to you in words, nor
 “ would you understand me, if I could, as long as you do not
 “ experience it yourself. It was the peace of God in my
 “ heart, with a divine conviction, that my sins were forgiven.
 “ I began to feel great love to Him, and found, that in Him, I
 “ had power to resist all my natural evil propensities. And
 “ now, though I cannot indeed look upon myself as a saint,
 “ but feel, with the Apostle Paul, that no good dwelleth
 “ within me; yet whenever any thing of my innate depravity
 “ shews itself, I immediately apply to the same source for
 “ relief, where I first found it, and am never disappointed.
 “ This is the cause why I and my Brethren appear cheerful;
 “ for no one has more reason to be so, than he who feels
 “ the peace of God in his soul.” When the doctor had
 heard this simple statement, he said, with a deep sigh: “ I
 “ fear there is something in what you have said.” He
 afterwards grew very affectionate, and desired me to wake
 him, before we set off the next morning. I first objected,
 that it would be as early as four o’clock, and he was not
 used to rise before ten, but he insisted upon it. When I
 therefore called him, he rose immediately, took a very cordial
 leave, and remained standing on the beach, looking after us,
 as long as we could distinguish any thing on shore. He pro-
 mised to write to me, but never receiving a letter, I could not
 learn what was become of him, till many years afterwards,
 when an English gentleman, who was present when the acci-
 dent happened, told me, that, being at Naples, he was killed
 by a fall from his horse. I have good hope, that our conversa-
 tion at Alexandria, has not been without benefit to him.

“ In May 1774, I paid a second visit to Behnesse, to
 introduce Brother Wieniger. I staid about ten days with him,
 and notwithstanding the times were again very turbulent, the

Lord protected me, and brought me safe home again. On the 15th November 1779, I had the misfortune to fall into the hands of a Bey, who, in hopes of extorting a large sum of money from me, treated me in the most cruel manner. Before I relate this event, I must premise, that, during my residence at Grand Cairo, we lived in rather a close and confined part of the city, not far from the great canal, passing through its whole length, and which, from the middle of October, to the June following, is very offensive, owing to the quantity of soil and filth thrown into it, from the adjacent houses. As my occupation was chiefly of a sedentary nature, I soon found, that frequent exercise, in the open air, was essential for the preservation of health. For this purpose, I often went into the fields, but the heat of the climate being very enervating, I perceived, that when I had no object to exercise activity upon, I was always inclined to sit down to rest under the shade of a tree, by which my aim was frustrated. In order to remedy this, I sometimes took a fowling-piece with me, particularly in winter, when there are plenty of wild fowl, snipes, wild ducks, geese, curlews, quails, &c. in the marshes and ponds, which the inhabitants, of every description, are at liberty to shoot, the Turks being too indolent to fatigue themselves with shooting. To meet the Beys, and other men in power, is not safe, but as they have always a numerous train with them, they may, on that account, and from the flatness of the country, be perceived at a considerable distance. When, therefore, I observed any of them, I generally avoided approaching them, knowing how ready they are, under some pretext or other, to extort money, especially from Europeans, whom they always suppose to be rich. In this way I had avoided falling into their hands, for above nine years. It happened, on the above-mentioned day, that walking out with the Venetian consul, as we were returning, about half an hour before sun-set, being near the city gate, we were observed by some Mamelukes, belonging to one Osman Bey. The Bey himself, and his train, had been near us, though hid from our sight by some hillocks of rubbish, of which there are many lying all round Cairo, some of them high enough to overlook almost the whole city. Two of the Mamelukes immediately came in full gallop towards us, with drawn swords in their

hands, followed by some footmen. They immediately stript us of our fur coats, shawls, and whatever else we had about us of any value, demanding 100 maktubs, or Turkish zechins, (each in value about seven shillings and sixpence) threatening to take us before their master, unless we immediately gave them the money: I told them, that we had no such sum about us, and taking out my purse, offered it to them. They at first took it, but finding it contained only about 25 shillings, in small silver pieces, threw it back with disdain, crying, dabab! i. e. gold. Knowing that I had nothing to expect but ill treatment, I told them, that I had no gold with me, but if they would go with me to my house, I would give them some. Upon this they cursed me; and ten more of the same gang, on horseback, having joined them, they repeated the same demand of gold, enforced with the same threat of bringing me before the Bey, if I refused to comply. I again answered, that I had none about me, but that I would give them some, if they would go with me. At last, their chief accosted me; (for the poor Venetian could not speak one word of Arabic,) “go you home, and fetch your gold, but we will keep your companion here, as an hostage, and if you do not soon return, cut off his head.” When I saw the poor man crying and trembling all over, I could not think of leaving him in the hands of these tygers, and escaping myself. I therefore told him, that he might go and fetch the money, and I would stay with them. He had scarcely advanced a few steps, when the servants fell upon him, and stripped him of the few remains of clothing he had left, so that he escaped, nearly naked, into the town. By this time the sun had set, and it began to grow dark; and as the Mamelukes durst not stay away from their master, till my companion could return, one of them rode up to the Bey, and told him they had seized an European, from whom something might be got. The man soon returned, with an order that I should be brought before the Bey: when, taking me between their horses, they dragged me to the place where he was sitting. When I came near him, I addressed him with the usual phrase: “I am under your protection;” to which, if they are not maliciously inclined, they answer: “You are welcome.” But instead of answering at all, he stared furiously at me, and said: “Who are you?” I replied; “I

" am an Englishman." " What are you doing here in the
 " night? You must be a thief. Aye, aye, most likely the one
 " who did such and such a thing the other day." I pro-
 ceeded: " I was entering the city-gates half an hour before
 " sun-set, when I was taken by your Mamelukes, and detained
 " till now, when, indeed, it is dark, but yet not an hour after
 " sun-set, which is the regular time for shutting the gates."
 Without saying any thing in reply, he pointed to one of his
 officers, and ordered him to take me to the castle, a building
 at some distance out of town, situated in an extensive sandy
 plain, where most of the Beys have houses, and exercise their
 Mamelukes. Every month, one of the Beys in rotation takes his
 station there, in order to guard the city, by night, against the
 wandering Arabs. This month happened to be the turn of the
 above-mentioned Osman Bey. Having given his orders for
 my removal, I wanted to say a few words more, but was pre-
 vented by a horde of servants, who are always glad to insult
 an European. One gave me a kick on one, another on the
 other side, one spat in my face, while another put a rope, about
 my neck made of the filaments of the date-tree, which are much
 rougher than horse-hair. By this rope, a fellow in rags was or-
 dered to drag me along, and another on horseback, armed with
 sword and pistols, to guard me. As we proceeded towards the
 Bey's castle, we passed a gentle slope, with a large garden,
 surrounded by a mud wall. As the gardens here consist
 mostly of irregular plantations of orange, lemon, and other
 prickly trees, through which no horses can pass, it occur-
 red to me, that I might cut the rope, by which I was held,
 and make my escape over the wall, the place being well known
 to me; but when I searched for my knife, I found that it was
 gone. Soon after, my conductor advised me to give the guard
 money, and he would let me go. The word *money* operated
 like an electrical shock. The guard galloped up to me, and
 asked me, if I had any money left? I told him, I would give
 him what I had, if he would let me go. Accordingly, I gave
 him the purse, which the Mamelukes had refused. Having
 looked at it, he put it into his pocket, without saying a word,
 still driving me forward, till we arrived at the castle. I was
 then put into a dungeon, half under ground; a large iron chain,
 with links as large as those of a waggon chain, was put round

my neck, secured by a padlock, and the other end fastened to a piece of timber. I was much heated with walking, and very thirsty. The servants, hoping to be rewarded, furnished me with water, but no offer could prevail upon them, either to let me have pen and ink, or to take a letter for me to my friends in town, to inform them of my situation; neither, indeed, durst they have gratified me, without danger to themselves. Being stripped of my upper garments, I was more afraid of taking cold, than of any thing else. In about half an hour the Bey arrived with his retinue, lighted flambeaus being carried before him. He alighted, went up stairs into a room, sat down in a corner, and all his people placed themselves in a circle around him. I was then sent for, unchained, and led up stairs by two men. On the stairs, I heard the instruments, used for the bastinado, rattle, and guessed what I had to expect. Upon entering, I found a small Persian carpet spread for me. This was a mark of civility, only due to a gentleman, for the common people, when about to receive the bastinado, are thrown upon the bare ground. The Bey again asked me, "Who I was?" *A.* "An Englishman." *Q.* "What is your business?" *A.* "I live by what God sends." (a customary Arabic phrase). He exclaimed, "throw him down." I asked, what I had done. "How, you dog," answered he, "dare you ask what you have done? Throw him down." The servants then threw me flat upon my face, and with a strong staff, about six feet long, having a piece of an iron chain fixed to both ends, confined my feet above the ankles; when two men, one on each side, twisting staff and chain together, turned up the soles of the feet, and being provided with what they call a corbage, (which consists of a strap of the skin of the hippopotamus, about a yard in length, rather thicker than a man's finger, half cured, and very tough and hard) waited for their master's orders. When they had placed me in this position, an officer came and whispered into my ear: "Do not suffer yourself to be beaten, give him a thousand dollars, and he will let you go." I reflected, that, should I now offer any thing, he would probably send one of his men with me to receive it, and that I should then be obliged to open my strong chest, in which I kept not only my own money, but considerable sums belonging to others, left with me in trust;

and that the whole of this would, in all probability, be carried away at the same time. Being therefore determined not to involve others in my misfortunes, I answered: "I have no money to give;" upon which he immediately ordered them to begin. This they did, at first, pretty moderately, but I immediately gave myself up for lost, well knowing, that my life depended entirely upon the caprice of an unfeeling tyrant; and after the many examples of unrelenting cruelty, which I had heard and seen, not expecting to fare better than others, who had been the victims of his barbarity, I had therefore no other refuge but the mercy of my God, and commended my soul to Him. I also experienced His support on this trying occasion, so powerfully, that all fear of death was taken from me, and I could cheerfully resign my life into His hands. After they had continued beating me for some time, the officer, probably supposing that by this time I might have become more tractable, again whispered into my ear, the word, *money*, but now the sum was doubled. I again answered, "I have none here." They then laid on more roughly, and every stroke felt like the application of a red hot poker. At last the same officer, thinking, that, though I had no money, I might have some costly goods, once more whispered something to that effect. As I knew that elegant English fire-arms often take their fancy, even more than money, I offered him an elegant blunderbuss, richly mounted with silver, which I could have got at, without opening my strong chest. The Bey observing me speak to the officer, inquired, what I said, when the officer lifting up his finger, with a sneer exclaimed: "Bir Carabini! i. e. only a "blunderbuss." Upon which the bey repeated, "beat the "dog!" Now they began to strike with all their might. At first the pain was excruciating, but after some time, all sensation ceased: I seriously believed, that they meant to beat me to death, and in my own language, commended my soul to Jesus Christ, my Saviour. When, at length, the Bey saw that no money could be extorted from me, he probably thought, that after all, I might, in reality, be a poor man; and as I had done nothing to deserve such punishment, he ordered them to let me go. I was now obliged to walk down to my prison, the chain being again put about my neck. Upon my asking the servants the reason of this precaution, since, in the present state of my feet there was little danger of my running away;

their only reply was, "the Bey will have it so." In about half an hour, a messenger came with orders to bring me up again; the servants then took off the chain, and carried me till I was near the door, when I was told to walk in, or the Bey would beat me again. At first I was in much fear, thinking that some one might have told him, that, with a little more beating, money might yet be obtained. There are, indeed, instances of the bastinado having been repeated for three days successively, to the number of 2000 strokes, when the feet are rendered past all cure. Persons of very strong constitutions may yet survive, but generally, after about 5 or 600 strokes, the blood gushes out of mouth and nose, and the victim of their revenge dies either under, or immediately after, the torture.

"When I came before the Bey, he asked one of his officers: "Is this the man you told me of?" The officer, stepping up to me, and staring me in the face, as if narrowly to inspect my features, on a sudden lifted up his hands, and cried out: "By Allah, it is! Ah! this is the best man in all Cairo, and my very particular friend! O how sorry am I, that I was not here before, to tell you so;" with other expressions of the same kind. The Bey answered: "Then take him, I give him to you; and if he has lost any thing, see to get it restored." I had never in my life seen the officer, and soon perceived, that it was altogether a deceitful way of getting rid of me. Once more I was obliged to walk till out of the Bey's sight, when the servants of my pretended friend, took me up, and carried me to his house, at a considerable distance. Here he offered me something to eat, and made up a tolerably decent bed, which was the more welcome to me, as great part of my clothes had been torn off my back, and I felt very cold. All I got returned was an old cashmire shawl. I asked him, whether what had happened to me, was proof of the boasted hospitality of his countrymen to strangers? But I got nothing for answer, but: "Min Allah! Maktub! Mukkadder! It is from God! It is so written in the book of fate, which cannot be altered!" He, however, took nothing amiss, but anointed my feet with some healing balsam, and tied rags about them; I then lay down, and spent a very uncomfortable night, in great pain. In the morning, he asked me, whether I was acquainted with the master of the customs; and when I informed him, that he was my good friend, he offered to bring me to him, and setting me

upon an ass, himself mounting a horse, we proceeded towards the city, accompanied by another soldier. On approaching the gate, he told me to take off those rags, as it would be a disgrace to me to ride into the town in such a condition. "No disgrace to me," said I, "but to him who has treated me so shamefully." "Min Allah! Mukkadder!" was the answer. When we arrived at the master of the custom's house, he was shocked to see me in such a condition. I requested him to settle every thing for me with my pretended deliverer, and on summing up the fees, found I had to pay about £20 for this piece of service, the whole farce being intended to play a little money into the hands of the Bey's officer. His servants then carried me home, and put me to bed. I was confined to my bed for about six weeks, before I could walk on crutches; and for full three years after, my feet and ancles, which had been much hurt by the twisting of the chain, often swelled.

"During my confinement I was much alone. The Brethren Herman and Roller had departed this life, Dr. Hocker was aged and infirm, and Brother Wieniger in Upper Egypt.

"I cannot help noticing, that I experienced great comfort from the texts appointed for the day on which the event above described took place, and could bear witness to the truth of the Apostle's declaration: "*I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.*" Rom. viii. 38, 39.

"In August 1781, I was called to attend the general synod of the Brethren's church, to be held at Bertholdsdorf, in Saxony, in the year 1782. Having, by God's blessing, regulated all my outward concerns to satisfaction, I quitted Cairo, December 23, after a residence of twelve years in Egypt.

"That period of my life will for ever remain most important to me. When I reflect on the many heavy and trying occurrences, of which I have mentioned but a few, which would sometimes make me and my Brethren faint-hearted, as to the aim of our mission, on the dangers for soul and body, the artful snares laid to draw me into gross transgression, and the sinful practices daily before my eyes, I am excited to praise and extol the unwearied faithfulness of my God and Sa-

viour, who caused my heart to cleave to Him, under all circumstances, and protected me by an unseen hand. I have also enjoyed much peace and happiness in converse with Him, both at home, within our own walls, and even in the streets, and amidst tumultuous crowds. One thing I must be permitted to add, namely, that I found it not so easy, as those who live in a Christian country imagine, always boldly to confess the name of Christ, before scoffers, and reviling Mahometans, and though, when reproached with being a *Christian*, I would answer, "God be praised!" I sometimes felt pride stirring within me, resenting the indignity attached to the name. This has made me often turn for help and strength to our Saviour, and He never suffered me to deny Him before men.

"On the 26th of December 1781, I sailed from Alexandria, and after a very dangerous voyage, having encountered a most violent hurricane, in which many vessels were shipwrecked in the Archipelago, arrived, March 19, at Leghorn. The Lazaretto being full, our party was sent to another, in a boat, in which we had nearly been lost. I was detained here, till the 13th of May, when I set out, by way of Florence and Bologna, for Venice. Here I found several of my old friends, and among them the very man who had showed me such kindness on my first landing at Rosetta. (See page 162.)

"May 26, I reached Herrnhutt, and cannot describe what I felt, when I again entered this settlement of the Brethren, after so long an absence, and so many vicissitudes. I bless the Lord for all the mercies I enjoyed during the synod, in fellowship with so many of His servants, and for the love and kindness I experienced from all His people here. After the synod, I retired to Barby, but in 1783, was appointed Warden of the single Brethren's house at Neuwied, on the Rhine. Having spent two years very happily in this place, I received a call to be Warden of the Brethren's congregation at Fulnec, in Yorkshire.

"In June 1786, I married, and found in my wife a helpmate truly devoted to the Lord and his service, with whom I have now lived twenty-four years, in uninterrupted happiness, thankful for that gracious dispensation which brought us together.

"During the first years of my abode at Fulnec, I had to struggle with various difficulties and trials, but having learnt to turn, with all my wants, small and great, to the Lord, for

help, he never left me destitute, but graciously supported me, and gave me many striking proofs of His love and power.

“ In 1788, I was attacked by a severe illness, which I sometimes thought would end in my dissolution, but by God’s blessing, was perfectly restored to health.

“ In 1801, I travelled with my wife, by way of Hull and Hamburg, to Herrnhutt, where I attended the general synod of the Brethren’s church. On our return, we visited several settlements of the Brethren in Germany and Holland. The acquaintance which we made on that occasion, with so many servants of the Lord, from various parts, and the kindness we experienced every where, proved a new encouragement unto us. On our passage from the Brill to England, we met with a singular preservation of our lives. The night was excessively dark, and the wind very high: on a sudden, our small vessel received a most violent shock, and we heard the water rushing into her. All were roused from sleep, and we found that a large Dutch ship had run foul of us, and occasioned a leak, which at first threatened our destruction. After great exertion, it was stopped so far as to make it possible to keep the water under, by incessant pumping. When the danger was greatest, it pleased the Lord to grant us grace to be perfectly calm, and resigned to His will, amidst the cries and lamentations of our fellow-passengers. A gentleman in the cabin was much struck with this proof of the Lord’s goodness, became confident towards us, and rendered us afterwards some essential services.

“ After our return to Fulnec, I entered again upon the duties of my office, under a deep sense of my own weakness, but trusting to my God and Saviour for His support. He never put my confidence to shame, and a consciousness of my own insufficiency kept me dependent upon Him in all things.

“ In 1802, I lost my most valued friend and fellow-labourer, Brother George Traneker, an event which I cannot help noticing, as it seemed, more than any other circumstance, to wean me from attachment to this world. Indeed, though I valued spiritual fellowship with the Lord’s people, next to the love of, and communion with, our Saviour, above every thing on earth, yet I learnt to know, that the enjoyment of His grace does not depend upon human aid, and that He alone is sufficient to afford us complete happiness. We justly mourn over the loss

of such valuable and approved servants of God in the church, but I am convinced, that the same Lord who prepared them, and gave them such choice gifts for His service, is able to raise up successors.

“ In 1803, I was brought very low by an abscess in my neck and consequent operation, and with a view to recover my lost strength, made a journey to the west of England, and London, which completed my restoration to health. After another fit of illness in 1807, I went on a visit to my wife’s relations in Dublin, visited Gracehill, a settlement of the Brethren in the north of Ireland, and returned by way of Glasgow and Edinburgh. On this journey, I was frequently attacked by the gout, chiefly in my left foot, which had suffered most by the bastinado. This makes me think, that the cruel treatment I then underwent, was in a great degree the cause of it.

“ Hitherto I had felt but little of the effects of old age, but now, the frequent attacks of the gout, brought on by every exposure to cold or damp air, and a complaint in my head, still more easily excited by any draft, or chill, and which I first felt in the year 1789, began to weaken my powers and spirits; and I regretted, that I could no longer exert myself with the same alacrity, in the service of the congregation, and individuals, as formerly. I therefore began to long for a place of rest, where I might spend my remaining days, in converse with my Saviour, and be prepared by Him for the eternal enjoyment of His blissful presence. Having obtained my dismissal from my office, in 1808, I chose Bristol for my future place of abode, and was received by my Brethren and Sisters there, with such cordiality and affection, that I want words to express my gratitude for it. May the Lord bless them, and be their eternal reward.

“ What shall I say of the forty years in which I have been favoured to be employed in the service of the Lord? When I look back, I hide my face with shame, and my only plea is; God be merciful to me a sinner, and forgive all my numberless faults and short-comings. Have others even looked on any thing that I have done as praise-worthy, nothing appears so to me; I claim not the smallest merit. My deeds were never free from weakness and imperfection, both in the motive and execution. My only boast is our Saviour’s great mercy, and readiness to forgive,

“And now, with regard to my final transition out of this world, into His presence, I firmly trust that He, who has done so much for me, and, without the least merit of my own, given me, from one day to the other, even in the most trying circumstances, whatsoever was needful for my spiritual and temporal good, will also not forsake me in that hour, when I shall stand most in need of His support, but grant me the grace to depart cheerfully unto Him, as a poor, undeserving, but pardoned sinner, relying on His mercy and merits alone. Then how joyful shall I sing — Hallelujahs to my King!”

Thus far our late brother has favoured us with an account of his life, which he finished shortly before his last illness. He improved considerably in his health, after his removal to Bristol, in September 1809, and the sincere and cordial friendship he enjoyed in his converse with the Brethren and Sisters, and likewise with a number of worthy friends, who by degrees became acquainted with, and soon conceived a great esteem for him, caused him often to express his thankfulness, in the most fervent manner, for the mercies of his God and Saviour towards him.

He soon visited Bath, and repeated his visit in 1810, as he declared, that he derived much edification and blessing from his intercourse with his friends in that city. It may truly be said, that the gratification enjoyed was mutual, for he endeared himself to all, by his upright, genuine, christian walk and conversation. At home, he was ready to serve any one with the gifts with which God had endowed him, and particularly delighted if he could render any service to the congregation.

His inventive mind and great skill in mechanics afforded him also much employment and amusement, and time never hung heavy on his hands.

Though frequently troubled with transient indisposition, he appeared to have regained, in a great measure, his former strength and energy of mind and body, nor did the gout, with which he had been sometimes troubled in Yorkshire, attack him here in the same degree. We therefore had hopes of his being yet, for many years, spared to edify us by his walk and conversation.

On the 25th of June 1810, he celebrated the 25th anniver-

sary of his marriage, as a jubilee, with praise and thanksgiving to our Saviour, for countless mercies experienced in that state; and was, in the society of a few friends, remarkably cheerful and animated, in calling them to mind. He continued in the enjoyment of a state of health and activity, beyond his own expectations, till, in October last, (1811), when some unpleasant symptoms of oppression in the breast appeared, which were at first supposed to proceed from suppressed gout. He therefore determined to go to Bath, to consult his friend Dr. Robertson, and, as he said, once more to enjoy that hearts-fellowship with several of the Brethren and Sisters there, by which he had been so much refreshed on his former visits. Dr. Robertson having carefully considered all the symptoms of the disorder, and being requested by him to mention his opinion without reserve, as he felt no fear of death, to make him afraid to hear it; candidly pronounced it to be a case full of danger, and that most likely his departure out of the world would be sudden. Far from being alarmed at this discovery, he expressed his great joy at the prospect of soon seeing his Saviour face to face. With the greatest cheerfulness he immediately began to set his house in order, and to give directions, in case it should please the Lord to take him home at Bath. The general regularity, with which he conducted all his outward affairs, made this concern more easy to him; nor was that uninterrupted communion with our Saviour, in which he lived by day and night, in the least thereby disturbed. He spent the first part of the night, after receiving the above intimation, sleepless, with joy, recounting all the numberless mercies, and undeserved blessings bestowed upon him, throughout the whole of his life; spoke with rapture of the near prospect of departing, and being at home with Christ, in everlasting bliss, adoring Him to all eternity for His sufferings and death, by which he had procured salvation for such a poor worthless creature; commending himself, with his wife, and all his friends and relatives, yea, the whole church of Christ on earth, and the Unity of the Brethren in particular, to His grace and protection. Many were the hours, by day and night, in which he broke out into the same expressions of joy in God, his Saviour; and the whole bent of his mind and soul, during these last weeks of his life, here below, was a practical comment on the words

of the Apostle: "*Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.*"

To his dear wife he spoke always in the most encouraging manner, directing and commending her to the Lord with great fervency. Meanwhile he submitted willingly to whatever was prescribed for his relief, and so far recovered, that he was enabled to return to Bristol, on the 7th of December. From the short journey he seemed to have received benefit, and for two or three days the spasms in his breast did not return. He expressed himself resigned to the Lord's will, in case it should please Him to leave him still longer in this world, yet he frequently observed to his wife, that he did not think, that the many gracious visits, with which he had been favoured from our Saviour, and which both at Bath and here, had been attended with such a foretaste of heavenly joys, were any other than an earnest of what he should be soon called to enjoy in complete measure, in His presence; nor did the opinion of the medical men, to whom he had been most affectionately recommended by Dr. Robertson, respecting the probability of his recovery, make much impression upon him. The spasms now returned, first with less, but soon with increased violence. They affected him in a very singular and unpleasant manner; but though he intimated, that the pain and anxiety produced by them was past description, yet he bore them with silent resignation. During the intervals of relief, his usual cheerfulness and activity returned, and he was very lively in the company of his friends, who were constant in their visits to him, many of whom also derived great comfort and edification from his heartfelt declarations. To some persons, who were not of a religious turn, but who, having occasionally become acquainted with him, had conceived a great love and regard for him, he gave the best advice, and according to their own declarations, made them more than ever attentive to their spiritual concerns, as they saw in him the benefit of knowing the Lord, forsaking the world, and obtaining remission of, and deliverance from sin. For out of the abundance of his heart, his mouth spake continually of the mercies of the Lord, and the joy he felt in believing.

The spasms, which in the beginning of his illness were

brought on only after some bodily exertion, began, about a fortnight before his departure, to attack him, even in bed, chiefly in the morning, early. Though this indicated such an increase of the disorder, that we were justly alarmed about it, yet it was not expected, that they would so soon terminate his mortal course. In his healthful days he had always expressed a wish, that it might please the Lord to save him from a long and lingering illness, that he might not give trouble to those who should attend him at the last, being remarkably tall and heavy. This his wish was granted.

On Monday morning the 16th, he had a very severe and painful fit, which affected his mind with some dread of a repetition of the same oppression, and he entreated his wife to join him in prayer for relief. During the course of the day, he revived and regained his usual spirits, spent the evening remarkably cheerful, and conversed very freely on various subjects with a visiting friend.

On retiring to rest, he said to his wife: "My dear, if it pleases our Lord to continue me still longer in this world, I submit for your sake, but you must pray him to alleviate my sufferings; yet I would rather not begin life again, but depart and be with Him whom my soul loves." He soon fell asleep, and slept more comfortably than the night before, which he mentioned with thankfulness, on waking. But on raising himself up, he observed that the oppression was there, and took his medicine; immediately after which, he complained of great cold at his breast, and desired to be covered up more warmly. Instantly, however, he observed, that his arms also were growing cold, and while means were using to assist him, his wife perceived such a change in his countenance, that she could not help asking: "Are you indeed, now going home to our Saviour?" Though he seemed to hear her with a smile, he could not answer, but shutting his eyes, his breath ceased, and he expired most gently, without the smallest struggle, or motion of his body, to indicate the slightest pang.

OUR late dear Brother was a man most deservedly esteemed and beloved by all who knew him, and possessed a mind superior to all selfishness, and the common pursuits of fame and riches in this world. The fruits of the spirit of Jesus which

dwelt in him were manifest to all who were more intimately acquainted with him. His manners partook of reserve, the effect of a modesty, approaching to diffidence, which did not immediately display his real character to those who were only connected with him in the way of business, but he was easy of access, became very cordial in his converse with all who sought his friendship, and never failed to gain ground in their esteem, by a longer acquaintance. In his several appointments in the Brethren's church, both at home and abroad, his faithfulness, punctuality, willingness to serve, and child-like reliance on the help of God in all things, were remarkably conspicuous, and the Lord gave him success wherever he was able to execute the plans he had formed for the benefit of the congregation. In seasons of difficulty, he was calm, dispassionate, and conciliating, seeking to keep the bond of love and peace unbroken.

To the Brethren's church, its constitution, and principles, he was attached from his youth, and that, from a remarkably clear view of the Lord's aim and purpose, in establishing and maintaining it. If he therefore perceived anything that tended to disturb or destroy its foundation, in doctrine and practice, he could not help expressing his disapprobation, sometimes, even with severity. The doctrine of our Saviour's sufferings and death, in which his soul had found peace and rest, was to him most precious, and he delighted in the contemplation of all He had done to redeem him. He particularly delighted in the liturgical services of the church.

The unadorned narrative of his life, with which he has favoured us, speaks his character so distinctly, that nothing need be added to show, how, in all things, he was devoted to the Lord, and sought to live to His glory.

May we all follow his example, that once, when we also are summoned to appear before God, we may, like our dear departed Brother, be found ready.

EXTRACT

*Of the DIARY of the Mission at GRUENEKLOOF,
Cape of Good Hope.*

From March to June, 1810.

MARCH 17th, a messenger arrived with letters, &c. from Gnadenthal, and we were glad of an opportunity to correspond with our dear fellow-missionaries.

22d. His Excellency, the Governor, being at the Great Post, desired to have three of our Hottentots sent to him, who were well acquainted with the forest. We were glad, that it so happened, that three of the best hunters were here, and we could send them immediately. In the evening, one of the girls who attends our herd of goats, brought a young ostrich home, which she had caught in the fields. They are here very numerous.

23d. *Diana Constable* was added to the candidates for baptism. She expressed herself with great humility and thankfulness to the Lord, for hearing her prayers, that she might attain to the same privileges with her mother and brother. We have known her two years, as a person of singular modesty, and unblameable character.

Dorothy came, and said: "I have always prayed for my husband and children, but little for myself. I therefore stay behind. O that our Saviour would change my heart."

25th. Lord Caledon, with an officer in company, honoured us with a visit. He had intended to be present at the church-service, but from wrong information as to time, came too late. After some friendly conversation, his Excellency went into the kraal, or village, and took notice of the improvements. He was so kind as to promise to appoint a commission, to settle about our boundaries, and to give us a plan of our land, that all disputes with our neighbours might be prevented. At taking leave, he presented us with 100 rix dollars, towards the mission. We bless God, that He has given us such a benevolent Governor, who truly seeks to promote the welfare of the whole colony.

April 6th. We were informed by a letter from Gnadenthal, that Brother Bonatz was appointed to succeed Brother Kohrhammer.

8th. In the public service, near 100 Hottentots were present. We cherish good hopes, that the word of the cross will evince its power in this place also, for the conversion of many poor heathen.

9th. Brother Kohrhammer and his wife spoke with every individual, dwelling on our land.

Joshua said: "I pray daily to our Saviour, that He would renew to me the grace I felt, when I was admitted as a candidate for the Holy Communion. I would indeed, rather earn my living here, by caring for the pigs, than live in plenty among the heathen, and lose my soul."

Jan Moses. "Since the earthquake, I cry day and night for mercy, to our Saviour. I am in constant alarm. If any thing stirs, I think I am going to destruction, and pray to be saved, and to be baptized."

Jacob. "I am unworthy of the mercy shown to me by our Saviour, for I am an old transgressor. The words of the bible, which I hear daily, are sweet to me; but I do not preserve them as I ought, and it is this that grieves me."

In general, the declarations made by all our people, on this occasion, were such, as to encourage us to believe, that there is a genuine work of the spirit of God, in most of their hearts; each, in his own peculiar manner, speaking most unreservedly, of the state of his soul, and of his ardent wish to be delivered from the power of sin, and made a happy member of Christ's family on earth.

12th. We received a letter from the surveyor, in the name of the Landrost, to inform us, that a commission was appointed to settle about our boundary. One of us was desired to attend their meeting, and to bring with him some of the oldest Hottentots, who were best acquainted with the country. Brother Schmitt went accordingly.

To-day we heard violent subterranean thunder, but no earthquake followed.

15th. The public service was numerously attended, and our hall quite crowded with attentive hearers. O how do we wish and pray, that the glad tidings of the gospel may sink into

their hearts, and cause them to turn, with all their sin and misery, to Jesus, for salvation. In the evening, we had the joy to receive letters from London.

19th, being Maundy-Thursday, we partook of the Lord's supper. Four of our people were spectators as candidates: two were also added to the class of candidates for baptism.

The celebration of the Passion-week was a means of renewed blessing to us, and our dear Hottentot congregation. We can firmly believe, that the preaching of the cross of Christ has been attended with effect in the hearts of many of our hearers. One of the missionaries writes: "The spirit and presence of Jesus, in the afternoon's service at three o'clock, on Good Friday, was so powerfully felt, that my pen is not able to describe what both we, and the Hottentot congregation enjoyed on that solemn occasion. Eternity will bear witness to it. Many tears were shed on hearing the awful account of our Saviour's last hours, and bitter death." The Hottentots spoke of it afterwards with much emotion.

Jacob said: "I am not worthy of such grace. God has spared me so long in this world, that I might live to see this day, and know that Jesus has suffered and died for my salvation." His wife joined in thanksgivings, and both wept together.

On Easter Sunday, both at the morning litany, and the forenoon service, so large a company of Christians, Hottentots, and slaves had assembled, that Brother Schmitt could hardly get to the desk, but all behaved with great decency and good order. In the afternoon, three adults and two children were baptized by Brother Kohrhammer. In the evening, we read to the people, the history of our Lord's resurrection, and all joined in praise and thanksgiving unto Him, who has redeemed us, and brought us nigh to God by His blood.

29th. The governor sent us a steinbock, a goat of the antelope kind, as a present.

To-day, 15 persons, baptized since Easter, last year, met to give thanks to the Lord, for their having been thus numbered with His people, and to renew their covenant with Him and each other, to live alone for Him. In considering what the Lord has already done for us here at Gruenekloof, during these two years past, our hearts were filled with humble joy and

gratitude. In the evening, between nine and ten o'clock, the Brethren Bonatz and Schwinn, with their wives, and two children, arrived here. On their passage over the Tyger-mountain, their baggage-waggon overset. Though some damage was done, they were very thankful that none of the party were in the waggon, for as its fall was quite sudden, and down a precipitous declivity, it turned quite over; and had any one been in it, it might have cost him his life.

May 1st. Brother Kohrhammer delivered his farewell discourse, on Philippians, 1, 27. *“ Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.”* He was listened to with great attention, while he exhorted the congregation to keep Jesus Christ their Saviour in view, and thankfully to improve the opportunity afforded them, of hearing the gospel, sent unto them by the kind providence of God our Saviour. Many tears were shed at taking leave of this faithful servant of the Lord, among the Hottentots. In a separate meeting of the family, we covenanted with each other, to remain faithful to the Lord in that important calling to which he has appointed us, though unworthy.

2d. The Brethren and Sisters Kohrhammer and Schwinn set out for Gnadenthal. Most of our people had assembled, once more to take leave of their dear teachers, and to express their love and thanks to them, commending them to the grace and protection of the Lord.

3d. By the kind services of our dear friend, the Reverend Mr. Steinkopf, in London, we received to-day, a most valuable present, from the British and Foreign Bible Society, consisting of 50 Dutch, and 20 German new testaments, with 5 German bibles. The day following, Brother Schmitt gave to four of our best readers in the school, testaments, adding, that they were sent by friends in England, with best wishes that they might all devote themselves to HIM, of whom this precious book testifies. The children received them with tears of gratitude, and prayed the Lord to bless the venerable society abundantly, for remembering them in their poverty. We have since observed, with great pleasure, that this valuable

present of testaments, has awakened, both in children and adults, an eager desire to learn to read, and many of them, by renewed diligence, are making good proficiency.

6th. When we visited the kraal, a girl of about twelve years old, asked our leave to go to the Klaberfalg, and being asked the reason, she said, that she wished to speak to her mother, who had absented herself from home and church, for the last fortnight, and was reported to be there leading a very improper kind of life. She hoped she might prevail on her to return. We were much pleased with the concern felt by the poor child, for the welfare of the mother's soul, greater, indeed, than ever she felt for the true interests of her child.

8th. Three Hottentots came hither, as they said, to see the place, and inquire whether, if they removed to us with their families, they would be received, and permitted to dwell on our land. On speaking with them, two of the company, who came eight days journey, from Bokkefeld, expressed themselves very satisfactorily concerning the aim of their visit. One of them said: "Hitherto I have done nothing but cared for my body, it is high time I should begin to care for my poor soul, for what are all the good things of this world; we must shortly leave them behind." They returned on the 9th, to report to their families, how they found things here. Many Hottentot families, living at a distance from us, have expressed a wish to come hither to hear the gospel, but some of the farmers raise all kind of reports to alarm them. The most common is, that after they have lived a while here, we take them, and send them to England.

10th. In the morning, we had the pleasure of a visit from our worthy governor. He conversed much with us about Lauwes-kraal, where about 100 Hottentots live, and which he had included in the tract of land given us. Mr. E. makes a demand upon it, and the governor promised immediately on his return, to examine into this claim, and to bring the affair to a conclusion.

15th. We spoke with eight persons who have lately come from the Tyger-mountain, and request leave to live on our land. One of them, Daniel Ploy, was baptized as an infant, in Schwartzland church, his mother having been a free woman, and baptized. They all declared, that they had come hither

for no other purpose, but to hear the word of God, and attend to the conversion of their souls.

19th. Mr. von Rhynefeld, and Mr. Brand, paid us an agreeable visit, made friendly inquiries concerning the state and progress of the missions, and expressed much pleasure in the increase of our inhabitants.

27. Mr. van Renne and his family came from the Klaber-falg, to spend Sunday with us. They brought their own provisions and cook with them.

In the evening, a Hottentot called upon us, and confessed that he had been all his life a slave of sin. He added: "God will certainly some day, take me suddenly out of the world, and alas, I have not yet obtained the forgiveness of my sins. What shall I do!" We directed him simply to look to Jesus, who died on the cross, to make atonement for sin, and would now cause the merits of His precious blood, to plead for every repenting sinner, who cries for mercy.

29th. We received letters from Gnadenthal, inclosing some accounts from the Elders' Conference of the Unity. We thanked the Lord for the merciful preservation of our dear congregations in Germany, during the great troubles of the present times, and we trust, that He will bring to a result, the present confusion and distractions in the earth, which shall redound to the furtherance of His blessed kingdom, and the salvation of many souls. And when we consider, that His people, scattered as they are, over the face of the earth, enjoy so much rest, peace, and security, how thankful ought we to be to Him, in all places, and to make use of our precious privileges, in being diligent and active in His work.

31st. We celebrated the ascension of our Saviour, in a meeting with our Hottentots, and adored Him, who sitteth now on the right hand of the Majesty on high, as our advocate, and compassionate High Priest.

Brother Schmitt went to-day to the Capetown, to consult a physician, about his wife's health. He was very willing to give advice, and offered to come to our assistance, whenever his help was wanted.

During the course of this month, we received a very affectionate and edifying letter from a serjeant of English dragoons, which speaks truly the language of a child of God, liv-

ing in dependance upon his Redeemer. He likewise expressed his great joy at the progress of the gospel among the Hottentots.

June. The celebration of Whitsuntide was attended with a special blessing for all our hearts, and we were anew convinced, that even to us, and our poor flock, the Holy Ghost is sent, to lead us to Jesus and eternal life.

11th. As we were going to have a meeting of the children, we were interrupted by an unpleasant affray. Hans Sabapper, whom we have appointed overseer in the kraal, was obliged to bring a man and his wife before us, who had been fighting and beating each other. The woman accused her husband of unfaithfulness; we examined into the affair, and though the man has not a good character, we could not, in this instance, from her evidence, suppose him guilty. However, we announced to them both, that they must quit our place. This so much exasperated the woman, that she began to quarrel with several other women who had assembled in our kitchen, with a view to be present at the children's meeting. Our maid, whom she had first attacked, began to expostulate with her, when all on a sudden, it came to blows, and they knocked each other down. We were obliged to interfere and part them. The people were sent home, and in the afternoon, a man was ordered to see the woman safely conveyed beyond our boundary, as she declared, that she would no more live with her husband. In the evening we met in peace.

Jacob and *Susanna* were quite overcome with thankfulness for what they had enjoyed at the Holy Communion, and their lips overflowed with praises to our Saviour.

Six Hottentots belonging to Gnadenthal arrived with us to-day on a visit.

12th. Towards evening, a messenger arrived from Gnadenthal, bringing us the very afflicting account of the departure of our much esteemed Sister Kuehnel. In the evening-meeting we communicated the painful intelligence to the congregation, and as she had been here on a visit, in December last, and by her conversation with our people, had gained their love and confidence, many tears were shed, on hearing of her decease. She was indeed a faithful handmaid of Christ, and had a peculiar talent for missionary labours.

14th. We paid a visit, by desire, to our worthy neighbours, Mr. and Mrs. van Renne, and spent an agreeable day at their house.

16th. At dusk, some wolves were seen upon the hill behind our dwellings. Brethren Bonatz and Schmitt, were walking out, and taking them at first for goats, went up towards them without fear, on which they took flight, to the great satisfaction of the Brethren.

The 20th. Two Hottentot soldiers arrived from the camp, with their wives and children, and asked leave to reside here. We spoke with them on the following day, and asked them, whether they would not do much better to go and live at the farmers', as they might then live as they pleased, and according to their own lusts, which they must avoid, if they lived on our land, for we were obliged to send all those away again, who would live here in the commission of actual sin. *Coert Bootmans*, one of them, said: "We should not have come hither, if we had not wished to give ourselves up to Jesus. This is a settlement like Gnadenthal, and the doctrines taught there, are taught here too. I am sick of serving sin, it is high time that I should care for my soul."

23d. Seven more men arrived with their families, in all, 22 persons. The men had belonged to the Hottentot regiment. As we had had many days of rainy weather, and the poor people, with their small children, had been day and night without cover, our first concern was, to distribute them among the inhabitants, for lodgings, and we were pleased to perceive the willingness, with which they were received.

On the following day, about 100 persons attended divine worship, and we trust that many heard and believed.

Conrad Saul came afterwards and said: "The words which I have just now heard, lie heavy upon my heart; for how much mercy has not God showed unto me of late, but I have not benefited by it."

In the afternoon, we held a meeting with all the inhabitants of Gruenekloof, to repeat to them the orders and regulations, which those, who wish to live on our land, are expected to observe, and to shew them, that they were all founded upon the word of God, and for their own benefit. The particular occasion of this exhortation was, our having perceived, that

many of our people run into debt with the farmers, beyond what they can pay, and thus bring themselves into a species of bondage, and us into trouble. We advised them most earnestly and affectionately, to avoid all debts as much as possible, and we were thankful to find, that we had not done it in vain. One came and said: "That discourse was, as if it was meant only for me, for I am not only over head and ears in debt, but altogether a very bad man, living in sin." Another, who had just resolved to take a waggon and team of oxen from a farmer, and make himself debtor for them, gave up his plan. Others mentioned their situation with regard to debts, and asked advice, how to get free from them.

Claas Trompeter and his wife, having behaved very ill at Capetown, were told, that they must quit our place immediately. They begged a fortnight's respite, and we gave them eight days.

25th. We spoke with the above mentioned seven families, who had come from the camp, on the 23d, and their declarations and promises being satisfactory, we admitted them on trial. In the afternoon, the Brethren Schmitt and Bonatz, shewed them the lots of ground, appropriated to each family, for a house and garden.

26th. Miss Burgman, who is arrived here, to go to the Namaquas, in the service of the mission, established among that nation, by the London Missionary Society, sent us a letter from the Secretary of the Brethren's Society for the furtherance of the gospel, in London, which, among other very interesting subjects, made us acquainted with the departure of two venerable servants of God, in the Brethren's Unity, John Frederick Reichel, and Samuel Liebisch, both members of the Elders' Conference of the Unity, and bishops of our church. We felt great sorrow on account of the loss of two such valuable men, who, with unwearied faithfulness, and unremitting activity, have, for a great many years, laboured in the vineyard of the Lord, and especially in the missions. May He prepare other labourers, who may worthily fill their place. We were sorry to be informed, by Miss Burgman, that a packet of letters from Zeist, directed to the Brethren's missionaries at the Cape, had indeed been forwarded to Amsterdam, but had not reached England. We were, however, gratified, to be informed of the love and participation of our dear Brethren of the Society for the pro-

pagation of the Gospel, at Zeist, who in the beginning took upon them the charge of this mission.

28th. *Judith* came to a missionary and said: "I brought two pumpkins yesterday to a farmer's wife. One I owed her for a loaf, and for the other I requested to have another loaf, according to agreement. She gave me one much less than the former, on which I asked her to add a few handsfull of flour. She would not, grew angry, and said, I had the devil in me. No, thought I, I have no longer the devil in me, my heart is now the dwelling of Jesus, and she can't rob me of Him."

29th. We went to inspect our corn-field, and saw with thankfulness, that the eleven sacks we had sowed, promise an abundant produce. Several of our Hottentots were busy in their fields, ploughing and sowing, and we were much pleased to perceive an increase of diligence in agricultural pursuits, so that they may hope to be relieved from the want they formerly felt, when they were obliged to travel many miles in search of corn, and brought themselves into great trouble, by running into debt for it.

We commend ourselves to the continuance of your prayers, and remain ever, &c. Signed,

C. F. BONATZ.

I. H. SCHMITT.

EXTRACT OF A LETTER

From Brother THOMAS LANGBALLE, dated, Paramaribo, in Surinam, Dec. 27, 1811.

"WE are all at present in good health. Our new Governor is arrived, and shows us all kindness and favour, for which we are very thankful. The blessing of the Lord has attended us in our outward concerns, and we have not suffered any want. But of far greater importance to us, is the progress of the work of His spirit among the negroes, by which our labours have not been unfruitful. We have just celebrated the Christmas holidays with our congregation, very happily. Four adults were baptized on this occasion. The number of those who have attained to this favour, in the year 1811, is 48. Twenty-three

persons have become partakers of the Lord's Supper; 17 have departed this life in peace, rejoicing in their Saviour. After all the changes that have occurred in this year, by decease, exclusion, addition, and re-admission, the Negroe congregation at Paramaribo, consists of 456 persons, exclusive of 39 candidates for baptism, and new people. The number of communicants is 362.

“ By letters received this morning from *Sommelsdyk*, our fellow-missionaries there were well, except Sister Lutzke, who suffered from a violent cough.

“ From *Bambey*, Brother Hoch has arrived here, and will proceed, after his recovery from a fever he now labours under, to his new post in Antigua. Brother and Sister Maehr are now again alone at *Bambey*. They complain of the present unsettled state of mind of the younger part of their small congregation of free negroes. The office of Agent for government, which has been held by the missionaries at *Bambey*, successively, for the last 16 years, has, at length, after repeated solicitations, been taken from them, and a separate agent appointed. Brother Maehr is thankful for this relief, the agency having been, both to him and his predecessors, a very irksome and unpleasant charge, especially within the last year and a half.

“ We commend ourselves, and the congregation of believing negroes here, with the whole mission of the Brethren in *Surinam*, to the remembrance and prayers of our dear Brethren and friends at home.”

EXTRACT OF A LETTER

From Brother JOHN RUDOLPH WALDER, Newherrnhut, in Greenland, August 8, 1811.

“ **HAVING** heard that a Danish vessel is about to sail by way of Leith to Copenhagen, I avail myself of the opportunity of writing a few lines to you, trusting that in some way or other, they will get into your hands. I inclose two letters from hence to Labrador, and am very anxious, that they may arrive in time to go with your annual vessel, to our Brethren there.

“ I have the pleasure to inform you, that both the missiona-

ries and the Greenland congregations are well. As the blessing of the Lord evidently rests upon His work in all our settlements, we are comforted and strengthened in faith, amidst all outward inconvenience. We commend ourselves to the prayers of our dear European congregations, and believe, that the Lord hears and answers those they offer up unto Him in our behalf.

“ For these several years past, no epidemical disorder of any consequence has prevailed among our Greenlanders, and our numbers have increased by births, which have more than made up for decrease by deaths. We Europeans have not as yet suffered any real famine, though we must live very sparingly.”

[From another letter it appears, that in some of the colonies, they have been reduced to the necessity of supporting life by eating small herrings, muscles, and even sea-grass.]

“ The Greenlanders have had food sufficient, except at Lichtenau, where, last winter, our people suffered some distress, from want of a proper supply.

“ Last year, our agent at Copenhagen sent provisions and clothing for us, but the vessel was obliged to run into a northern port, where she was detained by the ice, but we hope soon to receive what is intended for us, from Holsteinburg. This colony is situated 60 German miles (300 English) north of this place, and 160 (800 English) from Lichtenau. If all arrives safe, and we are not obliged to divide with our neighbours, (which may perhaps be the case, and is indeed our pleasant duty), we may hope to have food enough for this year, with good management. For this expected relief we thank our gracious Heavenly Father, and our dear friends who have kindly considered our wants.

“ Several of the colonists are now returning to Denmark, chiefly on account of the want of provisions. No ship has as yet arrived from Denmark this year; for which, however, we are all anxiously looking out. The letters from Germany, sent us by the above-mentioned ship, and dated in March 1810, we have received, and read the accounts contained in them with the most lively interest. May the Lord our Saviour continue to bless the labours of all His people everywhere, for the promotion of His cause, and the eternal welfare of the poor human race. Remember us in our distant corner of the earth. We know not each other personally, but we are united in spirit,

and shall once meet together in the presence of our Saviour in Heaven, to praise Him for ever, because He had saved us, and redeemed us by His most precious blood.”

[Inclosed is a list of necessary articles of which the missionaries are most in want, and which we shall endeavour to send them from hence, Government most generously having again this year afforded facility to the Danes to supply their Greenland colonies, and permitted ships to sail thither with provisions, touching at Leith in Scotland; humanely considering the distress experienced by the helpless people, through the circumstances of the war, as superseding the usual, and in other cases, unavoidable proceedings against an hostile power, and its dependencies.]

The number of Missionaries employed in the several Missionary-settlements of the United Brethren, at the close of the year 1811, is as follows:

	Settlements.	Missionaries.
IN Greenland.....	3	18
In Labrador.....	3	26
In St. Thomas, St. Croix, and St. Jan.....	7	34
In Antigua.....	3	12
In St. Kitt's.....	1	6
In Jamaica.....	3	8
In Barbadoes.....	1	4
In Surinam.....	3	17
In North America.....	4	15
Near the Cape of Good Hope.....	2	16
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ACCOUNT

OF THE

*Solemnities attending the Laying of the Foundation Stone,
and Opening of the New Chapel at GRACEBAY
in ANTIGUA. (See page 154.)*

THE 19th of November 1811, being appointed for the laying of the foundation-stone of the new chapel, several managers arrived, with their negroes, to attend the solemnity; who, with some persons from the town, and our fellow-missionaries from Gracehill, formed a respectable company of white people. At one o'clock we went to the building-place, where the negroes had already ranged themselves in order, the men on one, and the women on the other side.

The Missionaries having placed themselves on the north-east corner, where the stone lay, the solemnity was opened by singing that hymn; "*The Lord for us great things hath done.*" After which followed the litany. The texts of scripture for the day being read, and a suitable discourse delivered, declaring the occasion of our meeting, we proceeded to read the memorial to be deposited in the stone. It was in substance as follows:

" Be it known to all men, that the building to be erected here, is destined for no other use and purpose, than that it be a place of divine worship for such negroes as are desirous to learn to know the way of salvation, and to hear the gospel, for the comfort and salvation of their souls; in which they are served by the ministers of the Protestant church of the Unitas Fratrum, or United Brethren, who began a Mission here in this island of Antigua, in the year 1756, when the first Missionary, Samuel Isles, (who now rests in the Lord), arrived and preached the gospel to the negroes: And whereas our blessed Saviour has prospered the labours of the Brethren among the negroes, and particularly by a general awakening of their souls, ever since the year 1770, insomuch that a great many, not only at St. John's, but also from many estates in this island, far and near, came to hear the comfortable word of our Sa-

“ viour’s redemption, wrought out for man, by his life, suffer-
 “ ings, and death upon the cross. The Brethren were there-
 “ fore, already in the year 1773, obliged to enlarge their cha-
 “ pel at St. John’s, and, in order that the negroes from distant
 “ estates might be more conveniently served with the word and
 “ sacraments, a new establishment was begun on Bailey-hill
 “ in the year 1774; from whence, in the year 1782, the Mis-
 “ sionaries removed to Gracehill, where the foundation-stone
 “ of a new church for the use of the Mission, and the service
 “ of the negroes in that vicinity, was laid on the 18th of Au-
 “ gust, in the above-mentioned year. Even at that time, the
 “ Brethren perceived the necessity of a third missionary set-
 “ tlement in this part of the island, and accordingly, in the
 “ year 1797, an establishment was made at *Old Road Town*,
 “ and called Gracebay, under the direction of our late Brother
 “ John Frederick Reichel.

“ On the 30th of July 1797, the chapel was consecrated,
 “ and for the first time divine service performed in that place.
 “ Fourteen years experience has proved that the situation of
 “ this establishment has been most prejudicial to the health
 “ of the Missionaries, on which account, we have unani-
 “ mously agreed, with the consent of the directors of the
 “ Brethren’s Missions in the Elders’ Conference of the Unity,
 “ to remove the settlement of Gracebay to this place. This
 “ place shall be holy unto the Lord, where the word of God
 “ and the atonement of Jesus Christ our Lord shall be preach-
 “ ed in purity and simplicity, and the holy sacraments, ac-
 “ cording to the institution and commandment of Jesus
 “ Christ, our Saviour, administered by his unworthy servants,
 “ of the church of the United Brethren; that all who under
 “ their care, truly repent of their sins, and obtain a living
 “ faith in Jesus, and the forgiveness of their sins, may be
 “ baptized into His death, in the name of the Holy Trinity,
 “ and have the Holy Communion administered to them, at
 “ stated times, according to the custom of the Brethren’s
 “ church.

“ In the name, therefore, of God the Father, God the
 “ Son, and God the Holy Ghost, the foundation-stone of this
 “ house of God was laid in a solemn meeting of the congrega-
 “ tion, and this writing put into it, (that it might be a me-
 “ morial for those who shall succeed us), on the 19th day of

“ November, in the year of our Lord 1811, and in the fifty-
 “ second year of the happy reign, and under the protection of
 “ our most gracious Sovereign King George III. and the Prince
 “ Regent, whom may God preserve; and at the time when
 “ his Excellency Hugh Elliot, Esq. was governor of this island.
 “ The bishops and elders of the Church of the United Bre-
 “ thren, who at this time have the general superintendency
 “ over the Brethren’s congregations in all parts of the world,
 “ under whose direction this building was begun, and who
 “ form the Elders’ Conference of the Brethren’s Unity, are,
 “ (here their names were inserted), of whose number the
 “ Rev. Hans Wied, John Christian Quandt, and Charles de
 “ Forestier, constitute the committee or department for the
 “ management of the Missions of the said Church among the
 “ heathen.

“ As correspondents and agents in behalf of the Missions
 “ in the British dominions, are appointed the Rev. C. I. La-
 “ trope, Secretary of the Unitas Fratrum in England, and J.
 “ L. Wollin, Treasurer of the Brethren’s Society for the Fur-
 “ therance of the Gospel.

“ This building has been erected by means of charita-
 “ ble collections, made among friends and the members of
 “ our congregations, who have come to our assistance in
 “ defraying the expences attending this building: beside the
 “ free-will gifts of some friends here, and of the negroes,
 “ both in St. John’s, Gracehill, and here. The Missionaries,
 “ who at this time have the care of the congregations of be-
 “ lieving negroes in this island, are, *C. F. Richter* and *W. F.*
 “ *Sautter*, &c. residing in the town of St. John; *John*
 “ *Newby*, at Gracehill; *C. F. Berg*, &c. &c. at Gracebay;
 “ and *James Thomas Light*, at present on a visit in England.
 “ Besides the Missionary and his wife who serve this congre-
 “ gation, are the following negroe assistants, employed in visit-
 “ ing, &c. (Here their names are inserted),

“ The congregation at Gracebay consists of 658 com-
 “ municants; 200 not yet communicants; and 302 baptized
 “ children; which, with 56 candidates for baptism, make the
 “ total number 1216.

“ The texts of scripture, which, according to the custom
 “ of the church of the Brethren, are selected for every day in
 “ the year, are, on this day, when this foundation-stone is laid,

“ the following: ‘ *Sing and rejoice, O daughter of Zion: for lo! I come and will dwell in the midst of thee, saith the Lord.*’ ‘ *Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*’

“ Lastly, we commend the beginning, continuation, and finishing of this house of God, with all who shall, from time to time, come hither to hear the gospel preached in it, to the faithful care and protection of our gracious Lord and Saviour, whose mercy toward the fallen human race, in redeeming them from death by His cross, we will not cease to proclaim.”

This memorial being deposited in a leaden box placed within the stone, and carefully secured by a double covering of lead, each of the Missionaries gave three strokes with the hammer upon the stone-lid, as usual on such occasions, pronouncing the words: “ In the name of God the Father, God the Son, and God the Holy Ghost, I lay this foundation-stone.” Brother Berg then knelt upon the stone, the people standing, and offered up prayer and thanksgiving.

During the whole transaction the greatest order and silence prevailed, and the peace of God our Saviour was sensibly perceived by all present. From the 1st of January 1811 to the 8th of March, we could have no public service, and it was the more gratifying to our wishes, that the church could be opened and consecrated on the last-mentioned day. The Lord blessed that day, and made it a day of joy and gladness. Brother Sautter from St. John’s having arrived here on the preceding day, in order to assist Brother Berg, a great number of people assembled, far more than the new chapel could contain. Brother Sautter performed the service of consecration. Two adults were baptized. Truly the Lord crowned this day with much blessing both for us and our hearers, of which we have since heard many grateful testimonies. No less has the Passion-week been remarkably blessed,

Both on the estates, and in our evening-meetings in the chapel, during the reading of the account of our Lord’s sufferings, the hearers were so much affected, that many wept aloud, and the Missionary was forced to stop and give vent to his own feelings.

On Maundy Thursday, Brother Berg, with great pleasure, visited the negroes in the valley, where, on four estates, he addressed them on the important subject of the day.

Notwithstanding the negroes have suffered much, as well last year by tempests, as in this, through the long drought, they have nevertheless, with great willingness, brought in their mite, and insisted on its being accepted, and when refused, on account of their poverty, many cried bitterly. Some of them, being even in want of necessary clothing, lame and helpless, and destitute of every comfort in life, exclaimed, "The Lord Jesus enabled me to get that money, that I might give it to the church, do pray take it."

If the friends of God and His cause, to whom He has given substance and ability, could only see such a sight, it would certainly move their compassion, and excite them to come to the assistance of the Mission.

Divine visitations have spread around us the most melancholy scene of tremendous calamity that ever has been recorded in history; yet our little island has been preserved, through the mercy of that God, who has permitted those fierce subterranean commotions to take place in our neighbourhood.

An account reached us some time ago from Venezuela, that on Maundy Thursday, in a few minutes, the city of Caraccas, with all its splendour, was transformed into a heap of rubbish by a dreadful earthquake. It is said that 4000 houses have been thrown down, beside many magnificent churches; 8000 people are reported to have perished, being crushed to death. On the 4th and 15th of April other earthquakes completed the ruin of the place. A North American captain (now here) was on the said day at anchor in the Mississippi, when, on a sudden, he heard a dreadful noise; looking about him, he perceived the earth trembling, and, as he imagined, opening in several places; upon which he cut his cable and made out to sea, not trusting himself any longer near the shore.

On the night between the 30th of April and 1st of May, the inhabitants of this island were alarmed by a noise, resembling a distant cannonade. In a few days we heard, that it proceeded from an eruption of the volcano, Mount Souffrier, in St. Vincent, dreadful beyond description. On the 27th of April, the inhabitants of St. Vincent were alarmed by a dreadful crash from the mountain, with a severe concussion of the earth.

Clouds of smoke ascended from the crater, showering down sand and calcined particles of earth upon the island. This scene was exhibited with more or less violence till the said night, when the electric flashes quickly succeeded each other, attended with loud claps of thunder; flames, boiling lava, and a variety of fiery globular appearances illuminated the island; the burning lava forcing every thing before it; huge rocks, woods, all yielded to its fury, and two rivers were completely dried up. At length the fiery stream found its way to the sea, attended with a tremendous noise. During all this time it continued to rain cinders and small stones intermingled with ignited particles, which kindled several houses and killed some negroes, who ran for shelter into the clefts of the rocks. Earthquake followed upon earthquake, and the island was in continual agitation, like water shaken in a bowl. Birds fell dead to the ground, and if the stones, which fell like rain, had retained their natural heaviness, no living creature could have escaped.

The 1st of May, at eight o'clock in the morning, it was as dark as midnight, and the island was covered with clouds of smoke from the volcano. In the afternoon, the muttering noise from the mountain sunk gradually into a solemn, yet suspicious silence.

On the 9th instant, the mountain was still burning and raging, constantly belching forth dense columns of smoke and partial eruptions. The island of St. Vincent is now covered all over with gravel, sand, ashes, &c. from ten to fifteen inches thick. To leeward of the mountain not a green leaf or blade of grass is to be found, nor river or watering place, but what has been choked up. It is surprising, though no less true, that the streets of Bridgetown in Barbadoes have been covered in some places two inches thick, with the finer particles of these volcanic ashes; some of which have been brought to this island. It appears more like emery than any thing else, full of fine steel grains, easily attracted by a load-stone, and of a grey colour. On viewing it through a microscope, the particles are all globular, formed like melted lead rolled in ashes while hot.

O how dreadfully awful are such visitations! They are witnesses of the power of the Omnipotent, of Him, to whom all power is given in heaven and on earth. O how comfortable is it to know at such, and at all times, "*That whether we live or die, we are the Lord's.*"

The people here are much alarmed, and propose to keep a day of general thanksgiving for our preservation. May the Lord make it the means of a thorough reformation.

CHRISTIAN FREDERICK BERG.

*Extract of a Letter from Brother CHAS. G. REICHEL,
dated BETHLEHEM, in PENNSYLVANIA, April 1, 1812.*

“ IN prosecuting the work of God among the northern tribes of Indians on our frontier, we had last year the pleasure to see the fulfilment of our wishes, so often expressed in our conferences on that subject, that some Brethren might again be found willing to enter upon the old plan, in former years attended with so much success, when, by making frequent visits to the heathen Indians, and by conversations in their dwellings, the saving knowledge of the gospel of Christ, was gradually spread among them.

The Missionaries Abraham Luckenbach and John Joachim Hagen, went with this view, (according to a call given them already in 1810), to take up their abode on the *Sandusky Creek*. They first built a hut on a spot of ground allotted to them by the council of the Monsy tribe inhabiting its western bank.— From hence they visited the two towns of the Monsy Indians, which are situated higher up the river, generally twice a-week; and when occasion offered, preached to the inhabitants. Previous to this arrangement, government was informed of the intentions of the Brethren, and not only approved of the plan, but sent an official letter, written by the secretary at war, to all the magistrates and officers in the country, desiring them to countenance and protect the Missionaries. The governor of the district, to whom these Brethren have been also recommended, assured them both by letter and in conversation with Brother Luckenbach, of his readiness to render them every assistance, and expressed his sincere good wishes for their success.

In autumn, both Brethren visited Goshen, and after their return, built a winter-house, with the assistance of the Indian brother *James*.

In December, Brother Luckenbach visited the head-chief of the Wyondats, and conversed with him about the design of the Brethren to preach the gospel to the heathen Indians on the

Sandusky Creek. The Chief declared his approbation, permitted them to live there, and invited the Missionary to come and preach to the people in his town, in Upper Sandusky.

Both Brethren had suffered much from illness. They express their gratitude to the Lord for His assistance in every time of need, and for supporting their faith and courage in many a heavy trial, granting them likewise the means of outward subsistence, insomuch that they had lacked nothing.

At *Goshen*, the small congregation of Christian Indians suffered the loss of one of the oldest and most venerable of their number, Brother William Henry, aged 74 years. His memory will ever remain dear to us, both on account of the essential services he rendered the Indian congregation in the revolutionary war, and the character he bore as a Christian Indian.

A horrid murder was committed in the neighbourhood of that settlement, which afflicted the Brethren much, as the perpetrator had but shortly before, at his own request, obtained leave to live on our land on trial. The murdered person was his father-in-law, Nicodemus, who some time ago had been excluded on account of deviations, but lately returned, and was with his whole heart converted to the Lord; in reliance upon whose merits and mercy he departed this life.

Brother B. Mortimer writes, that at the celebration of Christmas, Newyears-day, and Epiphany, our Indians were remarkably attentive, and seemed, more than for many years past, to be animated with a devout and thankful spirit, by which these seasons were made days of peculiar blessing to them. The Missionaries were thereby much strengthened, and encouraged to hope that the Lord will visit them with renewed grace.

From *Fairfield* in Canada, Brother Schnall mentions, that three Indians, baptized as children, had been received into the congregation, and two admitted to the participation of the Lord's Supper. These people had formerly been slaves of sin and led a wicked life, but being, by the Lord's mercy, delivered from that thralldom, and having found grace and the remission of sins in his precious blood, the change wrought in them was manifest in their whole life and conversation. Two Indian women had been baptized, and gave good hopes of their remaining faithful to our Saviour and his people.

Brother Denke and his wife were diligently employed in teaching the Indian youth to read both the English and Indian

languages, and improved that opportunity to instruct them in the saving truths of the gospel. On Sundays, the children were sometimes called upon to repeat those portions of scripture which they had learnt at school, in presence of the congregation. This proved always a means of much edification to the Indians, and especially to their parents. Though at times grievous occurrences took place in or near the settlement, chiefly owing to the introduction of spirits; yet, in general, the Missionaries report favourably of the state of the congregation. The word of the cross proves itself to be the power of God unto salvation; and the work of the Holy Spirit in the hearts of the believers, tends to make them better acquainted with themselves as sinners, and with the all-sufficiency of Jesus, as their Saviour. His comfortable presence cheers the hearts of the Missionaries, and is felt at the assemblies of the congregation.

At *Spring-place* in the Cherokee country, the Missionaries begin to see some fruit of their labour. The schools are kept regularly, and the blessing of the Lord attends them. The children who have returned to their parents, write pleasing letters to their former teachers, expressive of their gratitude and love, and their desire to become better acquainted with the saving truths contained in the scriptures. It is evident from their artless declarations, that the Lord by His Spirit has begun a gracious work in their souls. One of them, Johnstou M'Donald, spent Christmas and Epiphany at *Spring-place*. His parents told the Missionaries that their son was no longer at home with them, but always thinking and speaking of *Spring-place*, and relating to them what he had there heard and learnt, lamenting, however, that he could not well explain these things to them in the Cherokee language.

January 16th and February the 7th 1812, they experienced at *Spring-place*, and throughout the whole country, frequent and violent earthquakes, which had exceedingly alarmed the Indians. Many came and asked the Missionaries the cause of these commotions, which gave them a desirable opportunity of speaking to them of Him, upon whom, as the Rock of Ages, his church stands firmly built, though heaven and earth should be dissolved. Two of these inquirers seemed deeply impressed by what was told them of our Saviour's love to sinners. Similar earthquakes had been felt at Goshen and Salem on the

abovementioned days, as likewise in all the western and southern parts of the United States.

Brother Petersen, residing among the Creeks on *Flint* river, went in May 1811 on a visit to the Indians on the river Chatahutchee. In crossing this broad and rapid stream, he experienced a remarkable preservation of his life. When the crazy flat had gained the middle, the horses by some means took fright, and he was thrown backwards into the water. His horse fell upon him and wounded him in his left side, insomuch that at first he sunk and was carried away by the stream. Though he had never learnt to swim, he attempted it on rising, and kept himself so long above water, till his horse, providentially swimming towards him, approached near enough for him to grasp his mane. He was thus supported, till a negroe who swam from the opposite shore, came to his assistance, and brought him safe to land.

In July, while Brother Burghardt was on a visit to the Missionaries at Spring-place, Brother Petersen received a very friendly visit from Alic Colonel, head-chief of the Creek nation, and assistant agent and interpreter. His daughter, with whom the Missionary had become acquainted at the Chatahutchee river, was with him. On Sunday she came to say, "That she understood, that on that day he taught the word " of God, and that she also wished to hear it." When the time came, her father accompanied her to the place of meeting, and both were very attentive hearers. After the service, Brother Petersen conversed much with them. Alic Colonel said, "That the Indians, especially the old chiefs, often spoke of " the Saviour, and he had even dreamt of Him. They could " not indeed read the old book, (meaning the bible) but they " were not wholly unacquainted with the subject."

In November, Brother Burghardt was at Salem, and intended in spring to visit the Indians on the Chatahutchee. By the last letters, dated March 15, 1812, both Missionaries were well in health.

I beg to present to your Society in London, the cordial salutations of the Society in Bethlehem, and remain ever, &c.

CHARLES GOTTHOLD REICHEL.

DIARY of the HOTTENTOT Congregation at GRUENEKLOOF,
near the Cape of Good Hope.

(Continued from page 193.)

JULY the 3d. A Hottentot who has been here more than a month, and minutely examined every thing, applied for leave to live with us. We advised him to remain with his family at home; but he answered: "If I were not desirous of hearing God's word, I would remain at my home, where I am comfortably situated. It is because I am concerned for my soul's salvation, and hear words here that go to my heart, that I request a dwelling-place in this spot. If those whom I may bring with me, do not behave according to the law of God, the teachers must send them away, and I shall not be offended: for I am convinced, that none who loves the ways of sin can stay here."

The 6th. A man who had lately left the camp, came to us, and said: "I have come hither that I may live to Jesus. I do not wish to be rich; this I might have been, if I had returned to my old master, who promised to give me twelve oxen and a waggon; but I am uneasy and disturbed in my mind, and do not know how to procure rest for my soul." We gave him suitable admonition, from which he seemed to derive comfort.

In the afternoon, Brother Bonatz confirmed three persons, previous to their partaking of the Holy Communion. They declared with great humility, that nothing gave them so much concern, as the fear, lest they might prove unfaithful to the grace they had received.

The 24th. We found by inquiry, that the corn sowed by our people and ourselves amounted to about forty bushels; and a watchman was engaged, at the rate of one bushel of corn for every six that had been sown, which appeared equitable.

The 31st. We finished reading the minutes of the minister's conference of 1807, and rejoiced at the great exertions made to spread the word of the gospel in various countries of Europe. May the Lord of the harvest send faithful labourers into his harvest, and give an abundant increase.

August 1st and 2d. We were engaged in speaking with the new people, candidates and baptized; and found much cause of thankfulness to the Lord.

Adrian, a very self-righteous Hottentot, said: "My heart is so disturbed, that I can neither eat nor drink." He was advised to turn to Jesus, as a contrite sinner, and to seek mercy and the pardon of his sins from Him. He answered: "I do every thing in my power; I pray to God when I get up in the morning, and when I lie down at night, and often in the middle of the night when I am awake; I can do no more and yet I always continue the same." We told him his error was in depending upon his own doings, and advised him to give up his self-righteousness.

Elizabeth, a candidate for the Holy Communion, expressed herself thus: "Our Saviour has humbled me; I always had a good opinion of myself, and now I find that my heart is full of nothing but evil. Lately, feeling as if estranged from God in my heart, I spent several days and nights in the fields. One morning, when I awoke, that verse came into my mind: *The Lord for us great things hath done, &c.* This gave me fresh courage, and I devoted myself anew to Jesus, and promised to remain His property."

Lydia, a widow, related as follows: "I often remember, that when the teachers first came hither, I and my children were ill with a fever. However, I ventured to get up, and went with them to the first preaching under the great pear-tree. Joy made me well, and I felt no more of the disorder. My husband had involved himself deeply in debt, which caused him much anxiety on his death-bed. He made me solemnly promise him, that I would pay every one his own, after which he departed happily. At that time I saw no possibility of fulfilling such a promise; but the Lord has blessed me, so that I was able to pay the last farthing, which causes me to rejoice. Indeed, I must say, that the more closely I am connected with Jesus, so much the more do I prosper in my outward concerns."

Benigna Seldon said: "I wish with all my heart that I might live to our Saviour, and be thankful to Him for His love and mercy towards me. I live with my husband in love and harmony, and have no reason to complain of any thing; yet my evil tongue causes me much trouble, and my voice is so

“ loud, that people out of doors understand what I am saying.
 “ It happened but yesterday, that I was speaking evil of a wo-
 “ man, who was going past, and overheard me. We have
 “ made up the matter, and are friends, but it is my chief
 “ prayer to our Saviour, that He would make me more gentle
 “ and quiet.”

A girl that has lately returned with her parents from the
 camp, said: “ I thank God, that my father is dismissed from
 “ the service, and that my parents have removed hither. Now
 “ I hear how God invites men to be saved. What a pity it is,
 “ that many who leave the camp, immediately go and live
 “ elsewhere; if they knew how happy they might become,
 “ by believing in the word of God, they would remove hi-
 “ ther also.”

Betje Platje, a child nine years of age, being asked how
 she spent the time with her younger sister, replied: “ We often
 “ ask our Saviour to own us as his children, and to keep us
 “ from growing up as children of the devil. Then we sing
 “ verses together, which we learn at school. Sometimes we
 “ help old mother Lydia to work, and she gives us a piece of
 “ bread for our labour, for our parents are at the Cape, and
 “ when they are at home, we have to dig for roots in the fields
 “ to satisfy our hunger, for they are very poor, and have no-
 “ thing to give us.”

On the 8th, we laid out a burial ground for the baptized,
 and candidates for baptism, on a pleasant slope behind our
 dwelling-house. Men and women flocked together to assist
 in this work, and all we wanted was proper implements; with
 such as we could collect, they worked very diligently. We
 surrounded the piece of ground with a ditch, to keep out the
 cattle, and divided it by cross roads into compartments. The
 centre rows are appropriated to the European brethren who
 may have here their resting-place.

On the 9th, we had proceeded so far, that we had only to
 clear the side walks, and to fill the ditch with thorns, to pre-
 vent the cattle from leaping across. When it was nearly
 finished, Saul, who is not baptized, asked: “ For whom have
 “ I been working?” He was told that, if not for himself, it
 might be for his wife. “ No, no,” replied he, “ I intend also
 “ to be buried in this place, I will not remain behind, but hope
 “ to come to the same place hereafter, as my wife;” intimat-

ing that his wife was a communicant, and that he wished to attain to the same privilege.

In the evening at five o'clock, the burial ground was consecrated at the interment of the remains of Christiana Doon. This being the first funeral here, it was particularly solemn, and many seemed much affected, both during the discourse, and at the burial service. The men were dressed in their best clothes, and the women in white.

The 18th and 20th. We continued improving the burial ground, in doing which, we received the most willing assistance from our people, but suffered much inconvenience from the scarcity of tools.

On the 25th, at Mr. Reinefeld's request, we dug up four of the finest young oaks in our wood, to plant them before the governor's house at the great post. During dinner we heard twenty discharges of cannon, and learnt on the 27th that they announced the capture of the island of Bourbon.

The 30th. Our people laid a floor in one of our ruinous buildings, which we intend to use for the school.

September 2d. We visited old Captain Klappmus, at Lauws Kloof. He is very ailing, and we entreated him to seek mercy and forgiveness from Jesus Christ, our only Saviour, which he promised to do. On our return, we found the Landrost, Mr. Zorn, at our house, and enjoyed the pleasure of his company for half an hour.

On the 9th, four gentlemen from the cape attended the public preaching. This afternoon, and in the following days, several children came of their own accord to tell us, that they were determined to belong to Jesus, and prayed to Him, day and night, to make them His children. Some said: "There is something in my heart that tells me I must become new, or I cannot be happy." A girl said: "I cannot help thinking, that we have not long to live; now, if our Saviour was to call me out of the world, I could not stand before him as I am." We rejoiced at these child-like expressions, as indicating a work of the Spirit of God in their hearts.

The 13th. A messenger from Gnadenthal brought us letters from our brethren, and also one from the Elders' Conference of the Unity, from which we learnt, that it has pleased the Lord to call to eternal rest our revered brethren and fathers, Reichel, Liebisch, and Huebner, members of the Elders' Con-

ference, and bishops of the Brethren's Unity. May He grant to their successors, who are probably already appointed, the support and assistance which their arduous stations require. It excited our gratitude, to learn, that our venerable Father Risler is still able to be active, in his ninetieth year. We rejoiced that the work of God among the heathen continues to proceed in blessing; as also, that the pressure of external circumstances has been partly removed from our congregations on the continent.

The 16th. We called to mind in a particular manner, the various ways in which the Lord has helped and strengthened us, his poor feeble servants, from day to day; humbling ourselves before Him, at the recollection of our faults and neglects; imploring His forgiveness for the past, and enabling grace to fulfil His aim in future.

October 1st. We began to keep classes with our communicants, baptized, and candidates for baptism. They were all very thankful for this regulation, which gave them, as they said, an opportunity to relate what the Lord had done for their souls. Simplicity and mutual confidence seemed to prevail, and they were at no loss for matter of conversation.

John Philip said: "I was speaking to my wife yesterday, and mentioning how many blessings we enjoy, both for soul and body. Once we were heathen, and but a year ago we removed hither as heathen, now we and our child are baptized, we have daily opportunity for worshipping God, have a house, a garden, and a corn-field; may we not be very happy?"

The 4th. We received letters from Gnadenthal, and rejoiced at the pleasing accounts they contained of the work of the Lord in that part of His vineyard.

About the 13th, our people having finished their work at their gardens and corn-land, which promise abundant crops, many of them went to serve, to work off debts which they had contracted with neighbouring farmers. Most of them have now land of their own.

The 22d. *Dinah Schmidt*, an old widow, departed this life. Her life had not been distinguished by good works, and though she had lived on our land from the time of our first settling here, she cared, alas! very little for the things of God. We visited her in her latter days at her request, and begged

her to seek pardon of her sins in Jesus. She said, that she did this continually; which we heartily wish may have been true, and that she may, in the evening of her days, have learnt to know Jesus as her Redeemer. Her end appeared to make a powerful impression upon her family, whose conduct in general has not been edifying.

November 1st. Old *Judith* returned home. She had been on a visit to her former place of abode, to see her children, and to fetch the cattle belonging to her husband and herself. She did not obtain the latter part of her aim, with respect to the cattle. The people told her, that if she intended to take away her cattle, she must kill them there, for at the Gruenekloof, they might live on old shoes. *Judith* answered: "Baas, I am not obliged to do so, but if it was necessary, I would rather eat old shoes at Gruenekloof, than live among the heathen."

On the 8th, we had a visit from his Excellency the Earl of Caledon, who was pleased to inform us, that the ship in which Brother *Leitner* and his company were expected, had not left England till the middle of September. Our good friend *Mr. Von Reinefeld*, and *Mr. Bird*, secretary to the colony, also called upon us, and took a view of our settlement.

The 10th and following days, we were very busy preparing a spot for treading out the corn by horses, which is the usual practice here, instead of thrashing. Most of our people very willingly assisted, particularly as we represented to them, that only such as helped to make the floor, had a right to use it.

The 19th, we reaped our barley, the produce of two bushels of seed. We were assisted by thirty-one men and women, besides children, who all dined very comfortably in our kitchen after having finished their work.

The 22d, we found it necessary to visit the houses in our *Kraal*, having discovered that several of the people smoke *dakka*, (the leaves of a species of hemp) instead of tobacco. This practice occasions violent intoxication, followed by stupefaction, and if persevered in, brings on consumptive disorders. Our suspicions being confirmed, we gave them a serious reprimand, this vice being in every respect equally as pernicious as drunkenness; and they promised in future to abstain from it. The *Hottentots*, indeed, are well aware of the melancholy consequences, as it is a usual saying among them: "Whoever smokes *dakka*; goes to the devil."

The 24th. We partook of the Holy Sacrament, on which occasion, two persons were spectators previous to confirmation, and one for the first time.

The 25th. Six adults, two of whom were in years, were baptized into the death of Jesus.

The 30th, Sister Bonatz was delivered of a son, who was baptized by the father on the same day, and called Henry Benjamin.

December 19th. Three persons were confirmed, and on the 22d, enjoyed, for the first time, the Holy Communion with us.

The 24th and 25th, we commemorated the birth of our Saviour, with hearts filled with gratitude. After the preaching, two children were baptized, and on the 26th an adult, during a powerful manifestation of the divine presence.

The 27th. Lord Caledon rode through our place on his way to the Cape, and informed us, that he had just received intelligence of the safe arrival of some Missionaries, Brother Leitner and his wife, and the Brethren Schultz and Fritsche. In the evening, Brother Schmitt set off to conduct them hither.

On the 30th, we had the pleasure to welcome them in our midst. Having received intelligence of their approach some hours before-hand, Brother Bonatz and the greater part of the congregation went to meet them, some on foot, some on horseback, and some riding on oxen. All were filled with joy, and expressed their thankfulness to the Lord for bringing them to us in safety, by singing several verses of praise in the open field.

On the same day, we received the pleasing intelligence, that a disputed claim respecting the boundary of our land, which had occasioned us much uneasiness and trouble, had been finally determined by his Excellency the Governor, in favour of the Mission.

The 31st. We concluded the year with praise and thanksgiving, joining in spirit the assemblies of our brethren in Christendom, who at this time also meet at the feet of Jesus, and we commended ourselves and them to His love and protection during the future year. O may He, in these parts also, reap a rich reward for the travail of His soul!

During the past year, 10 persons have been confirmed, and admitted to the Holy Communion; 16 adults and five

children have been baptized; 2 communicants and 2 baptized Hottentots have removed hither from Gnadenthal.

The congregation consists, at the close of 1810, of 12 communicants; 19 baptized adults; 6 baptized children; 17 candidates for baptism. In all 54 persons, 28 more than at the close of last year. There live on our land in 36 dwellings, 49 men, 47 women, and 62 children; in all 158 persons.

1811.—WE entered into this year with that firm confidence in the Lord, that He would graciously grant us his presence, and a blessing upon our endeavours in this new year.

The 2d. The Brethren Schultz and Fritsche set off for the Cape, according to appointment, accompanied by the Brethren Bonatz and Leitner. They were conducted from thence to Gnadenthal by the Brethren Kuester and Schwinn.

The 6th being Epiphany, we had a general meeting, treating of the subject of the day; and in the afternoon, two adults were baptized.

The 21st. The classes for the communicants, baptized and candidates, were held, and the Lord laid His blessing upon the regulation. The conversation of the men turned principally on the assistance and comfort which believers daily derive from Jesus, if they turn with all their need to Him. The women spoke much of the happiness arising from the knowledge of Jesus as our Redeemer and Saviour, and expressed their gratitude, that He had again sent them teachers.

One woman related: "I was lately speaking with a farmer, who said: You are very well of, that you will soon get more teachers; do your best to make good use of them, and learn a great deal, that you may help to bear the burthen of your masters and mistress's sins. I replied: No, baas, every man must care for his own soul, and baas must do so too.

Another woman observed, that times were much altered; "For," said she, "when I lived with my baas, and wanted to look into his book, he thrust me out of doors, asking, what such dogs, as we were, could understand of God's word. I trust I could now tell him what it contains."

Some women related, that they had covenanted together to pray to our Saviour for one another, and that He had given them to experience, that their prayers were heard. They also encouraged one another to bring up their children for the Lord.

February 12th. We visited Elisje Trompeter, a candidate baptism, who had given much offence in the latter part of her life, by malice and slander. She was sensible, that the evening of her days was approaching, repented of her sinful conduct, and requested us to assist her in praying that it might be forgiven her.

The 13th. Judith came to us and said: "I wish to make more progress in the grace of our Saviour. My old husband is often dissatisfied with me; he understands Dutch, and thinks, that he is therefore better than I; but I believe, that God can understand my Hottentot language as well as his Dutch."

The 15th. Three men were admitted as candidates for baptism, and on the 16th, two women were spectators at the Holy Communion, previous to confirmation; they were intimate friends, and had united in imploring this favour of the Lord for each other.

March 3d. We celebrated our first prayer-day, which will in future be kept in the same manner as at Gnadenthal. One child and one adult person were baptized into the death of Jesus.

The 10th. We had an opportunity of conversing with two Dambarras, whose nation is situated between the great and little Namaquas. They had been carried to the Cape, when but six years old, by a gentleman of the colony, and having lately gained their liberty, lived in the neighbourhood of the Cape. They had married Hottentot women, one of whom had formerly been a candidate for baptism at Gnadenthal, but left the congregation. They unanimously declared, that they were anxious to be saved, and had come hither with that view. Having every reason to credit their declaration, we granted their request.

On the 11th, Brother Bonatz spoke with the baptized adults, whose simple and cordial expressions gave us much pleasure.

Adam said: "I have received rich grace from my Saviour, but I must have still more; I speak confidently to Him about it, as I do with my teachers, particularly when I am alone. Then I recollect with shame, that I have grown old in sin; but now I know Jesus as my Redeemer, who has forgiven me my sins."

Christina: "My heart hangs on my Saviour, He has

“ done much for me, but I am not yet satisfied. He must do
 “ still more, and this I pray for daily, and mostly in the Hot-
 “ tentot language.” Q. “ Do you live happily at home with
 “ your children, and are they obedient to you?” — A. “ Not
 “ always, but I admonish them and direct them to our Sa-
 “ viour.” She continued: “ I should like to learn to read
 “ *the book*, but I am so old, and the young people laugh at
 “ my attempts to learn.” One of the Missionaries’ wives
 promised to make a trial with her, which was done, and this
 old woman, though at least 60 years of age, made such good
 progress, that she was soon able to begin to read.

Charlotte related the manner in which our Saviour had
 brought her to this place. “ I was born,” said she, “ among
 “ the Bosjemen, but at an insurrection of the Caffres I fled,
 “ and lost my parents. A farmer took me into his house,
 “ brought me up, and I was afterwards married to a Hottentot.
 “ When we heard of Gnadenthal, we were both very desirous
 “ to go thither, for we thought we belonged to that place.
 “ Circumstances, however, prevented us, but learning that
 “ teachers had come to Gruenekloof, we had no more any
 “ rest at the Cape, where we had lived for a long time. Since
 “ we have removed hither, the Lord has shown us favour, for
 “ which we can never be sufficiently thankful.”

On the 16th, two Hottentots enjoyed with us the sacra-
 ment of the Lord’s Supper, for the first time, and two were
 spectators.

The 17th. Our chapel could not contain all the hearers
 and visitors, among whom were Mr. Von Rhynefeld and his fa-
 mily. He was much pleased with the stillness and decorum
 which prevailed in the whole assembly, and wished us God’s
 blessing in our undertakings.

On the 29th, *Elisje Trompeter* departed this life. We
 had frequently visited her, and were glad to find, that she sin-
 cerely turned to Jesus, and found peace in Him. Her remains
 were interred in our burial ground on the 30th.

On the same day seven persons were admitted as candidates
 for baptism, and some who had been excluded, re-admitted, and
 on the 31st an adult person was baptized by Brother Bonatz.

We conclude this portion of our diary with hearty saluta-
 tions to all our brethren and friends.

J. G. BONATZ,
 J. H. SCHMITT, J. M. P. LEITNER.

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DIARY of the Mission at GNADENTHAL, (or GRACEDALE),
Cape of Good Hope.

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(Continued from page 149.)

1810.—ABOUT the beginning of August, Brother Kohrhammer was seriously indisposed, insomuch that we judged it prudent to send to Dr. Hassner for advice and medicine; which, through the Lord's blessing, had the desired effect.

The 13th, was to us a distinguished day of blessing, as 24 Hottentots were spectators at the Holy Communion, twelve for the first time, and twelve previous to confirmation; one partook for the first time, and two, who had been excluded, were re-admitted. In the evening, four were added to the church of Christ, by holy baptism.

17th. A Caffre woman departed this life happily. Though she understood neither the Dutch nor Hottentot language, the work of the Holy Spirit upon her soul was very evident. Yesterday evening she was visited by one of the communicants, who asked her, whether she was afraid of death? She replied cheerfully, "No, I do not think of death, but of Jesus, my Saviour, whom I incessantly entreat not to forsake me." She spent the night exclaiming in the Caffre language: *Lord Jesus, do not forsake me!* and we trust, that the friend of sinners mercifully heard the cry of this poor creature, and admitted her soul into the mansions of bliss. Just as she was expiring, a Missionary entered, and noticed, that the Caffres had all left her, and that she was surrounded by Hottentots; he inquired the reason, and was told, that it was contrary to the custom of the Caffres to remain with a dying person. This led afterwards to some conversation about the Caffre customs, from which he collected the following:

If a Caffre is ill, and so weak, that his recovery is despaired of, his companions remove him from the kraal into the open fields, lay him down on the ground, surround him with bushes, kindle a small fire in the neighbourhood, and leave him, saying: "If you get well, you will return to us again." If the patient, thus forsaken, dies, they abandon his remains to the wild beasts, and remove into another part of the country. The

widow or widower of the deceased throw away their clothes, cut off their hair, and shun all human society, till it may be supposed, that the remains of their relative are entirely gone into corruption. They all avoid the sight of death, and are much afraid of a death-bed. Their Chiefs, or Ingoos, (great men) have however two attendants, (*ama bakatsi*) who wait upon them. Upon the decease of an Ingoo, his property is divided into two equal parts; one half goes to his family, and the other is put into his grave, which is guarded by his *ama bakatsi*. His oxen must also remain for a time on the spot, and become afterwards the property of his successor; they are however called funeral oxen, and no one will kill them, except a Caffre of the lowest class, whom they call *Isisu*.

About this time Brother Kohrhammer spoke with the baptized individually, and was happy to perceive in most of them some progress in grace, and in the knowledge of Jesus Christ.

On September the 8th, to our great joy, we received letters from Germany and London, from which we learnt, that we might expect some new assistants in our labours here. Having, on the 10th, acquainted our congregation with this news, and told them that we were going to write to Europe, asking, whether they had any message to send, almost all the inhabitants of our place, young and old, flocked to our dwelling on the subsequent days, requesting us to salute and thank their brethren and sisters in Europe from them, for their kind remembrance and care of the poor Hottentots. Every one wanted us to put down something in his name. From the letters dictated to us, we select the following:

Daniel: "I thank my fathers in Europe for the paternal love, with which they care for us poor Hottentots, and send us more and more teachers across the great sea. Your love is great, but I am still very ungrateful for it, and this makes my heart ache. I have not slept all last night, but thought of the great favour and blessing which our Saviour has shown towards us in this place, and still continues to bestow upon us. Pray for me, that I may remain faithful to my end; I pray for you."

Abigail: "I salute all my brethren and sisters beyond the sea, particularly the fathers, who send teachers to us poor Hottentots." (Here she began to weep aloud, and burst out into this exclamation): "Lord Christ! Thou gracious Sa-

“viour, what wonders hast thou not wrought for us poor Hot- tentots! How merciful art Thou! Ah, could I praise and thank Thee as I wish! He was crucified for me, He died for my sins! Now I have no more words.”

Gabriel: “I salute all my brethren and sisters beyond the great sea, who love the Lord Jesus. I wish that our Saviour may not forget you, but hold His hand in mercy over you. I have been a bad man from my childhood, but God has sent His Spirit to admonish me, till, at last, I found grace and forgiveness for my sins. But I became unfaithful, and was excluded for eight months. Yet Jesus has again received and pardoned me, and I feel His peace; my only wish is now, that I may continue faithful to Him to my end, and be then introduced to the company around the throne of God, to rejoice, and thank and praise Him for His sufferings and death.”

Tromp, a candidate for baptism, of the Tambukky nation, desired us to salute all brethren and sisters most cordially in his name; and to let them know, that it is his wish to become wholly the property of Jesus. Among other expressions, he said: “’Tis true, I am not worthy to have my name mentioned, but nevertheless I beg that you would do it.”

Daniel, a baptized Caffre: “I desire to send my salutation to my fathers and mothers in Europe. I am a disobedient, wicked Caffre, but I sincerely wish to belong to my Saviour, and to remain his property: therefore pray remember me.”

All requested us to write down and send their words, but as this was impossible, we beg leave to convey their salutations and thanks collectively.

On the 10th, we notified to the congregation the assistance which we had been taught to expect. Their joy, that two more teachers were sent to them, was very great, and many shed tears of gratitude. We also told them, that if they had any message to send to our country, they should apply in the ensuing days.

On the 14th, Sister Kohrhammer was in great danger of being bit by an earth-snake, which she mistook for a root, and was going to take up to throw away. Fortunately she discovered her error in time. They are very venomous.

On the 15th, Sister Kuester was delivered of a son, who

was baptized on the 16th by the father, and called Christian Theodore.

On the 20th, our gratitude was excited by a plentiful rain, which was much wanted, as the fields were so completely parched, that they afforded little or no pasturage.

The 24th and 25th were occupied in speaking with the candidates for baptism.

October 3d. We happened to have an opportunity of ascertaining the reason, why some of the Tambukkies are without the last joint of one of their fingers. It seems to be a practice among them, to mutilate the hands of the sons of their captains in this manner. The operation is performed by means of a ligature in their infancy, and is said to be intended to enable the parents to recognize their children, in case they should be lost.

On the 10th and following days, Brother and Sister Marsveld spoke individually with the new people and candidates for baptism.

Kastine, a Caffre, said: "I often recollect how much trouble it cost me, to come such a long journey to hear the word of God. My eyes grow full of water, but within I am glad. My Jesus has done every thing right. He died on the cross for me, and now I shall not be lost, that I know; might but the whole of my nation hear, and know it. I have indeed very dull ears, but my heart understands so much in the church, that Jesus receives all those sinners, who mourn over themselves. I shall not go away from this place, though I have a more comfortable livelihood in my own country, than here."

Minna, also a Caffre, expressed herself thus: "God be praised, that I am here, where I can learn good things from my teachers from Europe. I have lived from my infancy in the commission of all kinds of sin, and have grieved God and man. This makes me ask, 'Is it possible that I also may become happy?'" She was encouraged, and suitable instructions given her, to which she replied: "Well, well! then even Minna will not be left behind!"

On the 13th, *Susanna Laurenz* was called into eternity, after many years of painful sufferings in body and soul. She was one of the earliest inhabitants of our place, but had several times left us, for a considerable length of time, and then re-

turned. She seemed at first to promise well, and was received among the candidates for baptism in April 1796; but shortly after resumed her sinful practices. She was afflicted with the disorder called the Lazarus (siechte*), which had reduced her to a most deplorable condition. Her fingers and toes had fallen off, and deep putrid sores covered her body. This rendered it very disagreeable to visit her, which, however, was not neglected, whenever she desired it. She confessed her numerous sins with great contrition, called upon our Saviour for mercy, and firmly believed, that He heard her cry, and would have compassion on her poor soul. Her remains were interred on the following day.

The 14th was a day of joy and blessing to us and our congregation. Fourteen persons, among whom were two Caffre women, were baptized into the death of Jesus, and a boy and two girls received into the congregation.

Many Hottentots came to us during the course of this month, complaining of hunger, as there was either no corn at all to be had, or 8 to 10 dollars, (28 to 35 shillings) per bushel was demanded for it, the price having risen at the Cape to 13 dollars. We assisted the most indigent of our own Hottentots, as far as we were able, for which they were very thankful. As the price of corn has gradually been rising for some years past, we have lately cleared and brought into tillage as much land as

* The Lazarus disorder is of two kinds, the *dry*, and the *open* or ulcerous. The former is looked upon as more infectious, and when an European takes it, which happens not unfrequently, a hut is built for him at a distance from other habitations, where no one is admitted to him, but the slave who conveys his victuals and drink. Its symptoms consist in a swelling of the whole body, with hard tumors, which seldom suppurate. The appetite is natural, and the patient complains of no particular inconvenience or pain.

The ulcerous kind is thought less infectious, but is far more dreadful in appearance, and the sufferer is often tormented with the most excruciating itching pains. It generally begins with swellings at the elbows and knees, which grow more and more discoloured, and at last discharge. Fresh ulcers form round the first, and if some heal, new ones continually succeed. The eyes of the patient are mostly suffused with tears, and subject to convulsive motions, while the appetite becomes voracious. By degrees the disorder extends to the extremities, which soon mortify; and in this deplorable condition, some have been known to exist for twenty-five years. The attempts of several skillful physicians here, to discover a cure for it, have hitherto been baffled; and we have still in our place, six of these afflicted beings, objects of the greatest commiseration.

will, we hope, with God's blessing, produce a sufficient quantity for our own use.

The 17th, 18th, and 19th, Brother and Sister Marsveld spoke with the baptized.

An old widow expressed herself to this effect: "O what a happiness, to know, what we have in Jesus Christ our Saviour. I can confidently say, He is mine, and I am His; and I will not let him depart from me. Other things no longer affect me, as they formerly did. He is not only near to me by day, but in the night I feel His love. He has forgiven me all my sins, and washed me in His blood. O, that He would soon come and take me to Himself!"

Wilhelmine, a newly baptized Caffre, who was born in the kraal of King T'Geik, said: "I have no words to express what I feel, when I recollect that I am cleansed from sin by the blood of Jesus. O what a favour is this! Help me to thank Him, for I am too weak."

On the 23d, we had a thunder-storm, which is rather early in the season. The weather has been rainy for a week past, and as cold as in June and July; which is the middle of our winter. As most of the houses here are built of mud, many were considerably injured by the continuance of the wet weather.

On the 24th, *Abraham*, who had been baptized on the 30th of last month, departed happily out of time. He was one of the first Hottentots who removed to Bavianskloof at the commencement of the Mission, of a quiet, peaceable disposition, and much esteemed by his countrymen. Being drafted for a soldier, he was obliged to leave us, and served several years with fidelity, and to the satisfaction of his officers, both in the Dutch and English armies. Some time ago, he was attacked by a spitting of blood, which increased to such a degree, that he several times thought that his end was approaching; but, by the blessing of God, the faithful nursing of his wife *Jacoba*, a communicant Hottentot, succeeded in restoring him. In July, he received his dismissal from military service, and returned to us with his wife. He often related, that he had asked nothing more earnestly of the Lord, than to suffer him to return to Gnadenthal before his end; and he could not find words to express his thankfulness for the fulfilment of his prayer. Soon after his arrival, he was

added to the candidates for baptism; and his illness rapidly increasing, and turning to a decline, he was, at his earnest request, baptized on the 30th July. He was deeply penetrated with gratitude for this favour, and spent the remainder of his days in uninterrupted converse with our Saviour. Two days before his end, a Missionary who visited him, asked, whether he felt afraid of death? He immediately answered, with a smiling countenance: "O no, my dear teacher, I am not afraid, for I shall go to my Saviour. I lie here and wait for the happy moment, when I shall go home to Him, and be received into His kingdom." This privilege was graciously granted him to-day, after he had taken an affectionate leave of his wife, and desired her to salute his teachers once more from him, and tell them, that he should have wished to have seen them all once more, but the time was too short, for that Jesus hastened to call him home.

We spoke with the communicants individually, as usual about this time.

One of them expressed himself to the following purpose: "From a sense of my sinfulness, I daily entreat our Saviour, that he would continue to ground me more and more firmly in His grace, and give me a still deeper impression of His sufferings and death in my heart. In this manner I converse with Him, particularly when I am going to the forest to fetch wood, and when my burthen feels heavy to carry up the hill, I think: Dear Saviour, how much more didst Thou suffer, when Thou carriedst Thy cross up Mount Golgotha, covered with blood and wounds; yet this Thou hast done out of love to me! On such occasions I can say, that I enjoy great blessing, and am enabled to bring my thanks to Jesus for the great love which he has shewn towards me."

About this time, the wind was very violent from the north, with rain and cold weather. The storm did much damage in our garden, throwing down trees, partly unroofing a house, &c. It continued to blow hard for eight days successively.

November 13th. In the afternoon a woman and two children were baptized into the death of Jesus.

The 27th and 28th, the baptized met in classes.

Zachary expressed himself thus: "My spiritual life was some time ago as weak as the breath of a dying person, which can scarcely move a feather."

Thomas replied: "Yes brother, that is true, we must often feel ourselves so, and when we, at the close of the year, recollect the love, mercy, and blessing which our Saviour has bestowed upon us during the past time, we do not know where to begin, and where to end, to express our thanks and praise."

Henrietta said: "The pain occasioned by forsaking the congregation, after having once been a member of it, I have severely experienced. I went away; but had scarcely executed my resolution, when my anxiety became so great, that I could neither eat nor drink; I often went into the field, fell upon my knees, and entreated the Lord that He would bring me back to Gnadenthal, but the farmer with whom I was engaged, would not consent. At last my time expired, my heart became light, and I returned home full of joy; but, was told, that I could not remain here without my husband. I now thought: O Lord! Thou knowest that I cannot depart, though I and my children should starve to death at the gate. He heard my cry; my husband soon followed me, and the Lord has since then done great things for us; may He preserve us in his grace to the end of our lives!"

December 22d. Some strangers paid us a visit, just as we were going to assemble to celebrate the Holy Communion. We were obliged to postpone our meeting till the following day, which we had, however, no reason to regret, as it enabled several of our flock who were from home, to partake of it, to their great joy. By occasion of the previous speaking with the communicants, we were happy to perceive, that the Holy Spirit continues to reveal the counsel of God concerning our salvation, more and more unto them, and to lead them into a deeper knowledge of His word and holy will, which enables them to understand the subject of our discourses much better than formerly.

Elias said: "I am assured of my salvation. Jesus led me hither as a child, and has forgiven me my sins; and yet it is sometimes as if I had no God. My heart is not well, my soul is sick, and I see many things in me, which I know are contrary to the mind of our Saviour. When I am sensible of this, and think about it, my faith vanishes; but I tell you, I cannot bear this long; there must be an altera-

“ tion: faith must get to be the master, and as long as this is
 “ not the case, I shall not be satisfied. I trust the Lord will
 “ at last have compassion on the unbelief of my heart.”

On the 23d, 24th, and 25th, we celebrated the festival of the birth of our Saviour, with the rest of the Christian church.

On the 27th, a girl was drowned in the river Sonderende. She went there to bathe with a companion, both were good swimmers; but she had scarcely entered the river, when she called for help. Elizabeth, the person who was with her, hastened to her assistance, but was unable to save her; and though her cries brought other people to the spot, they could not find the body. Brother Marsveld was sent for, and in about three hours they succeeded in bringing her out of the water; the usual means of recovering persons in that situation, were diligently applied, for a length of time, but without effect. It is remarkable, that, on the way, she had hinted to her companion, that she did not think she had long to live, and that her only wish was, to remain the property of her Saviour. Her whole walk proved the sincerity of her wish, to live alone to the Lord, and to die to sin. She had learnt to read very well, and was made use of as an assistant in the girl's school.

The 29th. Having heard, that our dear Brethren Leitner, Schultz, and Fritsch, had arrived at the Cape on the 26th, in good health, the Brethren Schwinn and Kuester set off to fetch them on the 30th.

The 31st. Many strangers and friends, who intended to celebrate the close of the year with us, began to assemble early in the morning, and the number was so great in the evening, that the church was much too small to contain them; many were therefore obliged to listen on the outside. Notwithstanding the crowd, among whom were families from Cape town, Stellenbosch, and Schwellendam, the silence and decorum which prevailed in the church was truly edifying. All joined with us in bowing the knee to Jesus, and our dear people praised the Lord with heart and voice, for all the good which he had done to us in the past year. No less than 36 waggons stood in our yard, exclusive of a considerable number near the houses of the Hottentots, yet not a single profane word was heard; all seemed disposed to keep the holy solemnity with gladness of heart and the voice of joy and praise.

The following alterations have taken place in our Hottentot congregation:

Births, 33. New-comers, 33 men, 26 women, and 51 children; in all, 110. Admitted as candidates for baptism, 66; baptized, 92; admitted as candidates for the Communion, 44; confirmed and admitted to the Communion, 41; received into the congregation, 10; married, 8 pair; departed this life, 27; removed to Gruenekloof, 4.

The congregation consists, at the close of 1810, of 182 communicants; 53 candidates for the communion; 109 baptized adults; 219 baptized children; 118 candidates for baptism. In all, 684 persons; 46 more than at the close of last year.

Our settlement is found to contain, in 213 habitations, 245 men, 265 women, and 454 children. In all, 964 persons; 97 more than last year.

1811.—*January*. We entered into the new year with gratitude and joy for all the good which the Lord had shown towards us, and in prayer devoted ourselves and our congregation, with soul and body, to Him, beseeching Him to own us as His property. The chapel was crowded with visitors to such a degree, that Brother Marsveld could hardly make his way through the multitude to the pulpit.

A gentleman from Stellenbosch expressed himself to this effect: "My friends and acquaintances have told me much respecting your Mission at Gnadenthal; but since, by the divine guidance, I have been induced to pay you a visit, to behold this work of God with my own eyes, and to hear your doctrines with my own ears; I must confess, that the half had not been told me, and that I had no expectation of the blessing which myself and my wife have now experienced." Others, who were here for the first time, made similar declarations.

The 6th, being Epiphany, was a distinguished day of grace unto us, on which we were anew assured, that Jesus was in our midst.

On the 8th, we had the pleasure to welcome our two new assistants, the single Brethren Fritsch and Schultz. The inhabitants, both Missionaries and Hottentots, went about five miles in carts, on horseback, or on foot, to meet them; and

on arriving on our land, welcomed them by singing verses, expressive of their best wishes for them, which was repeated in the evening meeting, when we thanked the Lord for having brought them hither in safety, and besought Him to vouchsafe to them His blessing in their future employ.

In the following days, many of our Hottentots came to welcome the new-comers. By this opportunity we also received the very acceptable present of medicines sent to us by a worthy friend in London. May the Lord reward him for his kindness.

On the 13th, the baptism of twelve adults proved an opportunity of particular blessing; and in the evening of the same day, three young people, baptized in infancy, were received into the congregation.

On the 15th, five persons were admitted as inhabitants of our place.

At the enjoyment of the Lord's Supper on the 19th, twelve persons were spectators for the first time, as candidates, and nine previous to their confirmation next time.

On the 24th, we received from the Cape, the very acceptable and important present of a fire-engine, which our good friend Mr. Hoppe had procured for us, at his own expense, from Holland.

In the beginning of February, the Missionaries were called upon to baptize several sick children. One of them was of the Tambukky nation, of which hitherto, none had ever attained to this privilege.

Brother Kuester received letters from the Lutheran minister at the Cape, in which he expresses his thankfulness for the communication of the minutes of the Ministers' Conference held at Herrnhut, and his sense of the encouragement thereby afforded him in his insulated situation. He also testifies his high esteem for our Church and Missions, and a wish to exchange letters upon subjects dear and important to every child of God, as often as convenient.

On the 10th, we were much alarmed by the sudden illness of our servant Anna Mary, who had been bitten by a venomous spider. Her whole body was swollen, and covered with a painful eruption, attended with dizziness and loss of sight. Three Hottentots skilled in the art of extracting poison, ap-

plied their remedies, by which, in the course of three days, she was restored.

From the expressions made use of by the Hottentots when spoken with previous to the Lord's Supper, the following are selected:

Anna, an aged woman, with whom we are obliged to converse by means of an interpreter, among other pleasing expressions, made use of the following: "I rejoice, for I shall soon go to my dear Father; oh! were it to-day: for I have felt, since I have been at the *great meeting*, (the Holy Communion) something that I cannot describe. My ears do not understand, but my heart feels and knows, that I shall not be lost. For *my sins* also, Jesus hung on the cross; yes, yes, for me, and for a great many more! I see in spirit the white Christians sitting round Him, and I see many Caffres sitting among them; this makes my heart glad."

A Hottentot woman who lay ill of a consumption, could not sufficiently express her gratitude for the favour of being, for the first time, permitted to partake of the Lord's table. "I am astonished," said she, "that Jesus has forgiven me all my sins. Even since my baptism, I have been a great sinner, but Jesus has drawn me to Himself with cords of love. When I think, in sleepless nights, of the great things which He has done for me, morning comes before I am aware. I am sure that God will bless our teachers, who have come across the great water, to tell us, how we may become happy. O that many Hottentots might become the reward of the sufferings of our Saviour!"

On the 16th, our faith in our crucified Redeemer was refreshed and strengthened by a blessed enjoyment of the Lord's Supper, of which nine persons partook for the first time.

On the 22d, *Anna Mary Mauritz* departed this life. Her father had been baptized by our late Brother G. Schmidt, and used frequently to speak to her of our Saviour. He entreated her not to remove far from Bavianskloof, assuring her, that teachers would again come to the Hottentots, and make a settlement there. She was so firmly fixed in this idea, that she expected them year after year to arrive on the spot; great, therefore, was her joy, and that of her husband, when the first three brethren came to renew the Mission. They immediately

joined them, and were the first, whom they baptized. She lived in communion with the Lord, was active in His service, as an assistant among her country-women, and proved the efficacy of the gospel, by her exemplary walk and conversation. Of late she suffered much from bodily infirmities, but was perfectly resigned to the will of God her Redeemer, to whom, shortly before her departure, she was recommended in prayer. Having taken an affectionate leave of her children and grand-children, and made the necessary arrangements respecting her little property, she fell asleep in Jesus.

March 4th, four adults and two children were baptized. Two families, consisting of 10 persons, received permission to dwell on our land.

On the 14th, *Dorothy*, a baptized Caffre, came to a Missionary, and addressed him by means of an interpreter: "Dear teacher, I bring you to-day my heart, that you may know what is in it. I pray day and night: 'Dear Saviour, have mercy upon me!' and He does indeed hear me, but then I have visits from other guests in my heart, whom I do not like; even when I am asleep, I have dreams, which are not good." Suitable advice was given her.

On the 21st, two old Namaqua women, who are both communicants, came to a Missionary, and addressed him thus, by means of an interpreter: "We shall now soon go to our Heavenly Father, who has created and redeemed us. We are poor, and can no longer earn our food, much less get clothing; but we are nevertheless happy, and rejoice, that we have a Saviour, who still loves us so much, &c."

April 1st, and during the succeeding days, Brother and Sister Marsveld were engaged in speaking with the baptized, candidates for baptism, and new people.

Andrew Jonker, expressed himself to this effect: "I am dumb, and cannot speak. When I was baptized I was happy, and thought that I should have to feel nothing more of my natural depravity. My teacher said: 'Andrew, the Spirit of God will still have to teach you to know your innate corruption;' I did not then understand what he meant, but I have afterwards found it out, especially since I have been a candidate for the Holy Communion; yet I pray, that I may attain to this privilege, though I feel unworthy of it, and very sinful. I therefore stand the more in need of it."

On the 6th, we entreated the Lord, in the evening meeting, that He would bless our entrance into the Passion-week, and by occasion of rehearsing the history of His sufferings, deeply impress our hearts with the importance and merits of His atonement, which He graciously vouchsafed to do.

Wednesday, Thursday, and Friday were days of real enjoyment both for ourselves and our congregation.

At the sacrament on Maundy Thursday, 16 were spectators as candidates, 11 previous to confirmation, two partook for the first time with the congregation, and one was re-admitted.

We prayed the Easter-morning litany in our burial ground; our hearts rejoicing in the triumphant resurrection of our Redeemer. Many Hottentots and slaves from distant parts attended, and but few white people.

On the following day, 17 adults were united to the congregation by holy baptism; among whom were two of the Tambukky nation, and a Caffre woman.

In the evening two girls were received into the congregation, and on the 20th, 19 persons were added to the class of candidates for baptism, one of whom also was a Caffre.

May 11th, late at night, Brother Kuester, and Brother and Sister Marsveld returned in good health from a very troublesome journey to Gruenekloof. They give the following account of it:

“ April 24th, we left Gnadenthal in a waggon belonging to our Hottentots, who had of their own accord offered to bring us to our friend Mr. Peter du Toit, whither we had sent our team, and where we spent the night. On the following morning, Mr. P. du Toit conducted us to his brother Daniel, who sent us on with his team to Bushjesfeld. Here we dined, and proceeded with our own oxen to Brand-valley. On arriving there in the evening, we received the unwelcome information, that Broad-river was so much swollen by the rains, that it could not be passed without danger. This obliged us to take up our quarters here during the night. By day-break on the 26th, we arrived at the river, at a place where we had been told that we should find a ferry. We lighted a fire, as usual, and discharged our pieces, to call assistance from the opposite shore. At last a Hottentot arrived with the disagreeable intelligence, that the rope was broken, and that his master had

no barrel to buoy up the waggon. We entreated that all possible exertion might be made, to borrow the necessary apparatus from a neighbouring farmer; and, after some hours delay, crossed the river, which proved a very difficult and tedious undertaking. Ropes being extended across the stream, the boat, with our goods and two men, whose horses swam behind the boat, got safe to the middle, when one of the ropes broke, and the boat began to drift; however, both we and the horses gained the shore in safety. The waggon followed. The oxen being brought to the water's edge, the driver got into the boat with the leader's reins in his hand, and dragged them forward into the river. They entered the water reluctantly, but were driven forward by the loud cries of "loop, loop! trek, trek!" the drivers incessantly cracking their whips. The waggon, which was almost entirely under water, having arrived safe on the opposite shore, we examined such parts of our baggage as had been under water. A quantity of soap had fallen into the water, and our Hottentots availed themselves of what adhered to the bag, to wash their clothes in the river, while we dried the remainder in the sun. About four o'clock we proceeded, and spent the night in the open air. During this night, and on the morning of the 27th, we crossed upwards of forty small mountain torrents, and in the afternoon, Broad-river, which divides itself here into twelve branches. After supper, we drove to Neuenkloof, where we again encamped in the fields, but were much incommoded by an intensely cold wind during the night. Early in the morning, when we had left the kloof, we heard that the Great Berg, or Mountain-river, was impassable. On making inquiry of a farmer in the neighbourhood, we found there was no other way, than to make a circuit of about a day's journey, to avail ourselves of a ferry at the Pearl.

"The country hereabouts is pleasant; to the north are seen the Picket and Honey mountains; and to the east, the Little Berg-river winds from among the Rodezand mountains. An extensive valley stretches to the south, towards the Franschehoek and Stellenbosch mountains, which lift their naked heads beyond it; to the west, the Great Mountain-river forms the fore ground, the view being bounded by a hill called Riebecks Kasteel. About noon, we set off through the Vogel and Wagenmachers valley, to Koopman's-river, where we halted to

rest our oxen, and then continued our journey till midnight, when we encamped in the open air.

“ On the 29th, we crossed the Great Mountain-river; the weather being cold and wet.

“ On the 30th, we spent the night at the Paerdebergen; passed Gruene-river, and arrived in the evening, safe at Gruenekloof. The Hottentots received us with great joy, and our hearts were filled with thankfulness to the Lord for the demonstrations of His favour, so richly manifested in this place. We conferred with our fellow-missionaries here on various subjects relating to the Mission, and encouraged one-another to faithful perseverance in His service.

“ On the 4th of May, about noon, we set off for the Cape, accompanied by Brother and Sister Schmidt, and arrived early in the morning of the 5th, with our good friend Mr. Disandt. We waited on Lord Caledon, President Von Rhyneveld, and other gentlemen, and were everywhere received with kindness and heard with attention. Having finished our business in town, and visited some of our friends, particularly the venerable Lutheran minister Hesse, we set off on our return, on the afternoon of the 8th.

“ On the 10th, we passed Hottentot's-Holland's Kloof, and found eight waggons waiting on an eminence on the other side, each drawn by eighteen oxen; we were also informed, that no less than thirty were detained by the floods in Palmite-river, which was impassable at the usual ford. This made us determine to make a circuit by a farm, where there was a ferry boat. On arriving at the river, we found that a waggon, drawn by horses, had been carried away by the stream, in endeavouring to pass. Having sent a messenger to Mr. Joubert, the owner of the boat, he arrived soon after sun-set, and immediately began the necessary operations. The oxen entered the river courageously, but had scarcely swam half across, when the wheels of the waggon got entangled in the branches of a tree lying under water. Blows and vociferation were applied without effect, the shaft oxen were nearly drowned, and the rest often overpowered by the stream; we encouraged our Hottentots to do their best, but all was in vain, till Jeremy, (one of our people) stripped, leapt into the river, and forcibly striking the oxen on the nostrils with his fist, compelled them

to exert their remaining strength, which was happily just sufficient to gain the opposite shore, or waggon and oxen would infallibly have been lost. Our cattle being too much exhausted to proceed, we hired a team of Mr. Joubert, and left our own to follow us.

“ Passing the great Hauehoeck during the night, in a shower of rain, Brother Marsveld had the misfortune to fall and injure his hand seriously. We arrived late in the evening of the 11th at the river Sonderende, which was likewise impassable for teams. We accordingly left the waggon and horses behind, and crossed by the bridge.”

Brother Kuester had caught a violent cold on the journey, which brought on a cholick; and the disorder increased so rapidly, that on the 14th, all our hopes of his recovery vanished; he took an affecting leave of his wife and children, and brethren, and we commended his soul in prayer to the Lord, to whom he calmly resigned himself and all his concerns.

On the 15th, we had the pleasure to welcome Dr. Hassner, for whom we had repeatedly sent. He prescribed the necessary medicines, and stayed till the 18th to witness their operation; by which our hopes revived, and, through our Saviour's mercy, the patient was speedily restored to health and strength. We cannot here omit expressing the sense we have of the obligations we are under to Dr. Hassner, for his very attentive and gratuitous attendance, and the medicines which he frequently makes up and presents to us, to supply the deficiencies of our medicine-chest. May the Lord bless and reward him and his family, for all their works of love.

On the 17th, the Hottentot communicant brother, Henry Kees, departed at a very advanced age, and his remains were interred on the 18th. On account of infirmities in his declining years, he was supported by gifts, given for the use of the poor. He made use of every opportunity to extol the mercy and long-sufferings of his Redeemer, and noticed with gratitude the preservation of his life, which he had once experienced. A tyger sprang upon him, tore off his left cheek, and gnawed his right arm, so that he retained the marks to his end. He loved his own nation, and was beloved by them all; indeed, we may bear witness, that he carefully walked in the grace bestowed

upon him, and lived in communion with his God. Shortly before his decease, he sent for one of the Missionaries, who found him very weak and exhausted. Collecting the remains of his strength, the patient addressed him thus: "I thank you for
 " visiting me once more on this earth; my time hastens away!
 " I draw nearer and nearer to my Saviour. The hand of God
 " sought me in my youth, and found me late, but I am assured
 " that all my sins are forgiven: for Jesus my Saviour paid my
 " debt with his blood, when He died upon the cross for me.
 " Tell this to my dear teachers, and salute them from me."

On the 25th, Brother Kohrhammer was seized with a disorder of the chest, to which he was subject; but it now attacked him so violently, that he was soon convinced, that it would be the means of his departure. The inundated state of the country prevented our sending a messenger to Dr. Hassner, till the 1st of June, when he was so much indisposed, that he could not venture to come to us. He however sent medicine and prescriptions, which seemed to afford a temporary relief. Our wish to preserve so valuable an assistant, encouraged us to hope for his recovery; but the patient was not deceived by these flattering symptoms. His time was occupied in meditating on the happiness of being at home with the Lord.

On the evening of the 1st of June he enjoyed the Holy Communion with his wife, and his cheerful countenance testified of the state of his mind.

On the 2d, he sent for all the European brethren and sisters, and took an affectionate leave of them. His departing spirit was commended to the Lord in fervent prayer. During the whole of his illness he maintained his unshaken resignation in the will of his heavenly Father, who had so graciously led him from the days of his youth. He once expressed himself as follows: "I
 " know that I am a great sinner, and have often erred from
 " the right way; but my Saviour has forgiven me all my faults,
 " and atoned for my transgressions. Be not concerned on my
 " account; Kohrhammer goes home to his Saviour, as a pardoned sinner. I have no ill-will towards any one; and there
 " is nothing to prevent my approaching my Saviour with confidence. He is mine, and I am his." On the 6th, in the morning, it pleased the Lord to receive our Brother into the realms of peace. He was in his 66th year, and has now

obtained the victory, and the crown of his faith. May the Lord comfort his dear widow, who has lost in him a worthy and a beloved husband, and us, who are deprived of a faithful companion and kind friend. He was a diligent and conscientious labourer in the Lord's vineyard; the extension of the kingdom of God, more particularly among the Hottentots, was the desire of his heart, and great will be his joy, to join at the throne of the Lamb, with the perfected spirits of many Hottentots also, in everlasting praise and thanksgiving.

On the 8th, many of our friends arrived here to pay the last tribute of respect to our late brother, and among them the Landrost of Schwellendam, Mr. Buissinne. On the preceding evening, the whole congregation had assembled round the corpse, and expressed their remembrance of the services of their late beloved teacher with numberless tears of love; anticipating the happy time, when we shall all meet in that bliss, of which he was already a partaker. A powerful emotion prevailed amongst old and young, which was renewed during the funeral discourse, delivered by Brother Kuester from the text appointed for the 6th: *Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me:* Ps. 50, 15. The whole was conducted with the greatest decorum, and after it was over, all our visitors returned to their homes, except Mr. Buissinne, who is now our magistrate, as, according to a new regulation, Gnadenhal belongs to his district. He staid with us till the following day, took a view of the plantations belonging to our Hottentots, and assured us of his friendship and assistance. From hence he proceeded to survey other parts of his jurisdiction.

On Whitsunday, six children were baptized, and two girls received into the congregation.

The 4th, 5th, and 6th, were occupied in replacing the bridge over the river Sonderende, which had been swept away by the flood; and in making the road in the neighbourhood again passable. The Hottentots undertook this troublesome work, at our request, with much willingness.

The 7th, we perceived two shocks of an earthquake about noon, which made every thing tremble. We learnt afterwards that its influence had been very general, and particularly violent at Capetown. The inundations, which happened about

the same time, have done very extensive injury, and several persons lost their lives.

In the morning of the 17th, we learnt, that the communicant Sister Beata Linnert, had departed this life. She was a faithful follower of Jesus, notwithstanding the numerous trials to which she was exposed, particularly from the unprincipled behaviour of her unworthy husband, who often deserved to be sent away from our settlement, but was suffered to remain out of compassion to his wife and numerous family. She often poured forth her complaints on this subject in fervent prayer. The day before her departure, she sent for one of the Missionaries, whom she addressed thus: "I have troubled you indeed to come to me, but my cough prevents me from saying more, than that I am weary, and wish soon to be at rest." This favour was granted her, and she obtained a happy release from a state of sorrow and affliction.

The 19th, at a meeting of some baptized children, Brother Kuester put the following questions to them:

Q. Why was it necessary for the Lord of heaven and earth to become a man, and to suffer so much for us, and even to be put to death in so terrible a manner?—A girl answered, with tears: "To save us from our sins, and to procure endless happiness for us." Q. "Could he not have delivered us from sin in any other way, and have procured happiness for us by some other means?"—A. "No, our sins were much too great."—Q. Did our Saviour die for all men, and can all who take refuge in Him become happy?—A. (by a boy) "Yes." Q. "The Bosjemen and Caffres too?" The boy was perplexed for a moment, but immediately recovering himself, replied cheerfully and distinctly: "Yes, our Saviour is willing to help all men, and to have mercy on all." Q. "Is it your firm intention to live to our Saviour in this world."—A. "Yes, hitherto the Lord has preserved this intention in me. I perceive, indeed, evil things arising in my heart, which might draw me away from Him, but when I pray to Him, He helps me; may I only never forsake Him.

J. A. KUESTER,	H. MARVELD,
D. SCHWINN,	J. C. KUEHNEL,
J. F. FRITSCH,	J. G. SCHULTZ.

GREENLAND.

*Extract of Letters from Brother HENRY MENTZEL, dated
NEWHERNHUT, August 14, 1812.*

“**O** HOW do I rejoice, that I am at length able to mention to you, that at a late hour last night, I received all your letters and journals safe (as contained in a box sent by a whaler from Hull); as likewise seed for our gardens, which is particularly welcome. Other parcels, contained in the box, are to follow; for the inspector at Gudhaven, Mr. Motzfeld, writes me word, that not being able to send the box in a kajak, he had opened it and distributed the contents into small parcels. We are sure that he will punctually send the remainder in due time. I will faithfully transmit to the other two settlements the things you have directed to be sent thither.

From the whole tenor of your letter, we feel, that you and our other English Brethren have taken a most cordial share in our distressful situation, and we thank you most sincerely for your brotherly love and participation.

We have had no real want in the year past, and if we make a proper distribution of our stock, we trust we shall not experience any this year, at least not of bread, though many other articles will be missed. We are particularly sorry to be deprived of our usual means of correspondence, and to this day have received no letters from our dear brethren and friends in Germany. The letter you enclosed from Brother Forestier gave us great pleasure, though it was of an old date. It however gave us some account of our children. We are in constant expectation of seeing our dear fellow-labourers, Brother and Sister Gorke return, though we do not know by what opportunity. The text-books and weekly accounts from the Elder's Conference of the Unity were highly welcome to us, as also the Periodical Accounts, which we shall endeavour to get translated.

The work of the Lord among our Greenlanders proceeds with his blessing. During last winter 21 persons have been made partakers of the Holy Communion, and many, who were formerly excluded on account of transgressions, have returned

as penitent sinners to the congregation, and were re-admitted. Thirty persons became candidates for the Lord's Supper, and 13, baptized as children, were received into the congregation.

On Maundy Thursday, we had 170 Greenland communicants present at the celebration of the Lord's Supper. These were days of great blessing both for us and our people. I regret that I must write in so much haste, or I could relate many particulars, which would give you great joy; but I hope to write more by Brother Kleinschmidt, who intends to set sail for Europe in a galliot called the *Salhunden*. He has lost a worthy helpmate in his wife, who departed this life May 9th, leaving behind her an infant daughter, born on the 26th of March, and four other small children. Sister Walder also, widow of our late fellow-labourer, Brother Walder, with her daughter, will accompany him. We have taken Brother Kleinschmidt's youngest daughter into our care, to nurse her during his absence; but he will convey, and place his other children in one of our schools in Germany.

Salute all our dear brethren and sisters in England from us, in this distant country, and beg them to remember us in their prayers. We feel true fellowship of heart with them, and with all who love the Lord Jesus Christ, and seek to promote His cause on earth. I remain," &c.

NEWHERRNHUT, August 20, 1812.

"WHERE shall I find words to express myself, and to declare our gratitude! At length you have succeeded, dearest Brethren, in sending us provisions and other necessary articles of subsistence! The ship *Freden* has safely arrived here, on the 16th of this month, as I have mentioned more at large in a letter to Mr. Gibson at Leith, which I hope he will communicate to you. But we have as yet received no letters from Germany, or Denmark, except one from our agent at Copenhagen.

We are all well in health, and are now employed in dividing the provisions and stores sent by you, into three parts, to give to each of the other settlements its share. *Lichtenfels* is 20 German miles, (100 English), and *Lichtenau* 100, (500 English) to the southward of Newherrnhut. Every thing must

be sent by sea in a woman's boat, which can only take place during the short summer months.

I write this by the galliot, *Salhunden*, which sails tomorrow; but will write more by the *Freden*. Brother *Kleinschmidt* and his company will now proceed with this latter ship to *Leith* and *Copenhagen*.

Present our warmest acknowledgments to all our dear friends and benefactors. May the Lord reward you all for your great kindness to us. We have now a supply of provision for two years. We were in great want of clothes; those you sent were therefore very welcome. You have kindly considered all our wants. Tell the Brethren of the Elder's Conference of the Unity, that they need not mourn over us any longer, for that we shall feel no want for two years to come. We now mean soon to celebrate the Lord's Supper with our people, and our hearts overflow with thanks to our Saviour for all His mercies towards us. I am always, &c. HENRY MENTZEL."

BARBADOES.

Extract of a Letter from Brother NICHOLAS GANSON, dated SHARON, May 30, 1812.

"I AM sorry that I cannot give you a more pleasing account of success attending this Mission, though the power of God has not ceased to be made manifest in it. We fervently entreat the Lord, that He would also remember Barbadoes in mercy, and cause the showers of His grace to descend and fructify this poor barren soil, and we will still hope, that, in His own time, He will help us to call sinners to repentance with such effect, that the number of His saved ones may be increased. Nor are we without some encouraging proofs of the power of the word of the Cross. In the last year we baptized five adults and four children."

(On this subject his fellow-labourer Brother *Kaltofen* writes as follows):

"Amidst all causes for complaint which might be mentioned, we have also great reason to be humbly thankful to the Lord for many mercies, and we yet perceive, that the gos-

pel is not preached in vain. As a proof of this assertion, I may quote, that our Sunday service is in general well attended by a serious congregation of negroes, both belonging to us, and strangers. It is true, that in the week-days our own people do not come to church as much as we could wish, but when we consider the great distance of some, and the peculiar situation of others, we should not hastily pronounce this seeming neglect to arise from indifference to their souls' concerns. I assure you, that I have frequently conversed with some of our negroes concerning the state of their souls, when they have spoken as freely and experimentally of the Lord's dealings with them, and their desire to live for Him in this world, as I have ever heard the most truly converted persons in Europe do, and their life and conversation prove, that it is not mere talk. What you wrote in your last, in reference to the slow progress of the work here, is much upon my mind: "We will not despise the day of small things. *One* soul is of infinite value in the sight of our Saviour. The faithfulness and diligence of His servants in gathering in His harvest, is not regarded and rewarded by Him according to their apparent success, but according to that degree of love and devotedness to Him, which they possess, through grace, in their hearts, and show forth in their labours," &c.

"I have indeed often experienced the truth of His promise, that where only two or three are gathered together in His name, there will He be in the midst of them to bless them. It has proved a comfort and strengthening to my own heart, and I trust to His mercy, that He will never withdraw His grace from us, nor suffer His work to cease. Let us look to Him, and take courage," &c.

(Brother Ganson continues):

"I cannot omit mentioning to you a very striking occurrence, which has greatly affected our island. "Having had no rain for a long time, April 30th, in the evening, about ten o'clock, the sky looked extremely dark, and we expected heavy rain in the night, which being much wanted, created great joy. However, on May 1st, early in the morning, a most extraordinary and awful phenomenon presented itself, to the great alarm of all the inhabitants. At day-break, about five o'clock, the horizon, to the south, appeared remarkably light. At six, thick clouds had covered the whole

sky, from whence issued, not indeed the long expected fruitful rain, but showers of a substance resembling dust or ashes, but which were particles of volcanic matter. It now grew so excessively dark, that the like had never been seen nor heard of before. It reminded me of that awful darkness, when all nature seemed to shudder, and the sun to hide its face at the expiration of the Son of God upon the cross."

We looked up unto our Almighty Father and Saviour, in this state of awful uncertainty, and he filled our hearts with peace. At seven o'clock our whole family was called together, into our hall, and during a solemn feeling of our helplessness, we exhorted each other to faith and trust in God our Redeemer, offered up fervent prayer for ourselves and our fellow-men, and were richly comforted by a sense of his divine presence. This inexplicable and utter darkness continued till about half past twelve o'clock. About one, a little light from the sun's rays appeared, to the great comfort of every human being in the island. About three o'clock many negroes, from far and near, assembled together in our church, forming a large congregation, to whom a discourse was delivered on the scripture-text for the day: "*The works of His hands are verity and judgment; all his commandments are sure.*" Ps. cxi. 7. concluding with fervent prayer. The attention and devotion of the auditory was great.

The great church of Bridgetown was, on this awful day, so much crowded, that it could hardly contain the people, who at eleven o'clock in the forenoon, with lanthorns in their hands, took refuge in the house of prayer; so great was the consternation of all the inhabitants.

The abovementioned dust fell to the depth of about three or four inches on even ground, and we have been troubled with clouds of it raised by the high winds, which have prevailed since that day, yet without rain, insomuch that everything is dried up. The poor cattle have nothing to eat, and to all appearance both man and beast will have much to suffer. All kinds of provisions are extremely dear. Since the American embargo commenced, flour has risen to 26 dollars per barrel, and all other supplies in proportion. The enclosed paper will give you an account of the dreadful calamity which has befallen the island of St. Vincent. [It was a Barbadoes newspaper, containing an account of the eruption of mount Souffrier.]

May 6th, a member of assembly from St. Vincent arrived here, applying for succour. Our legislature met, and resolved to send a vessel with provisions, to the amount of £2000, which indeed was a noble proof of their humanity and fellow-feeling, considering the lamentable state in which this island is left at present. May the Lord grant these remarkable events to be productive of good fruit in the hearts of all of us, that we may not only be alarmed at His judgments, but be converted in truth unto Him, in whom, though earth and heaven be dissolved, His children shall have eternal rest and peace.

SURINAM.

*Extract of a letter from Brother THOMAS LANGBALLE, dated
PARAMARIBO, March 4, 1812.*

WITH heartfelt joy we bid the Brethren Genth, Hafa, Blitt, and Buettner, welcome. They had a remarkably swift and agreeable passage, and arrived here on the 8th of February, in the best season of the year, being our spring, when the air is cool and pleasant. Hitherto they have had their health well, and appear able to bear the climate of Surinam. The two latter remain with us, but the Brethren Genth and Hafa, are preparing to go to the river Corentyn, after Easter, with a view to a renewal of the mission among the Arawack Indians.

As they will reside on the Berbice side of the river, the Indians having their Cassabi plantations on that bank, always preferring a sandy to a loamy soil, the Missionaries will first go to Berbice and obtain permission from the British government there, to make a settlement among them. Our present governor, Major-general Bonham, is a man whom we highly respect, and who indeed establishes the credit and character of the British nation, actively promoting every measure for the benefit of the colony. He has assured us of his good will and protection, and given us every advice and recommendation needful for the prosecution of this business, which seems to begin under very favourable external appearances. I have also the best hopes, that the Brethren appointed to this service, will be blessed and supported by the Lord in their labours. A year

or more will be required to learn the language sufficiently to speak and preach to the Indians, and direct those poor straying sheep, who belonged to Hoop congregation, back to the fold. I feel a great love for the Arawacks, and was exceedingly grieved when, in 1808, a combination of untoward circumstances made the suspension of the mission absolutely necessary.

Most gladly would I have accompanied these Brethren, and devoted myself to the service of the Indian mission, but it is not the Lord's will at present, and I have my allotted station here. I shall always feel the most lively interest in everything relating to the welfare of that mission.

Brother Maehr and his wife are at present at Bambey alone. The latter has lately had to suffer a severe illness, from which, according to the latest accounts, she was very slowly recovering. Assistance cannot soon be expected from Europe; and in general that mission has caused us much anxiety. Since the office of agent for government among the Free Negroes has been given up, its maintenance has also become more difficult, and adds greatly to the general expenses of the missions of our Church, which are already, by present circumstances, rendered enormous. But the most lamentable of all is, the disposition among the few negroes belonging to Bambey to act without any controul, and not to regard the influence of the Spirit of God. The young people particularly, are wholly averse to any restraint, and reject good advice. O that the Lord would arise and beat down Satan under our feet, among this deluded nation; for here the prince of darkness seems to maintain his throne, fortified by every evil work, superstition, and horrid idolatry.

At Paramaribo, there is a more pleasing prospect, and the work of the Lord is powerfully made manifest in our negro-congregation, for our comfort and encouragement. He has also preserved us from heavy sickness, though each feels more or less something of the effects of this unhealthy climate. But we are greatly refreshed, when we perceive, that our Saviour blesses our feeble endeavours to promote his cause among the negroe slaves in this place and its neighbourhood.

The number of new people has increased this year, more than at any former period, and our hearts are filled with humble joy and thankfulness, whenever we meet in the presence of our Saviour, and receive renewed assurances, that the word of

His cross, which we preach in weakness, is accompanied with power and the demonstration of His Spirit in the hearts of our hearers. May He grant unto us His poor servants, amidst all our own insufficiency and weakness, to be faithful to our trust and strong in His might, that He may obtain His whole aim, and make our feeble efforts subservient to the glorifying of His saving Name. In this view we commend ourselves, dear Brethren, to your prayers and the remembrance of all who love the Lord Jesus Christ, before the throne of grace; for we are fully convinced, that without Him we can do nothing.

THOMAS LANGBALLE.

CAPE OF GOOD HOPE.

*Extract of a Letter from Brother JOHN ADOLPH KUESTER,
dated GNADENTHAL, Jan. 12, 1812.*

THE joy afforded us by the arrival of your kind letter of last June, which I received on the 8th of November, is past description. The chest also, containing medicines and other necessary articles, has reached us in safety, and was a most welcome present, for which we return our most cordial thanks to the Brethren's Society for the Furtherance of the Gospel.

Our Hottentot congregation join us in fervent prayer, that the Lord would richly reward you and bless you in all your undertakings. The other chest mentioned in your letter, containing presents of various articles of clothing, &c. sent by some worthy friends of the Mission, is likewise arrived at Capetown, and we expect it next week. To those generous benefactors, who have so kindly considered our wants, we request you, in our name, to express, in the best manner you are able, how grateful we feel for this proof of their truly Christian love and participation in our welfare. May that Lord, in whose name they do this unto His poor servants, grant them an abundant reward, and accept it as done unto Himself.

To our dear friend and Brother, the Rev. Mr. Steinkopf, we beg you to present our best acknowledgments for the very important services he has rendered to us, in pleading our cause with the venerable British and Foreign Bible Society.

We much lament the early departure of Brother John Hartley. He was a faithful and useful servant in the Lord's house, and some of us knew and valued him highly.

We also regret the loss of our friend Dr. Vander Kemp, who departed this life in December last. He was indefatigable in his labours and exertions to promote the knowledge of our Saviour among the inhabitants of these regions, and is now gone to receive an eternal reward of mercy.

I am sorry to inform you, that the Caffres are at war with the white people. They have refused to return over the great Fish-river, being their boundary, into their own land, and insist upon maintaining themselves on this side. As negociation produced no effect, a large body of armed farmers and soldiers are gone to drive them back. May God dispose them to return quietly, that no blood may be shed. Forty-five of our Hottentots have been ordered to accompany them, and are attached to the waggon-train and baggage.

I make no doubt, but that, in reading the diaries accompanying this letter, you, and all sincere lovers of the Lord Jesus Christ, will rejoice greatly at the many instances therein recorded, of his power made manifest among our dear people. He continues to approve himself unto us, as the friend of poor sinners, and to turn the most benighted heathen to His saving light, and from the power of Satan unto God: which, in the year past, even Tambukkys and Caffres have powerfully experienced. In no year, since the commencement of this Mission, have so many been baptized, as in 1811: eighty-two adults and fifty-nine children have been, by this Holy Sacrament, added to the church, and forty-seven were made partakers of the Holy Communion. Our congregation consisted, at the close of last year, of 760 persons, of whom 223 were communicants. The inhabitants of Gnadenthal amounted to 993 in number, living in 208 houses.

In the present year, likewise, we have had most encouraging proofs of our Saviour's mercy towards us. At the close of the former year, we had, as usual, a very large attendance of strangers, who, to our surprise, conducted themselves with such quietude and order, though a mixed multitude, that their presence occasioned no kind of trouble.

On Epiphany, (January 6,) fifteen adults received Holy Baptism: and, on the 8th, being the anniversary of the open-

ing of our new church, five children were made partakers of the same favour, and five young people, baptized as children, were solemnly received into the congregation. Both these days were, indeed, days "which the Lord hath made," on which we, and our people, truly rejoiced in His Salvation. You may conceive how we felt, while we were sitting at dinner, to hear the voices of the greater part of our congregation, which had assembled unknown to us before our door, singing the praises of our Saviour with cheerful hearts. I assure you, it penetrated our very souls. Thus also, after the close of the evening-service, the whole congregation remained standing before the church, and continued, for a long time, singing hymns of praise and thanksgiving. The evening being very calm, the chorus of the Hottentots' sweet voices seemed to be carried forward through the air, and was echoed back from the hills in a most delightful manner. I wish you could be witness to the effect of such music. The Hottentots never fail to add their favourite hymn, "*The Lord has done great things for us,*" &c. which is, indeed, a most heart-reviving truth. With the sincerest affection, and grateful remembrance to all our Brethren and friends, I remain ever, &c.

GNADENTHAL, *May 29, 1812.*

I HAVE again to acknowledge the receipt of your letters of November last with heartfelt gratitude, and only wish that I were able to send you such in return, as might interest you by their contents.

You may have heard, that the small-pox has been, and is still, rife at Capetown. This disorder has carried off a great many people, particularly Blacks. Immediate steps were taken, by vaccination, to guard against it; but, notwithstanding every precaution, this pestilential malady continues to rage with unabated violence. The Governor, therefore, proclaimed the town under quarantine: by which, we have long been cut off from all communication with it, and only now again find some opportunity to send our letters and parcels. I hasten, therefore, to send you our diaries of January and February by way of Gruenekloof, with other papers.

Again, my dear Brother, I call upon you to join us in thanks and praise to our gracious God and Saviour, that He continues to lay His blessing upon our feeble testimony of the

great atonement made for sin by His sufferings and death, and causes the word of the cross, though preached in weakness, and with no excellency of speech, or enticing words of man's wisdom, to be accompanied with power and the demonstration of His Spirit. The hearts of the Hottentots seem indeed to be opened to hear the gospel of Christ. He openeth, and no man can shut. More and more come and join us in adoring Him as our crucified Redeemer, and they worship Him in sincerity and truth; nor can they speak of him without shedding tears of joy, their lips overflowing with gratitude for the mercy shown unto them. We often cannot refrain from weeping with them, when we hear their simple and unaffected declarations of their faith in, and love to Jesus. O may that blessed name, the name of our crucified Lord and Saviour, be more and more glorified here in Africa, and many hundreds and thousands of poor Hottentots, and other nations, enter into His everlasting kingdom of grace, and enjoy the fruits of His meritorious sufferings and death.

Since the beginning of this year, eighty-one persons have been baptized into the death of Jesus; thirty-nine partook, for the first time, of the Holy Communion; fifty-four became candidates for the same; fifty-three for baptism; ten were received into the congregation; twenty children have been born, and eight persons departed this life; thirty-five have obtained leave to dwell on our land. Of the Caffres and Tambukkies, living in our settlement, nine are baptized, and five communicants. They are particularly anxious, that the Lord would also have mercy upon their nation, and send them teachers. We must wait with patience, till He Himself opens a door; for, as long as war is carried on against the encroaching parties, we cannot think of attempting to establish a Mission in that country.

We have received a very pleasant visit from our worthy friend, Mr. Van Rhynefeld. The Lord reward him for all the kindness he has shown to this Mission, from its first beginning.

The Periodical Accounts of our Missions are very valuable to us, as they furnish us with the newest accounts from our other Missionary stations in the world.

We commend ourselves to the prayers and kind remembrance of your worthy society, and that of all our Brethren, and Sisters, and friends.

J. A. KUESTER.

*From Brother T. G. BONATZ, dated GRUENEKLOOF,
June 4, 1812.*

YOUR kind letter, accompanying other letters, and the text-books for 1812, we received with peculiar emotions of joy. All its contents, with every other information we received by this opportunity from Europe, was most interesting and gratifying to us.

On the 26th of March, we dedicated our present place of worship to the Lord, and Himself was present with us to bless us. At nine o'clock the congregation assembled in our hall, where, till now, the meetings used to be held. We offered up praise and thanksgiving for all the mercies experienced during the last four years, since the commencement of this Mission, whenever, in His name, we were assembled in this place, which He had hitherto made a sanctuary unto us. During the prayer offered up, many tears were shed by our, and other Hottentots, who had crowded into the hall. We then proceeded to the new, but temporary chapel, which was, in a solemn manner, dedicated to the service of God, our Saviour, for the preaching of His gospel. He was truly present with us, and filled our hearts with gladness, and with firm confidence in His gracious promise, that His word shall not be preached here in vain.

April 26. The first-fruits of the Dombra nation was baptized, and called Ephraim; six Hottentots, also, were made partakers of the same grace. The Dombra nation, (called elsewhere Dambarra), inhabit the country beyond the Caffres.

Since the 1st of January, eight persons have been admitted to the Holy Communion, and seven have become candidates for it; fourteen adults and seven children were baptized, and twenty-two persons added to the candidates for baptism. Remember us often before the throne of grace in your prayers. We commend ourselves, and our dear congregation at Gruenekloof, in this view, to all our dear friends and Brethren every where, and are cordially joined herein by our Hottentots, who heard your salutations, and the kind expressions of your good wishes for them, contained in a letter from Brother Thomas Moore, in the name of the English congregations, with tears of gratitude, requesting us not to forget to

tell them, how sensible they are of the favour, to be considered as objects of their love and prayers.

We are at present, through the Lord's mercy, well in health, and remain ever, &c. &c. J. A. BONATZ.

CAPETOWN, *June 24*, 1812.

WE left Gruenekloof on the 22d, being deputed to present a petition to the Governor for leave to build a new church, having but lately obtained leave from Europe to undertake it. The temporary chapel, mentioned in former letters to you, was, both on the day of opening and ever since, found to be much too small.

This is the first time we had the honour of a personal interview with his Excellency Sir John Craddock. He received us with much kindness, expressed his good-will towards our Mission, and directed Brother Schmitt how to proceed in the regular way of obtaining the aim of our petition, and we hope that no difficulties will arise.

The day on which the temporary place of worship was opened, was a day never to be forgotten by us. Brother Schmitt and I particularly called to mind the first preaching of the gospel in this country four years ago, when we were assembled with the Hottentots at Lauwesklouf, under the poplar trees, where our late venerable Brother Kohrhammer addressed them on the view we had in coming thither, (see vol. iv. p. 390.) Now, on the above-mentioned day of opening, we saw upwards of twenty of those very Hottentots, then so wild and ignorant, sitting down with us at the Lord's table, whose hearts have been overcome by the power of His holy word, and are truly devoted unto Him, desiring to live only to His glory in the world. My heart was filled with thanks to our Saviour, that He has counted even me, though so undeserving, worthy to behold such proofs of the power of His love to the lost human race, in the conversion of these dear people. And I trust He will manifest still more clearly the saving power of the word of His cross, and cause us to see still greater things done for the salvation of the poor African heathen. Over the greater part of our congregation we have much reason to rejoice. Our number is now again reduced to two married Missionaries, who serve them in the gospel, Brother Leitner having gone to live at Gnadenthal.

Brother Schmitt begs to be kindly remembered to you, and had begun to write, but is prevented from finishing his letter. I am sorry to tell you, that his health is much impaired since the well-known attack made upon him by the tyger, and he has had more frequent and violent head-aches than formerly. It goes well with my three poor orphan girls, whom I have been teaching to work sattin-stitch. Their work becomes now fit for sale, so that they may earn their own bread. I remain ever, &c. &c.

A. SCHMITT.

LETTERS received by the BRETHREN'S SOCIETY for the FURTHERANCE of the GOSPEL, from the SETTLEMENTS on the Coast of LABRADOR, in 1812.

DEAR BRETHREN,

OKKAK, July 27, 1812.

ON the 15th of July we had the pleasure to see the *Jemima* cast anchor in our bay*. For several days, there had been so thick a fog, that we should have thought it impossible for a vessel to venture to approach our shores; but about one o'clock in the afternoon of the above-mentioned day, we heard the joyful exclamation: "The ship is come!" We could scarcely credit the intelligence, till we saw her advancing out of the thick fog, and entering our little harbour. Only such as have experienced the like sensation, can form an idea of the joy and gratitude, which pervaded our hearts on seeing the ship once more safe at anchor before us. We hastened on board, and welcomed Brother and Sister Kmoch, who soon accompanied us to shore with our worthy Captain and Mate, where they were received with sincere joy and affection. The whole family being assembled, we returned thanks to the Lord for having thus again preserved the ship, and shewed mercy to us: caring for us as a father for his children. We are not worthy of the least of all His mercies and truth.

To you, also, we wish to express our gratitude for your kind

* The brig *Jemima*, having been favoured with a remarkably swift passage, both out and home, arrived in the river on the 24th of September, nearly two months sooner than in most of the former years.

letters, which we perused attentively, and which convinced us of the continuance of your unalterable love, your attention to our external wants, and sympathy in all our concerns. We were happy to learn, that the Lord has supported and strengthened you in your respective situations, and again enabled you, through His blessing, to furnish us with the necessary supplies. We request you to present our grateful acknowledgments to all our good friends, who have taken so active a part in promoting the spreading of the gospel here in Labrador, and to assure them of our prayers, that the Giver of every good and perfect gift may richly reward them.

We have, likewise, to thank you for the kind reception which you gave to Brother Knoch, and the children Frederic Martin and Henry Hasting, and for every attention shown towards them. We remain greatly your debtors for all the good which comes to us through your hands, but we trust that the Lord will bless you abundantly for it, out of the fulness of his grace.

We can, thank God, meet your wishes, by informing you, that He has preserved us in health, and in the bonds of brotherly unanimity and love; strengthened us in our labours, and vouchsafed to us His divine presence, both when assembled as a family, and when met in his presence together with our dear Eskimaux. The sacramental enjoyment of His body and blood in the Holy Communion, has been invariably a divine repast for us and our Eskimaux communicants. Thus have our faith and courage, to persevere with cheerfulness in the work committed to us His weak servants, been abundantly strengthened and increased.

We have had cause to rejoice, that the Lord has bestowed on us the favour to know among our people many, who have found remission of their sins in the blood of Jesus! There are indeed exceptions, but we can truly say, that among the very considerable number of Eskimaux who live with us, we know of few who are not seriously desirous to profit by what they hear, and to experience and enjoy themselves, that which they see their countrymen possess. Our communicants give us pleasure, for it is the wish of their very hearts to live unto the Lord; and their conduct affords proofs of the sincerity of their professions; thus, for example, Eskimaux Sisters, who have no boat of their own, venture across bays some miles in

breadth, sitting behind their husbands on their narrow kajaks, in order to be present at the Holy Sacrament, though at the peril of their lives. The baptized, and candidates for baptism, also testify to us, whenever they have an opportunity of speaking privately with us, that they seek satisfaction in nothing but in living to Jesus, and that their favourite occupation in leisure hours, consists in singing verses and reading in the books, which you have sent them. Their Christian deportment has this natural consequence, that Ekimaux, who live with them, but have not yet joined us, are excited to wish to become equally happy and contented. Our young people are a constant subject of our most earnest supplication unto the Lord, that He would reveal Himself to their hearts as their Saviour; nor have we been without proofs, that his grace has reached the hearts of several of them.

The schools, which have been kept without interruption during the winter, have been well attended by diligent scholars, who make considerable progress in reading and in writing. All these blessings, which we can only briefly touch upon, afford, both to us and you, abundant cause of the sincerest thankfulness to the Lord for past favours. We most willingly devote ourselves, with soul and body, to His service; and if we may be permitted to bring one stone (however small in comparison with His great work upon earth), to the building of his Jerusalem below, how great will be our joy.

The external concerns of our Eskimaux have, indeed, not been very prosperous; they have, at times, been but scantily supplied, as the season for taking seals in Autumn was unproductive, both in kajaks and in nets; nor were they more successful on the ice. During the severe cold of the winter months, they were able to do very little; however, at the time of need, help often arrived when it was unlooked for. Thus, in the middle of January, they found a dead whale, from which they obtained a considerable supply of blubber and provision, though part of it sunk to the bottom. Indeed, our kind heavenly Father has helped them through, insomuch that, with the relief which we have been able to afford them from our store of dried fish, their most urgent wants were in some degree supplied. They have also been preserved from severe illnesses, except the communicant Brother Jonas, who was confined during the whole winter by an ab-

cess; and though he recovered sufficiently to go into the interior to hunt reindeer in spring, he was there called to his eternal home, and interred by the Ekimaux. According to the testimony of such of his countrymen who were present, he fell asleep in reliance on the merits of Jesus.

The number of Eskimaux who live with us, amounts to 233, of whom 116 belong to the congregation: 6 adults and and 7 children have been baptized, 3 admitted to the Holy Communion, one became candidate for the same, one was received into the congregation, 12 admitted as candidates for baptism, and 3 re-admitted.

With respect to our outward concerns, we have been occupied since spring, besides our usual employments, with completing the frame of a new blubber warehouse; and hope, soon after the departure of the ship, if nothing unforeseen occurs, to set it up and finish the roof and weather-boarding.

This, dear Brethren, is a short sketch of our situation here at Okkak. But words cannot recount the favours we enjoy; for "neither bounds nor measure, in God's mercies can be found." All the return that we can make is, to devote ourselves from gratitude anew unto him, and his service. May he, in future, own us as His servants, and bless our labours, that we may bring forth fruit, and that our fruit may remain. May He be near to you also, and strengthen and support you in your arduous undertakings in His cause.

We salute you very cordially, and commend ourselves to your prayers before the Lord, assuring you that you are remembered in ours. We also beseech Him to have mercy on the whole human race, a great part of whom are now suffering under the pressure of a terrible war, and once more to restore peace upon earth.

We remain your affectionate Brethren in the Lord, in the name of the congregation at Okkak.

(Signed)

TRAUGOTT MARTIN.

BENJAMIN KOHLMEISTER.

SAMUEL MEISNER.

SAMUEL STURMAN.

HENRY SHAW.

NAIN, *August 8, 1812.*

DEAR BRETHREN,

THE late period to which we had to wait last year, before we received intelligence of the ship, occasioned us much uneasiness; but this season we had the unexpected pleasure to receive an unusually early account, brought by our Eskimaux Brother Jonathan, on the 18th of July, of her safe arrival at Okkak on the 15th. Our hearts are filled with thankfulness to the Lord, both for having granted her so speedy a passage on her present voyage, and for the protection afforded her in the stormy weather, which she had to encounter on her return last year, when many vessels were reduced to wrecks, while she was favoured to escape without material damage. We also thank him for bringing Brother Kmoch again to us, and beseech him to grant to him and his wife His blessing and support for their future services.

We were greatly encouraged by your cordial and sympathizing letter, and by that from the Unity's Elders' Conference. You may easily imagine, dear Brethren, that, hearing but once a-year accounts from Europe, and from our congregations and friends, that question often arose within our minds: what may not our distant Brethren, whom we esteem as members of the same body with ourselves, have to experience in these eventful times; and how may they be situated? And when we learn, that the almighty hand of God our Saviour has brought them through in safety; when we are assured, that, amidst all difficulties, with which they have to struggle, they have been so kindly mindful of us, you may easily suppose, that our gratitude towards our Saviour is powerfully excited, the bond of mutual love renewed and strengthened, and we feel an irresistible claim made upon us, to put up that prayer in their behalf: Gracious Lord! in future, as in past times, keep, defend, and preserve them, in this latter evil day!

Your kind letter conveys strong proofs of your participation in the work of God among the Eskimaux here, and of your joy at all the good which the Lord has done for us. You also mention, that you join in our prayers, that new life from God would visit our young people. We hope and trust with you, that the Lord will, in His own time, so power-

fully awaken them by His grace, that they can no longer resist. With respect to the adults, we have again abundant cause for thankfulness, in reporting what the Lord has done for them in the year past. The greater part are advancing to a more perfect knowledge of themselves, and the power of His grace, and afford thereby a proof to others of the necessity of conversion. The schools have been attended during the past winter, not without blessing, to which the books printed in the Eskimaux language, and sent to us by you, have contributed much. Since the departure of the ship last year, three persons have been admitted to the Holy Communion, one adult and three children baptized, and six admitted as candidates for baptism. Of the Eskimaux belonging to our congregation here, 25 are communicants, one of whom is excluded; 14 baptized adults, of whom 2 are excluded; 29 baptized children, and 20 candidates for baptism; in all, 88 persons. We cannot precisely state the number of Eskimaux who dwell on our land, as some of them purpose removing to Okkak, and one family from the heathen has come to us. The whole number may be about 150. As the highly respected British and Foreign Bible Society has again intimated their willingness to print part of the Holy Scriptures in the Eskimaux language, we accept their offer with much gratitude, and shall send, by the return of the ship, the Gospels according to St. Matthew, St. Mark, and St. Luke, which our late Brother Burghardt was still able to revise, requesting you, at the same time, to salute the Society most cordially on our behalf, and to assure them of our great esteem and veneration. They have our best wishes and prayers, that their exertions may be crowned by the Lord with abundant success, in the salvation of many thousand human creatures in all parts of the globe.

The outward wants of our Eskimaux have been but scantily supplied during the last winter, as the seal-fishing in nets did not succeed, only 66 being taken; and they were able to get but little, when they went out in kajaks, or on the thin ice. It was very providential that the supply of provisions sent for the Eskimaux by the ship last year, enabled us to relieve their most pressing necessities. The want was severely felt in spring, owing to the long continuance of the cold, with much snow, which prevented the seals from coming hither, till late in the season. The Eskimaux had consequently to be

supported for a considerable time out of the store, which occasioned us no small uneasiness, on account of the debts which they unavoidably contracted. Nor were these circumstances, as may be supposed, without a degree of influence upon the state of their minds, though we cannot say that they were productive of abiding detriment. They felt grateful, that, by the Lord's mercy, they were preserved from perishing through famine.

As to the proposed new settlement to be made in the North, we are ready to further the same, according to the best of our abilities. May God, our heavenly Father, furnish you with the necessary means to meet the unavoidable expense, which will be thereby incurred.

With respect to the course of our family, we have the pleasure to inform you, that, through our Saviour's blessing, we have been enabled to live together, during the last year, in unanimity and peace; and that, notwithstanding our manifold defects and imperfections, He has graciously owned, and powerfully supported us, particularly when we met to consider how to promote the welfare of our Eskimaux. He has caused the word of His patience, proclaimed by us in weakness, to find open ears, and accompanied it with the demonstration of His Spirit. In our family meetings, his word has been food to our souls, and the perusal of the accounts received from the congregations, proved a source of comfort and refreshment to us. We have been favoured with health of body, with the exception of our dear Brother Burghardt. He had been ailing during the greater part of the year, yet able, during the winter, to attend to business, and keep the usual meetings, with much unction of the Spirit of God; but, in spring, his strength forsook him, so that we felt considerable anxiety on his account: and often besought our Lord, that he would, if such was His gracious will, restore his servant to health, and preserve him yet longer among us. His weakness increasing, attended with gradual wasting of his body, as he was not able to take sufficient nourishment, we were soon convinced, that we should not keep him much longer. July 18, when we received intelligence of the arrival of the ship, he was still in full possession of his faculties, and able to sit up; he therefore collected his little remaining strength, and began his usual official writings, dispatched the Post-kajaks to Hope-

dale and Okkak, and other business, till the 24th, when he was obliged to take entirely to his bed, though still perfectly able to take notice of every occurrence. He had appointed the 28th to confer with us upon various subjects, but was so much exhausted, that he found it impracticable. 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, 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 69 years. May the Lord supply his place by a man after His own heart.

In consequence of this vacancy, 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.

In your letter, you mention the departure of our aged and venerable Brother Jeremy Risler, Bishop of the Brethren's Church, and a member of the Elders' Conference of the Unity, and also of some younger Brethren and Sisters, who served the Lord in blessing, in which we felt deeply and painfully interested, and join you in praying, that he would efficiently supply their places; and particularly lay His blessing upon the Brethren Dober and Loskiel, who have been appointed members of the Elders' Conference, and grant them the needful gifts and grace.

The account which you give us of the political situation of the continent, is painful, and the reports of the disturbances in the manufacturing districts of England, excite us fervently to pray the Lord, that He would look in pity on the lost human race, and take His children under His protection. It looks, indeed, as if peace were removed from the earth; but He has given us that promise, that not a hair of our heads shall fall to the ground, without His permission. This

we may rely upon, and will cleave the closer to Him in a day of trouble.

The indulgence which the humanity of the British government has granted to the ships trading to Greenland, in consideration of our missions, has given us very great pleasure. We have often remembered our Brethren there in our prayers. May God also, in future, crown the measures of the English government with success, and grant that the whole of the British territories, and their inhabitants, may be preserved in quietness and peace under its sway.

August 2. The ship *Jemima* arrived here in safety, and we received our provisions and necessaries of all kinds, for which we are heartily thankful to you, and pray the Lord that His bountiful hand may always grant you the needful support wherewith to defray the contingent expenses. We again regretted, that we received so few letters and accounts from Germany, but were, however, very thankful for the little that was sent, and wonder how you had been able to obtain so much. The English Text-books, Periodical Accounts, &c. were the more welcome.

This, dear Brethren, is a short account of what the Lord has done in the year past, for us and our dear Eskimaux, for which you will unite with us in thanking Him. For a more detailed account, we refer you to our diaries. May he continue, in future, to be with us; and may the eye of our faith be more and more directed to His meritorious suffering, as the only source from which we can derive strength, to labour in a manner acceptable unto Him. This is our wish, for ourselves and for you, with whom, united by the union of His Spirit, we remain your most affectionate Brethren, &c.

(Signed)

GEORGE SCHMIDTMAN.

JACOB NISSEN.

THOMAS CHRISTENSEN.

JOHANNES LUNDBERG.

CHRISTIAN GOTTLIEB PARCHWITZ.

HOPEDALE, *August 22, 1812.*

DEAREST BRETHREN,

YOUR most acceptable letter of May 26, we received as early as the 22d of July, and read it with sensa-

tions of great joy and thankfulness. It was brought hither with other letters, &c. by Jonathan, who also informed us of the safe arrival of the *Jemima* at Okkak, on the 15th of that month. We cannot describe to you what we felt, when we heard how graciously our heavenly Father had preserved the ship in the unusually tempestuous weather, which she experienced last year on her passage to England. He has given us another proof of His mercy, in watching over this little bark employed in the service of this Mission, and in hearing our prayers offered up to Him, sometimes with hearts filled with anxiety for her safety. To Him alone be ascribed all honour, and blessing, and praise!

We regret, that the *Jemima* sustained so much damage in the storms she encountered, as, to make an expensive repair necessary, and pray that our dear Brethren may be enabled to bear the heavy burthen lying on their shoulders. We are sorry that the cargo this year turns out but scanty, on account of the scarcity of seals last winter in all our places. May the Lord send you the help you want. Receive our best thanks for the liberal supply of all necessaries, with which you have again provided us, and which we received in safety.

Our fervent thanks are due to the Lord for conducting our dear Brother Knoch, last year, with the two dear children Hasting and Martin, safe to you. To you we feel greatly obliged, for the kind and loving manner in which you received them, and provided so desirable a situation for them in Fulnee School. O that they may grow up in the love and knowledge of their Saviour, and give joy to Him, and to those who are appointed to care for them! May He bless and reward you for all your kindness to them.

We are sorry that Brother Knoch and his wife did not come to us: as we expected, in case the ship arrived first at Hopedale, to hear a great deal from him about our congregations in Europe, which would have been most interesting and encouraging. We have written to them, and expressed our best wishes for a blessing to rest upon their future services in Labrador.

It is no wonder that you participated in our joy over the successful issue of the reconnoitering voyage, undertaken last year by the Brethren Kohmeister and Knoch. We pray that the Lord's whole aim may be obtained, and that He may so

direct circumstances, that they may favour the new settlement proposed to be begun in the Ungava country, and that many Eskimaux there may hear the word of life for their salvation.

Your kind expressions concerning us and our labours, filled our hearts with gratitude. We can assure you, dear Brethren, that the daily mercies of our Saviour still attend us, both in our external and internal concerns. Poor and defective as we feel ourselves to be, He has not taken His grace and Spirit from us, but forgiven us all sin, daily and richly supported and helped us in our labours, comforted us in all distress, preserved us in peace and brotherly love, and excited in us all an ardent desire, to live unto, and serve Him with all our hearts.

Several of us have been ailing, but He approved Himself our kind Physician, and nothing essential has been neglected in the performance of our daily duties through illness. Constant communion with Him is the source of all spiritual life and strength, and we pray him to lead us more and more into that blessed track.

With thanks to Him, we are able to say, that the walk of most of our Eskimaux has been such as to give us heartfelt joy. Our Saviour has led them, as the good Shepherd, in the way of life everlasting, and, by His Spirit, taught them to know, that, without Him, they can do nothing good. They set a value upon the word of God, and desire, in all respects, to live more in conformity to it. The love of our Saviour towards them excites their wonder; and they sometimes complain with tears, that they do not love Him, and give joy unto Him as they ought, for His great mercy vouchsafed unto them. The word of His cross, sufferings, and death, melts their hearts, and causes them truly to repent of and abhor sin, which nailed Him to the cross, and to mourn and cry for pardon. Instances of this blessed effect, of the doctrine of a crucified Saviour, we have seen in our public meetings, in our private converse with them, and in the schools. The latter have been kept with all possible punctuality and diligence.

We can declare with truth, that Jesus Christ our Saviour has been the heart's desire of us all, towards whom we wish to press forward, that we may live to Him, and enjoy more of His sweet communion. Notwithstanding all weakness and deficiency, still observable in our small congregation, we have

great reason to rejoice over most of them, especially over the communicants. The celebration of the Lord's Supper is to them a most important and blessed transaction. We have readmitted to it those, whom you may remember last year to have fallen into foolish and superstitious practices, during a time of sickness and frequent deaths, but who truly repented of their error.

We pray for more spiritual life among our youth, in whom we have discovered too many traces of levity.

Two adults and two children have been baptized; two girls, baptized as children, were received into the congregation: 3 were made partakers of the Lord's Supper, 3 became candidates for it, and one a candidate for baptism. One child died during the year past. At the conclusion of the year, our congregation consists of 88 Eskimaux Brethren and Sisters, of whom 31 are communicants. One hundred and twenty-two persons lived on our land. We have had no addition from among the heathen, none having resided in our neighbourhood.

No epidemical disorders have prevailed among our Eskimaux, but several were troubled with boils and eruptions, of a malignant nature and long continuance. The winter has been very cold and boisterous, with a great quantity of snow. In the beginning of summer, the weather was dry and warm; in July, rainy and cold.

We give thanks to the Lord, that, amidst all the horrors and dangers of this present war, he has yet preserved our congregations and Missionary establishments from harm, and also protected our Brethren and Sisters on their journies and voyages to and fro.

The account you sent us of the situation of our dear Brethren in Greenland, affected us much. We rejoice, that you have succeeded in discovering means of coming to their relief. Often have we remembered them in our prayers, and called upon the Lord, to support them in their distress, and send them the needful help. In this view, we are led to reflect with thankfulness on our situation here in Labrador. Never have we yet experienced such privations, as our dear Brethren in other places. We know nothing of the miseries of war; and, by the gracious preservation of the ship from year to year, we are most liberally provided with all we want by our dear Brethren in England. How can we be sufficiently

thankful for such favours? We most sincerely lament the continuation of the war, and that there seems not to be the least prospect of peace. We regret that, even in England, dangerous disturbances have taken place, and cry unto the Lord, that He would take England under His special protection, and give power to her government to make effectual opposition to every evil machination against her safety; that He would support our King in his present state of illness; bless the Prince Regent, and all in authority; and we always most fervently join you in prayer for the prosperity of the British empire throughout the world.

While we grieve over the loss which the Church of the Brethren has sustained by the departure of our venerable Brother Jeremy Risler, President of the Unity Elders' Conference, we thank the Lord that He preserved and strengthened this His faithful servant during a life of such extraordinary length, even to the advanced age of 90, with peculiar grace and gifts, to serve the Brethren's Unity to his latest breath with unabated zeal and unction. May He grant to his successor every blessing needful for so important a station.

We return to you, dear Brethren, our best thanks for sending us the Text-books, the Periodical Accounts, the Account of the Nicobar Islands, and a new edition of our Eskimaux Spelling-book, of which we began to feel the want in our schools.

To the worthy British and Foreign Bible Society, we beg you to present our most cordial thanks, for the Gospel of St. John in the Eskimaux language, printed and bound up in the best manner. Our hearts are filled with gratitude towards them for this most valuable donation, and we pray the Lord richly to reward them for it, and to cause all their labours of love to succeed for His glory and the welfare of mankind. Our people take this little book with them to the islands, when they go out to seek provisions: and in their tents, or snow-houses, spend their evenings in reading it, with great edification and blessing. They often beg us to thank the Society in their name, when we write to England.

We feel very sensibly the loss of private letters, and of the diaries and accounts of our congregations and Missions, by the stoppage of communication between England and the Continent. O that the Lord would hold His hand over our settle-

ments in Germany, since it appears as if they were threatened by a new war.

As you approve of the building of a storehouse for our Eskimaux, we shall now take steps to complete that work.

August 20, the *Jemima* cast anchor in our harbour; we immediately went on board, and, with great joy, welcomed our Captain and Mate. But the account, brought with them from Nain, was truly affecting to us, that it had pleased the Lord to take from us, on 28th of July, our venerable Brother Burghardt, superintendant of this Mission. We have suffered a very great loss by his departure, and many tears were shed by us and our Eskimaux on hearing it, for they all loved and respected him much. We entreat the Lord soon to supply his place, by sending us a man well qualified to fill this important station, and that He would Himself continue to be our guide and counsellor.

As Brother Burghardt had already departed before Jonathan's return to Nain, we could not receive his advice and instructions, and Brother and Sister Wolff have therefore consented to stay another year with us, hoping that the Lord will give them strength to assist in the service of this Mission for some time longer, for which they have our fervent prayers.

By letters from Nain we were likewise informed, that our much-valued Eskimaux Brother Jonathan, after his arrival at Nain on the 2d, had lost his wife by her happy departure on the 5th, and himself afterwards was taken very ill. Yet hoping to get better, he determined to proceed on his return to Okkak; and on the 14th, being the same day that the ship set sail for this place, he also set out, having declared his wish to be useful in forming the new settlement. On the passage, however, he grew worse, and desired to be conveyed back to Nain; but having departed this life in the boat, he was, on the 15th, brought on shore and buried near his wife. Thus this excellent man ended his life here below. He was a faithful, willing servant of the Mission, and always rejoiced, when he could render any kind office to the Missionaries, for which he had frequent opportunity. His loss will be severely felt.

We pray the Lord to conduct the *Jemima* safe to England, and to grant unto her and the company on board, to be

defended by His angels in all her ways, that she may arrive soon and safe with you. We are particularly thankful to Him, that He has given us a faithful, expert Captain and a Mate, who are interested in the welfare of the Mission in Labrador, which is of much consequence: and we bear witness to their diligence and willingness in promoting the benefit of the concern. We must add, that we were very unexpectedly gratified, on the arrival of the ship, by receiving a parcel of accounts from our congregations and Missions, for the loss of which we expressed our sorrow in a former part of this letter.

To all the Brethren of the Society for the Furtherance of the Gospel, our congregations in England and abroad, and to all kind friends and benefactors every where, we desire to present our love and best acknowledgments. May the Lord our Saviour bless them, and preserve them and us in the inestimable enjoyment of His grace and peace, purchased for us by His bitter sufferings and death, causing them all to rejoice in His salvation. We commend ourselves to your remembrance in your prayers, and remain ever, your most obliged and affectionate Brethren.

(Signed) J. CHRISTOPHER WOLFF,

F. A. MULLER.

A. KUNATH.

JOHN HASTING,

SUEN ANDERSON.

NORTH AMERICA.

Extract of a Report, communicated by Brother CHARLES GOTTHOLD REICHEL, at BETHLEHEM, in PENNSYLVANIA, in a letter dated August 25, 1812.

BY letters received from the Brethren Abr. Luckenbach and John J. Hagen, on the river Sandusky, dated May 18 and 19, we learn with great pleasure, that the latter had recovered from his late illness, and began to keep school with 10 Indian children, residing in the neighbourhood, most of them baptized.

Every day during the Passion-week, a meeting was held to read the lessons out of the Harmony of the four Evan-

gelists, to which the Lord gave His blessing. Most of those Indians, who had been baptized in former years by the Brethren's Missionaries, attended constantly with their children; and the Brethren express their best hopes, that the saving word of the cross of Christ has not been declared to them in vain. On Sundays, the baptized generally and regularly attend divine worship, and there appear traces of a deep impression made at times upon their minds, though, as to their outward deportment, no material change has been effected, as they are too easily persuaded to accept the invitations of the neighbouring heathen, to attend their festivities and idolatrous assemblies. Very few of the heathen ever come to the Brethren's meetings. The chief opportunity of speaking to them of our Saviour, and the necessity of conversion, occurs during their frequent visits to the Missionaries. Two Indians, who had murdered two white people in that country, had been seized. One destroyed himself in the prison, and the other is to stand his trial at Cleveland, and suffer for the offence.

We most earnestly commend our Indian Mission, at Goshen, Fairfield, Sandusky, &c, to the prayers of all our Brethren and Sisters, since war has been declared by the United States against Great Britain, that the Lord would take them and the Missionaries, serving them with the gospel, under His special protection. As General Hull is said to be on the point of marching with the army under his command into Canada, he has been applied to in behalf of our Missionary settlement at Fairfield, on the river Thames, with a view to its safety, and expressed himself already last year, during some negotiations relating to the settlement on the river Sandusky, favourably disposed towards our Missions*.

Since the above, letters have again been received from Sandusky, dated on the 3d and 9th of June, by which we are informed, that the Monsy tribe of Indians, inhabiting the banks of that river, to whom the Brethren's Missionaries had been sent, and were then engaged in instructing their children, had, unexpectedly, resolved to quit the Sandusky and make a settlement on the river Huron, in the province of Michigan. This resolution had been taken,

* By the London Gazette, reporting the issue of the invasion here alluded to, it appears, that part of General Hull's army did actually penetrate as far as "the Moravian Town;" by which, probably, Fairfield is meant.

chiefly on account of the introduction of 150 soldiers, as a guard, into a government store-house, built on a piece of reserved land about 3 miles from their town, with a view to establish a regular trade with the Indians. The military had been sent to protect the store, which was under the superintendency of Mr. Jacob Varnum, agent for government.

Forty families emigrated accordingly, and, among them, all those formerly baptized by the Brethren, who lived on the Sandusky. Some of the latter intended to go to Fairfield, in case they might be permitted to pass over to the English territory. After their departure, the Brethren thought best to leave their present place of abode, where they had already put their dwelling and garden into very good order.

A house was offered them on the reserved land, formerly built by a Presbyterian Minister as a school-house for Indian children, but which was now empty : into which they moved on June 25. Their chief motive for accepting this offer was, partly because Brother Luckenbach had hopes from hence to visit the Wyandots and Mingues, living at Upper-Sandusky, and, by means of an interpreter, to preach the gospel to them; and, partly, as their former residence would be in too solitary and unprotected a situation, where, in case of Brother Hagen's suffering again by illness, they could obtain no assistance. We recommend these dear Brethren, during the present war-like commotions in that country, to the prayers of all our congregations.

*Extract of the DIARY of the MISSION at GNADENTHAL,
near the CAPE of GOOD HOPE.*

(Continued from page 256.)

JULY 3, a woman came to us and requested leave to live in the settlement. She was extremely eager in her application, and said that her only motive was, to hear and believe the word of God. Her native place was in the snow-mountains, on the Caffre frontier. She was informed, that we wished her well to consider what she professed, as we required of all those people, who asked leave to live here, that their behaviour should be, in every respect, correct, and that they

should leave off all their old heathenish customs, otherwise we should immediately send them away. On the contrary, if she lived at a farm, she would enjoy more liberty, and might live as she pleased. She answered with earnestness: "No, Baas, I seek not to have liberty to sin, as I might in other places, I only desire to have that liberty which Jesus allows." We assured her, how much we wished, that she also might be truly converted to Jesus, and that, therefore, we should permit her to live upon our land, on trial.

William Blaatge, a baptized Caffre, called upon one of the Missionaries to day and said, with many tears: "My dear teacher, our Saviour knows, that I have no other wish than to live for him in the world. I would even rather go out of the world; for I often feel that it will not satisfy me. If, however, He will leave me longer here, then I pray Him to grant me the favour to partake of the Holy Communion with the congregation."

On the 3d and 4th, we spoke individually with all the communicants. *Salome* said: "The Scriptures are now much more intelligible to me, than formerly. Our Saviour has delivered me from self-righteousness, and humbled me as a poor sinner in my own eyes. I consider my teachers as disciples of our Saviour, who have come to us across the great waters, not to gain money by trade, but merely to proclaim to us poor Hottentots the word of God. As the angels proclaimed peace at the birth of Jesus, thus our teachers do, when they tell us, that He came to die for such poor sinners as we are."

At the Lord's Supper, on the 6th, two Caffres were present as candidates, *Wilhelmina* and *Dorothy*.

Though many of our people were engaged at the farmers, yet the classes of the candidates for baptism, on the 9th, were well attended; and many were the agreeable and heartfelt expressions used by them, to describe their desire to be truly turned from the power of sin and Satan, and made children of God. We perceived with thankfulness, that many of them increase in knowledge and grace, by the Spirit's teaching.

10th. One of our Hottentots related a conversation he had with his Baas, to the following effect: *Farmer*. "Are you a communicant?" *Hottentot*. "No, Baas, I have not advanced so far; I am only a candidate, and have once seen it

administered." *F.* "You know, consequently, how the Holy Communion is kept at Gnadenthal." *H.* "Yes, I do." *F.* "Then tell me how." *H.* "I will; but first don't take it amiss, that I ask, whether you ever partake of the Holy Communion?" *F.* "I do, and my wife with me." *H.* "Well, then, Baas knows how the Holy Communion is kept." *F.* "Certainly; but in this country there are two kinds of Christians, Calvinists and Lutherans. I am a Calvinist; and we say, that the bread and wine are only an emblem of the body and blood of Jesus; but the Lutherans say, that they are verily the body of Christ. What do you hold concerning these different opinions?" *H.* "If we are asked, we can only answer: our Saviour says, This is my body; This is my blood. So he spake at its institution." The farmer's wife here interfered, and said: "You see how these Hottentots are instructed, they can answer better than many a Christian." *F.* "Do you all receive the same instructions?" *H.* "Yes, we do." His master, who was a mason, sent him afterwards to white-wash a house, where many being present, he was questioned in the same manner about the Holy Communion. The master of the family said: How is it that you are not yet admitted as a communicant?" *Hottentot.* "It is my own fault; I am not worthy; but when our Saviour thinks it proper, He will grant me that grace also." Another Gnadenthal Hottentot coming in, the gentleman addressed him: "Are you not glad to see one of your Brethren?" *H.* "Yes, indeed, we always rejoice to see each other any where." *Q.* "Are you a communicant, Philip?" *A.* "I am." *Q.* "Then, since such grace has been bestowed upon you, I advise you to pray daily unto the Lord, that He would preserve you in it, and keep you in the enjoyment of His love; always remain faithfully cleaving to the Lord Jesus. Will you promise to do this?" *A.* "Yes, Baas, I will indeed promise, but our Saviour knows better than I do, whether I speak the truth or not." *Q.* "I do not understand your answer, what do you mean by saying so?" *A.* "I mean, that it is my only desire to be faithful to the Lord Jesus; but I know, that my heart is by nature corrupt, and that I am very weak, and, in my own strength, not able to withstand the temptations which assail me: but might, if left to myself, be again entangled in evil ways. I

therefore pray God to preserve me to my end, and trust that He will do it." Upon this, the master of the house turned to his family and said: "Who should have expected such an answer from a Hottentot? How many Christians may not blush to hear it!" We quote this simple dialogue, to show, that there is now, more than ever, among the white inhabitants of this country, a readiness to acknowledge the use of the instructions given to the Hottentots.

On the 16th, when the new people, candidates for baptism, and baptized children, came to speak with the Missionaries, *Jaeger*, an old man, said: "I lived formerly in this place, and, in the beginning, heard the gospel often preached by the first Brethren. I went, however, and engaged myself to a farmer as a shepherd. While I was tending the sheep, I remembered that our Saviour calls Himself the good Shepherd, and I prayed Him, that I also might become His sheep. He heard my prayer, and brought me again hither."

A Caffre boy, 12 years old, was asked, whether he did not repent having come to Gnadenthal? He answered in the negative. The Missionary observing: "But, in the Caffre country, you had meat in plenty, and excellent milk, and here you cannot get it," he replied: "That is very true; but I wish to become a child of God, and I hear, in this place, how I may attain to it; but, in my own country, I hear nothing of it. Therefore, I rejoice, that I am come hither, and am satisfied with any thing."

An old man, *Jonas*, came also to see us. He lived at Bavianskloof when the first three Brethren arrived here, and his father was one of the few remaining, who were baptized by the late venerable Brother George Schmidt. His sister was the first person baptized by the Brethren, at the renovation of the Mission. But, as to himself, he seemed perfectly indifferent about the concerns of his soul. We bore him with patience; though it seemed as if he would remain spiritually dead. We now perceive, with great pleasure, that he is truly awakened, and trust that still, before his end, he will be brought to know his Redeemer. At present he is so much alarmed, that he goes about from house to house, asking forgiveness of every one whom he thinks he has offended.

One of the candidates for baptism said: "Often have I been very angry with my teachers, but particularly with the

Chapel-servants, so that I could have stoned them. When they were going about the settlement, calling one or other to be informed that they were to be baptized, I posted myself at my door, that they might see *me*; but they passed by. Then I thought, that it all proceeded from unjust partiality in my teachers; but now I have been convinced, that it is all my own fault, for I have not yet given my *whole* heart to our Saviour. I now pray Him to have mercy on me, and to make even me His child, and that I may be added to the Church by baptism."

Matthew gave nearly the same account of himself, adding: "I was one of the first who came to the Missionaries at this place, and, outwardly, always behaved well. I became a candidate for baptism; but there I stop. Others, whom I knew formerly to be drunken, dissolute, fighting people, have got before me. At Church, I heard of the necessity of being humble and penitent, and thought, that it suited such and such people well enough to be so. Alas! I knew not what a wretched sinner I was in myself. Now, our Saviour has opened my eyes; and, though I am unworthy to be considered a fit subject for baptism, yet I beseech you to remember my two poor children."

19th. *Anna Louisa*, a Tambukky girl, about eighteen years old, departed this life happily. When she perceived her end approaching, she sent for a party of other girls, who sung verses, treating of the bliss of being at home with the Lord.

20th, twenty-two persons were added to the class of candidates for baptism, and could not find words to express their thankfulness.

21st, eighteen persons were baptized, and 4 young people received into the congregation. Nothing gives our Hottentots so much pleasure, as when they see children, born and baptized in the settlement, growing up in the fear of the Lord, and solemnly received as members of the congregation.

24th, Brother Kuester was sent for to attend a poor infant, who had eaten green wild almonds. He found it struggling with death, and it died in agony a few minutes after. This fruit grows here plentifully, and is gathered in abundance by the Hottentots. When eaten fresh, it is rank poison; when ripe, the nuts are dried in the sun, and kept some time before they are used. They are then boiled like beans, but the first

water is carefully poured off, having a thick oily substance floating upon it, which is considered very dangerous taken inwardly, but is used outwardly for bruises. Both men and beasts are destroyed, if they eat it unprepared, though an adult person is not so easily hurt by it as a child. Its effects consist in dizziness; the patient reels and drops down like a person drunk. The large bush which bears this singular fruit, has leaves resembling those of peach-trees. Its flowers appear in bunches like grapes, small, and of a pale-red hue. The husk is dark-brown, the kernel greyish, but turning dark-blue when boiled, and said to have an unpleasant, bitter taste. It grows on the banks of brooks, and in other moist situations.

August 1, we had much thunder and lightning, and some refreshing rain. In the evening-meeting, Brother Kuester delivered a cordial salutation from Brother Matthew Wied and the Christian Negroes in St. Croix. He had written to every one of the Missionaries here. Our Hottentots were highly gratified by the remembrance of their black Brethren and Sisters in the West-indies, and begged to salute them and their teachers. When we asked them, whether we should add, that they all wished to live unto Jesus alone in this world, they answered with an unanimous and powerful affirmative, in a very striking and affecting manner.

On the 2d, several came and dictated letters to the Negroe congregations in St. Croix.

4th, we heard, with sorrow, that a large body of troops is collecting in the low country, and the Swellendam district, to go against the Caffres, as the latter, whose Captain's name is 'Kun'ka, have done much mischief lately, and even murdered three white people.

On the 5th, when Brother Kuehnel spoke individually with the baptized men, and Sister Kohrhammer with the women, many encouraging proofs of the Lord's grace were observed among them. Two Caffre women expressed great thankfulness for what they enjoyed here, though their ignorance of the language made conversation by an interpreter very imperfect.

David observed, that he had been employed to bring the three first Missionaries hither, in 1790. "At that time," said he, "there was nothing here but brush-wood. I also moved hither, cleared a piece of land for my house, and the

Lord had mercy upon me, gave me grace to devote myself unto Him, and I was baptized. I went on rejoicing for some time, when I began to think, that I now could find my way alone. But, alas! by degrees, I strayed from the right way, and being overcome by temptation, was excluded from the meetings of the baptized. I now repent of my sins, and pray Him to restore me to my former privileges." Here he burst into a flood of tears.

Nathaniel, an excluded communicant, who has been long with the military at the camp, made the same confessions, and begged for re-admission.

Several complained of being too slothful in prayer, and that they were too often disturbed. Here we must observe, that there are many among them, who take the night to be the most proper time for prayer, choose a particular spot, and repair to it for that purpose in the dark. This custom they had in the days of the late Brother George Schmidt, and it is, indeed, a remnant of the manners and notions of their ancestors. We have taken much pains, both in private conversation, and in our public exhortations, to explain, that there is no place, and no occupation, in which the heart may not be lifted up in prayer to God, whenever, by His Holy Spirit, they are reminded of their wants; but we cannot entirely prevent their nocturnal devotions. Some are even much troubled in mind, when weariness has occasioned their sleeping so soundly, that they did not wake to go out and spend some time in prayer; and they are quite surprised, when we direct them to be satisfied, and thankful to God, that He has granted them undisturbed rest, after the fatigues of the day.

9th, three excluded persons were re-admitted as candidates for baptism; and, on the 13th, at the celebration of the Lord's Supper, 27 candidates were spectators: 13, for the second time, with a view to confirmation.

15th. In the meeting, for instruction for the latter, a conversation took place; during which, a Sister related, that, at the place where she worked, her Mistress had often teased her about not being yet farther advanced in the church. At last she grew impatient, and answered: "Do you, Mistress, take your chickens, lean as they are, running about the yard, and use them for food? Don't you first put them up and fatten them, before they are fit for it? Thus, while we Hottentots

are running about wild, we are fit for nothing; we must first be instructed. The farmer laughed, and his wife left of troubling her with questions.

17th, we had a particular solemnity, as usual in our Church, in commemoration of the great awakening among the little girls in the congregation at Herrnhut, in the year 1727. Brother Kuester read to a large number of them, assembled at the Church, an account of that memorable event, and asked them, whether they also would covenant together, to live alone unto the Lord in this world? They answered, with many tears, that they earnestly desired it, and each gave him her hand, to confirm her promise. It was a truly affecting sight, to see mothers coming forward with their little children in arms, helping them to stretch out their hands, and begging that they might join in the same covenant. After they left the Church, the little girls went, of their own accord, to the top of a neighbouring eminence, spoke some time with each other, of their wish to live to our Saviour, and then offered up their child-like prayers to Him, that he would accept of their hearts, and grant them the forgiveness of all their sins in His precious blood. They then sat down in a circle, and sang many verses with cheerful voices. On their return, they visited us, which gave again opportunities of profitable conversation. In the afternoon they repeated their walk, and concluded the day with hymns of praise. To serve the children of both sexes, is our delightful duty; and we pray our Saviour, that He would direct them, by His Spirit, unto Himself. There is a great number of children living at Gnadenthal; all attention is paid to their schools, and instruction in the Christian doctrines: and we have the pleasure to see good fruit, especially among the girls.

18th, about 80 of the communicant Sisters, seated upon the slope of a hill, had a very useful conversation concerning the state of their souls, and the work of the Spirit of God in their hearts: promising each other to live and die unto Him, who had suffered death on the cross to redeem them. Above this slope, on the summit of another hill, sat the above mentioned 13 candidates for confirmation, and had similar conversations. Meanwhile, a great number of the candidates for baptism were walking together below, singing hymns. The children also, during the following days, gave many pleas-

ing proofs, that the transactions on the 17th had made a deep impression upon them.

26th, was the interment of *Nathan*, baptized on his death-bed. He had returned in a deep decline from the camp at the Cape. His wife was one of Dr. Vanderkemp's scholars. We soon perceived that he was very earnestly intent upon obtaining the assurance of the forgiveness of his sins, and acceptance with God. The Lord led him also, by His Spirit, to the knowledge of Himself, as his Redeemer, and he departed this life, believingly calling on His saving name.

27th, Brother Schwinn baptized a single man, *Joseph*, on his death-bed, who was likewise in a deep decline. Before his baptism he exclaimed: "I am indeed a great sinner, but yet I cry to Jesus, my Saviour: O Lord, hast thou still a small crumb of grace for a poor sinner? Oh! have mercy, and bestow it upon me, for I stand in great need of it!"

29th, twelve single Brethren in our congregation, who are particularly attended by the two single Missionaries, Fritsch and Schultz, met together, being the memorial day of the single Brethren in our Church. They began the celebration of the day with prayer, after which, Brother Fritsch addressed them, and gave them some account of the first covenant, made by the single Brethren at Herrnhut, now seventy years ago, to devote themselves to the Lord and His service; and not to live according to the vain and foolish lusts of this world, but to "cleanse their way according to His word." In the afternoon they met again, all the Missionaries being present, and a very lively and edifying conversation ensued. Brother Fritsch again called upon them, to give their whole hearts to our Saviour, who had sent them His precious gospel to lead them unto Himself and would sanctify and preserve them by the power of His grace. They then gave the right hand to all the Brethren present, in confirmation of their promise to cleave unto the Lord. It was, altogether, a day of great grace and blessing.

30th, the Brethren, Kuester, Schultz, and Fritsch, took a walk up the Glen Bavianskloof, where they soon met a company of its old inhabitants, the baboons. As soon as these creatures discovered them, they took their young upon their backs, ran up the highest rocks, and were in an instant out of sight. On their return, the Brethren had to cross a brook, when their

dog, not finding a part narrow enough to jump over, and fearing to cross by the stepping stones, remained behind, and began to howl and cry most piteously. In an instant, a whole host of baboons came forth and ran towards the Brethren, seemingly in great rage, which made them take to their heels, and leave the dog to his fate. The poor animal did not return till the following day at noon, quite fatigued and hungry.

September 2, a spider crossing Brother Schultz's face, he put up his finger, and happened to kill it on his cheek. The consequence was, that his whole face swelled, and he had to endure an almost intolerable degree of burning pain till evening, when, by the Lord's blessing on the means used, its violence somewhat abated, and he got some rest during the night. In the morning he was better, though he still felt a certain dizziness in his head, which gradually abated.

18th, a Hottentot Captain, called Moses, left us, after an agreeable visit of two days. His kraal, or village, is in the neighbourhood of Swellendam. He is likewise Captain of the Hottentots on the Schlangen, or Serpent's River. Some years ago, he lived here, and we entertained good hopes of his conversion, but he was obliged to return and re-assume his station as Captain. In his kraal, there are several persons who formerly lived at Gnadenthal, and among them a woman, who had learnt to read at our school. She has taught several children in that place, and we therefore gave the Captain some spelling-books and testaments, to give to such as might distinguish themselves by their diligence, for which he was very thankful. He was much affected at taking leave, and said: "Dear teachers, do not forget me! I am sinful in soul and body, and have many wicked thoughts; but God knows that I do not like to be a slave to sin. I still feel a love to Jesus and to you, and pray, that teachers may soon come to my kraal." This his wish has been lately fulfilled, some English and Dutch Missionaries having settled there.

23d, *Joseph Valentyn* departed this life. He must have been about 100 years old. When the late Brother George Schmidt was here, he had already attained to the age of manhood, and was one of the first who came from a distant place to live with the Brethren, in 1792. Brother Kohrhammer baptized him in 1800, and in 1808 he became a com-

municant. He was a man of exemplary character, loved the Lord Jesus Christ in sincerity, and knew himself as a helpless creature, depending entirely upon His grace.

24th, Brother and Sister Leitner arrived here from Grue-nekloof on a visit.

25th, Brother Kuester confirmed 13 persons for the first enjoyment of the Lord's Supper, among whom was *Daniel*, the first Caffre baptized in this place

October 1, the classes of the baptized were held in regular order. Several spoke very unreservedly. *John Peter* said: "When the three first Brethren came hither, I was here, and heard them preach the gospel. I thought, my wife and I were too old to learn these new things, but, thank God, we have learnt them, and know how much we stand in need of a Saviour." "Yes, Brother," replied another, "before our teachers came, we were stupid and ignorant. My wife got here first; and, before I could obtain my release from a farm, at which I was hired to serve for a stated period, she died. When I heard it, I would not enter the place, but lived near the river Sonderend. Old *Jacob*, however, brought me one day to Brother Marsveldt. Hearing that I was the man whose wife had died, he accosted me by saying: "Well, my friend, I hope you will die as happily as your wife." I was shocked and provoked to hear him speak of my dying like her; supposing him to mean, that I should die of the same painful disorder. I left him, therefore, in great wrath." "So it was with us all," said another. "We were all ignorant, and misunderstood a great deal of what was said. When, in the sermon, I heard, that man was by nature dead in trespasses and sins, and spiritually deaf and blind, I thought that it was a great untruth. I can walk and talk, said I, and therefore am not dead. I hear the teacher speak, and see him with my eyes. So little did we know of divine things."

7th, we received letters from London, enclosing one from Brother Charles von Forestier, who is our correspondent in the Elders' Conference of the Unity, which, besides containing very encouraging and edifying matter, conveyed to us their permission to extend the Mission, according to such openings as the Lord might grant us, even to the Caffres. We were glad to have their approbation in accepting the offers of our benevolent government, if practicable, and the invitations given to

form other branches of the Mission; as, besides the open door we find among the Hottentots, the Lord seems to have awakened a great desire among several Caffre tribes to hear the gospel, and to turn to Jesus Christ as their Saviour. We are assured of this circumstance, by all the Caffres now living with us.

16th, we had a very agreeable visit from our worthy friend and benefactor Mr. Van Rhynefeld, President of the Court of Justice, in company with some other gentlemen; they could not stay long, but visited every part of the settlement. When they entered the church, they found a large part of the congregation, who had, unobserved by them, assembled to welcome them by singing some verses. Brother Kuester then observed, that the Hottentots would do well to avail themselves of this occasion, to return their thanks to Mr. Van Rhynefeld for the many proofs of his favour to them and this Mission; upon which, *Adam* stepped forward and expressed the thanks of the congregation. He was followed by others; after which Mr. Van Rhynefeld, in very condescending terms, declared to them his sincere wish for their welfare, exhorted them to loyalty and affection for the present government, which had given such proofs of its benevolence towards them, and to obedience to their teachers, who made it their whole business, to promote both their spiritual and temporal happiness.

17th, Brother Kuester and his wife were, to-day, employed in speaking with all the baptized. Some complained of outward distress, on account of the enormous price of corn, which particularly affects the aged and infirm. To these, we now and then give some relief from the money collected for the poor.

John Peter said: "My thoughts are for ever running round like a watch, or a weathercock, but very seldom stand fixed upon our Saviour, towards whom they ought always to be directed."

Philip said: "A man is like a wolf. He falls upon every thing he sees to devour it; eats a part, and leaves the rest; and, though ever in danger of being taken in a trap, is never satisfied. So it was with me; every kind of sin attracted me, but I was never at rest; and, had not my Saviour preserved

me, I should, long ago, have been brought into the greatest misery, and fallen into the snare of the devil."

18th, our worthy friends, the Rev. Mr. Hesse and Mr. B. paid us a visit. We had much agreeable conversation with them. They were particularly struck with the beautiful singing of the congregation; and the former having a desire to hear some of the children repeat what they learnt at school, a party of them met, when he examined them to his satisfaction. He then addressed them very affectionately, on the favour they enjoyed, to be here instructed in the way of salvation, and exhorted them to diligence and obedience. Mr. B. presented each of them with a small piece of money, for which they expressed great thankfulness.

22d, four gentlemen arrived with a letter to the Rev. Mr. Hesse, and a direction to Brother Kuester to open it, in case the former had already left us. It contained two original testimonials of the excellent character of our late Brother George Schmidt, signed March 8, 1744, by D. G. Carnspeck, member of the Court of Justice, who had likewise added a copy of verses, expressive of his great affection for him, his admiration of his devoted, pious, and exemplary conduct, in bringing the gospel to the Hottentots in the interior, and his best wishes and prayers for his future services.

28th, the Field-Cornet of this district, commanded 9 of our men to join the troops marching against the Caffres, to be attached to the waggon-train. We were very sorry to see them go away, but could not but encourage them to show all due willingness in obeying the orders of government.

31st, Brother and Sister *Peter Leitner* having received a call, during their visit here, to assist in the service of this Mission, they set out to-day for Gruenekloof to take leave of the congregation there, and prepare for their removal. As they passed through Capetown, they waited upon his Excellency, the newly-appointed Governor, who received them very kindly, and assured them of his good-will towards the Mission.

November 1, we received from London a box, containing medicines, as a present from the Brethren's Society for the Furtherance of the Gospel among the Heathen. We are the more thankful for this valuable gift, as all kind of drugs are enormously dear in this country. Very agreeable letters accompanied the box.

3d, the Brethren Marsveld and Leitner, with their wives, and Brother Kuehnel, went to the warm baths to consult Dr. Hassner respecting their health, and to use the waters.

19th, a Caffre woman informed us, that one of her relatives in Caffraria had sent her word, that he was exceedingly distressed at not being able get to Gnadenthal and join his brothers and sisters there. He was now waiting for some one to come from thence and show him the way, as he wished to bring his wife and children with him.

28th, we had the pleasure to see our dear fellow-labourers Marsveld and Kuehnel, with the Sisters Marsveld, Kohrhammer, and Leitner, return to us from the warm baths, and hope that they have received benefit from the use of the waters. The physician, Dr. Hassner, treated them with the greatest attention and kindness during their stay, and procured them private lodgings; that, as he observed, they might, undisturbedly, attend to their morning and evening devotions. Other friends, likewise, behaved towards them with the most friendly hospitality.

December 3, we received, by Mr. Teunis, an order from government to furnish 36 Hottentots, as guides and waggons, to convey provisions to the troops destined to act against the Caffres. We admonished them to demean themselves, in all respects, as obedient, loyal, and faithful subjects.

On the 4th, an order required our Hottentots to furnish 14 oxen for the waggon-train; and, in the afternoon, the Field-Cornet sent us word, that we should send all our Hottentot men, with their Captain, *Christlieb Booda*, to Lieutenant Teunis. We charged the Captain to deliver the message to the Hottentots. One of them, who expected to be confirmed previous to the next Communion, and had been sent away with the former party, returned to-day, and expressed his great thankfulness to the Lord, that He had heard his prayers, and granted him to obtain his release.

6th, the Brethren Kuester and Kuehnel, went to Lieutenant Teunis to inquire about the destination of our people. They were politely received, and found that 45 of them had been selected to march to the army.

8th, in the public service, these men were recommended to the prayers of the congregation, that the Lord would preserve them from all hurt to their souls, and grant peace to be soon

restored. On Monday, when they set out, we and our people accompanied them on the way, and took leave by singing, in fellowship, some verses, commending them to the protection of our Saviour. Many tears were shed at parting, and we could not refrain from mixing ours with those of their distressed families. In the following days, we received messages from several, expressive of their love, and commending themselves to our prayers.

15th, five of them, having been dismissed by the officer, returned to Gnadenthal. The celebration of the Christmas season, was distinguished by a heartfelt sense of the infinite love of our Creator, in becoming man to redeem us from sin and curse. A large company of strangers, from far and near, joined us on this joyful occasion. A still more numerous party of visitors arrived on the 31st. We had above 20 wag-gons standing in our place; besides which, great numbers came on horseback and on foot. The good order observed by all was such, as we could hardly have expected in so large an assembly. We concluded the year with prayer and praise, and experienced the precious presence of our Saviour in this congregation, in a manner not to be described in words. The many strangers present, joined us in giving glory to the God of all grace, whose mercies to us, in the year past, have been daily new; and in devoting ourselves unto Him who loved us, and gave Himself for us, that we should for ever be His own.

Our congregation consists, at the close of the year, of 769 members, of whom 223 are communicants; 113 baptized, but not yet partakers of the Lord's Supper; 69 candidates for the Communion, and 106 for baptism; and 258 baptized children. In 208 houses in this settlement, dwell 993 persons: 31 more than at the close of 1810. In the year past, 141 persons have been baptized, 47 admitted to the Communion, 16 received into the congregation, 62 new people came to live on our land, and 30 departed this life. Think of us often dear Brethren and Sisters and friends, when you make intercession before the Throne of Grace. We remain, ever, &c.

J. A. KUESTER.

J. M. PETER LEITNER.

H. MARVELD.

J. G. SCHULTZ.

D. SCHWINN.

J. FRITSCW.

J. C. KUEHNEL.

RENEWAL

Of the Mission of the UNITED BRETHREN among the ARUWACK INDIANS, on the River CORENTYN.

Extract of a Letter from the Missionaries WILLIAM CHRISTIAN GENTH and JOHN HAPA, to the Secretary of the Society for the furtherance of the Gospel.

On the CORENTYN, July 31, 1812.

WE arrived here on the 18th of last month, and found a house ready for us, built by the baptized Indian *Barsilai*, in expectation of the return of missionaries to his nation, (the Aruwacks). Its situation is about three English miles from the scite of the old settlement, HOPE, nearly two miles from the British post, AULEARA, which, according to the present arrangements, belongs to the government of Berbice.

The baptized Indians, who live upon a hill about a mile from our dwelling, and are thirty in number, came soon to bid us welcome, by shaking hands, and other tokens of goodwill, customary among them. Some time after, some Caribbs and Warau Indians came to see us. Several of them had painted themselves red, or with a strange variety of black lines and figures. Others had head-dresses of feathers, and all seemed eager to see us, surveying us and our dwelling with astonishment.

As to the Indians formerly baptized by our missionaries, we heard, that most of them live scattered up and down the rivers and creeks, as Brother Langballe found them, when he visited these parts, preparatory to the renewal of the mission.

While we staid at Paramaribo, we endeavoured, as much as possible, to learn to read and understand the Aruwack language, for which it pleased the Lord to grant us health and some success, insomuch, that we were able, immediately on our arrival, intelligibly to read to them the harmony of the Gospels, containing the history of our Saviour's sufferings and death. O! that the Holy Spirit may cause it to sink deep into their hearts, and, through His powerful influence, to produce good fruit!

We are not yet able to converse with the Indians, nor to understand them, when they speak to us. That will require time; but we pray the Lord to grant us gifts and capacity, that we may soon accomplish it, and be favoured to do something towards promoting His cause among them, that His saving name may be glorified.

We find a great deal to do, in managing our outward concerns. Our Indian house was entirely surrounded with a close thicket. Our first work, therefore, was to cut down the wood, to admit light and air into it. We brought with us three negro men and a negro woman, belonging to the mission at Paramaribo, without whose assistance, we could not have lived here. Our outfit has been attended with considerable expense, though only those articles which were indispensably necessary for our subsistence, were purchased by us.

We have settled in the midst of a thick forest, which cannot be converted into a fruitful field, without persevering and great exertions. Yet, by the Lord's blessing, we hope, that in a reasonable time, we shall reap the fruits of our labour with thankful hearts, earned truly by the sweat of the brow, in this extremely hot climate. You would, indeed, not guess, that we were appointed and ordained to a clerical office, if you were to see us in our daily work, digging and delving, felling trees, and cutting our way through bushes. The underwood is exceedingly thick and interwoven, but patience and perseverance will work through it in time. This is all made easy to us by that reflection, that whatsoever we do, we do in the name of our Saviour, whom we delight to serve. O! if our mouths were but soon opened, and our tongues loosened, to declare the word of His cross and all-sufficient atonement to these brown heathen, who now appear so listless, and indifferent towards it, that by its power they might be renewed in spirit, and give themselves up to Him, who has also for them suffered the bitter agony of an ignominious death, to redeem them from the slavery of sin.

Till our grounds yield some fruit, and our housekeeping is in better order, we are obliged to purchase provisions from the Indians by barter. We get from them cassabi, and sometimes game, (*Werebessiri*) deer; (*Labba*) hares; (*Abuija*) a species of wild hogs, &c. and give them fishhooks, knives, salt, &c. We must fetch bananas from the plantations, the near-

est of which is a day's journey from hence. In the first year, therefore, we shall very likely cause expense to our Brethren, even with every attention to frugality, and are already now obliged to request several articles, of which we feel the want, to be sent us from Paramaribo. Yet we hope by degrees, if it pleases God to give us the needful health and strength, to lessen the burden of our subsistence by our own exertions. Hitherto we have enjoyed good health.

The soil seems good, and if the Indians only have a mind for it, they may come and live here. There is sandy soil enough in the neighbourhood for their cassabi plantations.

Towards the south, we have a charming view up this broad majestic river. Every morning we see the sun rise gloriously, if clouds do not intervene; but we can never see it set, a hill, covered with high trees, being situated in that direction. Besides the post at Auleara, and a chalky hill, we see nothing but wood and water.

As yet we have seen no wild beasts, though we dwell in the midst of the forest; but every night hear some strange sounds, and cries of animals we are not acquainted with.— Some disagreeable creatures, however, have made their appearance; these are the bats, which flit about at night in our open dwelling, and have twice attacked Brother Hafa in his sleep, and bit his leg to suck blood. But in this country it is so common an occurrence, that nobody seems to mind it. We shall, however, if God grants us health, build an European house, in which we may also fit up a little chapel, and begin regular service.

We recommend ourselves, dear Brother, to your love, and to the remembrance of all our Brethren before the throne of Grace. It is not an easy task, to begin, in hope, a work of this kind. We feel ourselves unequal to it, but as the Lord hath called us, we will gladly spend all the powers of soul and body upon it. May He, our only Saviour, without whom we are nothing, and can do nothing, grant us grace, that we may succeed in our labours, that the reward for the travail of His soul may be increased among this brown flock, and many of them once join the redeemed out of all nations, tongues, and kindreds, in singing the song of the Lamb.

We salute you and all our dear Brethren, sisters, and

friends, in England, who take share in the spreading of the kingdom of our Lord on earth, most cordially, and remain ever,

Your most affectionate brethren,

W. C. GENTH.

J. HAFÄ.

*Extract of Letters received from Brother THOMAS LANG-
BALLE, dated PARAMARIBO, October 14, 1812.*

“BEFORE you receive this letter, you will have heard, that it has pleased the Lord to take home to eternal rest our beloved brother and fellow servant, *Juergen Soerensen Borck*. This to us most painful event took place on the 22d of September last. He had served this mission with great diligence and faithfulness nearly twenty years. We feel his loss the more, as the difficulty and expense of supplying vacancies in these times is so great. May the Lord in mercy help you and us, in this, as well as in many other difficult situations, into which we are thrown by present circumstances.

From our brethren *Genth* and *Hafa*, on the Corentyn, we have received letters of September 9th. They were, at that time, well in health, and occupied with building a dwelling and out-houses. The baptized Indians were diligent in their attendance on divine worship, but the missionaries pray fervently, that the spirit of the Lord may quicken them with new life.

At *BAMBEY* things look very dark. Brother *Maehr*, who spent some time with us, from the 4th to the 26th of September, gave us a mournful report of the state of the free-negroes there. It will become necessary to quit that post for a season, for want of missionaries, Brother *Maehr* and his wife being both ailing, and not longer able to labour in that most arduous work; nor can one missionary be spared, at present, from any of the other settlements, to relieve them.

At *SOMMELSDYK*, the Brethren *Randt* and *Richter* are both unable, from increasing age and infirmities, to be so active as formerly; and here, at *PARAMARIBO*, the number of the missionaries is much decreased. The two Brethren, lately arrived, are yet unacquainted with the language.

A few days ago, our former Dutch governor, *Jurian*

Francis Frederici, departed this life. He always was a kind friend to the Brethren, and ready on all occasions to protect and promote our missionary labours.

December 7th, 1812.—Your letter of August 31st, containing a great variety of intelligence, was read by us with lively interest, and we praise our Saviour for all the mercies therein recorded, shown unto our European and other congregations, and to our dear fellow-labourers in our missions, in so many parts of the world. We are particularly thankful, that our dear Brethren in Greenland have received assistance, for we greatly commiserated their case. As to the company expected in the West Indies from Europe, we cannot refrain from having sometimes apprehensions for their safety, for the American privateers are swarming in these seas, and have taken many ships bound to this and other colonies. We are happy to hear, that the Gospel finds entrance and produces good fruit among the negroes on Fairfield estate, who are diligently attended by Brother Randt from Sommelsdyk. Brother Richter, 69 years of age, has lately been so ill, that we feared he would not survive.

From Brother *Maehr* at Bambey, our last letters are dated on the 13th of last month. He remarks, that there are, however, some encouraging proofs yet extant, that the Lord has not taken His spirit from the small flock of baptized free-negroes. Several own their defection, show contrition, and wish to be again restored to spiritual life. If this compunction of heart were more general and deep, we should soon see better days in that wild region.

Here, at Paramaribo, we have much cause to extol the saving name of our God and Saviour, He is with us, and blesses our ministry. More negroes are awakened from the sleep of sin by the power of the Gospel, and the new people amount now to thirty-eight. On every monthly prayer-day, some are added to the church by holy baptism, and others are admitted partakers of the Lord's Supper on communion-days. Since the beginning of this year, thirty-eight adults and twelve children have been baptized, and forty-five persons added to the communicants. Nine were excluded, but we had the satisfaction to re-admit fourteen, who returned and showed sincere repentance. Seventeen have departed this life, rejoicing in hope of the salvation of their souls, through the merits of our Saviour.

We are now under the pressing necessity of enlarging our church, which for these many years has needed repair, and is much too small for the increasing number, both of the congregation and other hearers, who constantly attend divine worship. Its present dimensions are 48 feet by 36, and we are adding 24 feet in length. Notwithstanding the great expense attending it, when every article wanted is so uncommonly high in price, we cannot possibly postpone it any longer. We look with confidence to the willingness of our brethren and friends in Europe, and (since we are now British subjects) in England, to help us, and request them herewith most earnestly, to consider the work of our Lord in this country also, and to assist us by such donations as they may have ability and willingness to bestow upon us. We shall hardly be able to complete it under £300 sterling, or near 10,000 guilders paper currency.

You will rejoice to hear, with what cheerfulness our chapel-servants and negro assistants proposed to lend a helping hand in this work. They offered to encourage the whole congregation to take share not only in bringing the building materials, &c. to the spot, but in giving their mite towards it. We have lately had several instances of their willingness to do all in their power to support the mission. Having spoken, in a conference with the servants, about the lowness of the finances of our church, and that the present receipts were not sufficient to cover the expense of communion-wine, candles, &c. articles, which have risen to an enormous price; as soon as they understood the accounts laid before them, they immediately offered to make a collection in the congregation, in aid of these expenses, the brethren and the sisters, each among their own sex. November 25th, the female assistants called upon me, and with expressions of great joy, presented me with a bag, which, being counted over in their presence, contained nearly 800 guilders. Above all, we were pleased to hear, that all the sisters had given it with the greatest cheerfulness. Some of the poor, whom they wished to pass by, would not be denied, but forced, as it were, their mite upon them. The brethren followed in a few days with the fruit of their application, so that, altogether, the sum collected amounted to 1070 guilders, paper money; to which I must add, that notwithstanding this extraordinary exertion, the November con-

tribution to the current expenses of the church was much larger, than any former one. On this occasion, we were greatly affected by the willing spirit prevailing in our congregation, and had encouraging proofs of the truth of the frequent declaration of the negroes, that the word of God, preached in this place, is to them a most precious treasure, and their assembling themselves together to hear it and enjoy Christian instruction and fellowship, their chief delight.

THOMAS LANGBALLE.

Extract of a Letter from Brother CHRISTIAN FREDERIC RICHTER, ST. JOHN'S, ANTIGUA, December, 25, 1812.

SOME weeks ago, I received a letter from Messrs. John Laird and Co. dated Greenock, July 23d, with a bill of lading for seven boxes of bibles and testaments from the British and Foreign Bible Society, shipped on board the brig *Recompense*, Captain Graham, and addressed to me.

To see that worthy and benevolent Society extending its generosity so far, as to send such a large quantity of bibles and testaments for the use of the negroes in this island, is more than we could ever have expected. We beg them to accept our warmest thanks for the same, and no doubt, the benefit and blessing attending the distribution of these precious volumes will be great. May the Lord Himself be their reward, and bless all those abundantly, who contribute to support such a highly beneficial institution.

About a fortnight ago I visited a malefactor in goal, who was condemned to be hanged, and found a fellow-prisoner with him, to whom a testament had been given, reading it to him and others. This was made the blessed means of bringing the poor criminal to true repentance. He cried to the Lord Jesus for mercy, and died as a penitent sinner, trusting in the merits of his Saviour.

At another time, I visited a sick man, who had received a testament. He said, with a flood of tears, "I have read in this testament, and on every page of it I read my own condemnation." This gave me a desirable opportunity of making him sensible, that he might also find in it that atonement for sin, by which he may be pardoned and justified before God.

I am sorry to transmit to you the painful news, that it has pleased the Lord, on the 16th December, to remove from us our dear sister Hannah Newby, by occasion of her delivery of a still born-child. She was on the day previous to this event, quite lively and active in her usual employ, and went to rest in apparent health. About midnight she complained, and a doctor being sent for, he soon pronounced her in much danger. About 10 o'clock in the morning, she breathed her last, to the great grief of her husband. To him and us the loss of this valuable helpmate in the work of the Lord, is very unexpected and painful. She has been employed in this mission nearly four years, and served with great zeal and faithfulness. Her constitution was weak, but she was lively in spirit, and unwearied in the work of the Lord.

We are anxiously waiting for the arrival of the missionaries, now on their passage to us. The American privateers do much mischief in these seas, which at times causes us some apprehension, but we pray the more fervently to the Lord, to spread his wings over them and preserve them from harm, that no enemy may touch them.

Internally we have had a very blessed year, and the work of the Lord has increased, for which we bring our warmest thanks and praise to Him alone. Many, who had lived in cold indifference and gone astray, for a longer or shorter time, have returned as penitent sinners to the good Shepherd, who came to seek and to save the lost. Again a considerable number, who but lately were slaves of sin and Satan, and seemed quite unconcerned about their soul's salvation, begin to pay attention to the word of God, and ask what they must do to be saved.

More than 200 of our congregation here at St. John's have finished their course happily, and are now delivered from all sin, pain, and misery. Some of them lived in extreme poverty, and died for want of nourishment.

In externals, we have had a very heavy year. The oldest people say, that they never remember such distress before. If bodily sufferings and famine cause the inhabitants, or at least a part of them, to turn to the Lord and receive His word, and to feel hunger and thirst after righteousness, then the gracious aim of the present afflicting dispensation will be obtained.

We hear that the Americans have above 20 privateers to windward of Barbadoes, cruising for the London fleet. May the Lord defeat their designs.

We commend ourselves to the prayers of all our dear brethren and friends.

CHR. FR. RICHTER.

*Extract of a Letter from GRACEHILL, ANTIGUA, dated
October 5, 1812.*

I cannot omit giving you an account of the tremendous storm, experienced here, in the night between the 30th of September, and the 1st of October.

About midnight, we were aroused from our sleep, by the wind blowing very hard, with heavy rain. Although the hurricane-season is considered as past at the latter end of September, we feared that the storm might turn out to be of that description. We therefore got up, and fastened all our doors and windows. The wind, at first, blew from the east, but soon shifted to the north, which is generally considered to be an unfavourable symptom, and in two hours more, it blew a perfect hurricane, till about four o'clock, when it suddenly sunk into a dead calm. Nothing was now to be seen or heard for about twenty minutes, but blackness of darkness, except now and then vivid flashes of lightning. Our Negro boy, a most faithful servant, and one of our communicants, kept saying, "Massa, he no done yet." We therefore employed the interval the better to secure our house and church. It truly happened as the boy had said; for the storm soon recommenced from the South, and now raged more furiously than ever. One flash of lightning followed the other, in quick succession. The thunder was only now and then to be distinguished from the roaring of the wind. About the middle of this tremendous exhibition of nature, there was a shock of an earthquake.

Our wood-house, our only temporal refuge from the storm, seemed at times unable to bear up against the heavy gusts; the beams and rafters creaked grievously, and seemed to be pressed down by the weight of the wind. Before the wind shifted to

the north, our faithful negro had got to the window, and informed us, that the fowl-house, in which our horse stood, was blown down, but that the horse had escaped unhurt from the ruins.

We were now alarmed by the window-shutters giving way on the north side of the house, nor could we fasten them again with all our exertions, and it appeared, every moment, as if the glass would be forced in, and the wind find entrance into the very centre of the house. The Lord helped us at this critical moment, by the wind shifting to the other side.

We can truly say, with heartfelt thanks to our Saviour, that in judgment He remembered mercy. He comforted and cheered our hearts, by a special manifestation of His tender care and watchfulness over us.

My dear wife, who is naturally very timid, was much strengthened during the storm. The wonderful sounds and whistlings of the wind, seemed to form a kind of chorus, and brought to her mind an anthem she had often heard sung at Fulnec chapel, "*His merciful kindness is great towards us,*" which she mentioned, and derived great comfort from the recollection of those words. Opening the text-book, I found the text for the last of September, "*Why are ye fearful, O ye of little faith.*" The words went through my soul like a dart, and both reprov'd and strengthened my weak faith in our Saviour. I was enabled to pray with confidence; O gracious Lord! do Thou only speak the word; say to this dreadful storm, as thou once did'st while on earth, "Peace, be still," and it will soon be calm. Brother and Sister Light were no less encouraged to trust in the Lord, whom all things must obey. We felt assured, that we were the objects of His almighty love and care. Thanks be to Him for thus supporting us in the time of need. We often remembered our Brethren at St. John's and Gracebay, and especially felt some anxiety about Brother Berg and his family, at the new place, which is much exposed to the wind.

As soon as we durst venture out, which was about eight o'clock in the morning, we went to view the effects of the hurricane upon our premises. The stock-house, and another out-house, was entirely blown down; the roof of another uncovered: many spouts were torn off and blown away, one

of them across three buildings, to the distance of eighty yards. The drip-stone and frame was thrown down, but neither the stone nor the earthen pan under it broke. But we were most of all pleased and thankful to find, that the church had suffered no material injury. All the trees exhibited a ragged and woeful appearance.

I had just recovered from a fever, with which, also, most of my fellow-labourers have been afflicted.

The season has been remarkably dry, which, with the American war, makes provisions very dear. Both black and white inhabitants feel it severely. Indian corn, which is the principal food of the negroes, is scarcely to be got for money. Flour is from twenty-eight to thirty dollars per barrel, and in some of the Islands it has sold for fifty. Hitherto, however, our Heavenly Father has not suffered us to want any thing needful for our subsistence. And we may confidently commit our cares and wants to him in future, believing, that "He careth for us."

P. S. From St. John's and Gracebay, we hear that the hurricane passed over without doing any material damage to our premises.

I remain, &c.

JOSEPH NEWBY.

EXTRACT OF THE

*DIARY of the Mission of the UNITED BRETHREN among the
Hottentots at GRUENEKLOOF.*

(Continued from Page 216.)

APRIL 1st, all our Hottentots who had been at work at the Great Post, came home. They considered that they had done all they had engaged to do, and objected to return. Mr. Van Rhyneveld, however, having expressed a wish, that we might send ten men more than before to that place, we spoke to them, and encouraged them to do every thing required of them, that they might show gratitude to a government which had hitherto treated them with so much kindness. They answered, that they were willing to work anywhere, under the same treatment as they experienced at the farmers.

The Brethren Schmitt and Bonatz, therefore, went to Capetown to confer with Mr. Van Rhyneveld, but not meeting with him, experienced a kind reception from the Lænddrost Mr. Zorn, who promised to represent the case.

6th. We entered into the Passion-week, and can truly declare, that it was a season of unspeakable blessing, both to us and our people. We were humbled in the dust under the conviction of being the cause of all our Saviour's bitter sufferings and death, but also felt the power and comfort which flows to true believers, when the Holy Spirit explains to them the mystery of the cross. The celebration of the Lord's Supper on the 11th, was distinguished by a particular sense of His gracious presence with us.

On the 10th, one of the baptized, *Louisa Platje*, departed this life, in reliance on the merits of Jesus. She was soon persuaded that her disorder would end in her dissolution, and rejoiced at it. She said, "I am quite free from the world, and wait only for the coming of my Saviour." Shortly before her departure, she begged her husband to fetch her daughter from Capetown to live here, adding her wish, that she might become a child of God. All our people diligently attended the meetings during the whole week, particularly on Good-Friday. We prayed the Easter-morning litany in our burying ground, and the solemnity and devotion which attended this service was striking and affecting.

On the 21st, sixteen persons who had been baptized, and twelve, who had become partakers of the Holy Communion since Easter 1810, met and rejoiced in fellowship over the grace conferred upon them, promising anew to be faithful followers of our Saviour, through His enabling grace.

30th, in the evening, the Brethren Kuester and Marsveld arrived here on a visit, which proved to us and our people a great encouragement. Both of them addressed the Hottentots with much grace and unction at several opportunities, and our conferences with them were of benefit to us. They staid till the 4th of May, when they returned by way of Capetown; Brother Schmitt and his wife accompanying them to the Cape. There the missionaries had the honour of conversing with the Governor, and received assurances of his favour and protection.

May 2d, we celebrated Whitsuntide, and commended ourselves anew to the guidance of God the Holy Ghost.

4th, we spoke with a Hottentot family, consisting of six persons, who desired leave to live on our land. We inquired of the man, whether he had any outstanding debts. He answered, that he owed somebody at Capetown 30 dollars, but, added he, "when that is paid, all my debts are cancelled." Being asked, whether he knew that he remained a much greater debtor to God, and owed Him more than he could ever pay, he replied, "Yes, that I do, for hitherto I have done nothing but sin; and because this grieves me, I am come hither, determined no longer to live to sin, but to hear and obey the word of God, as taught here and at Gnadenthal, that I may know how to live to please Him."

7th, about noon, we heard violent subterranean thunder, which was followed by a slight shock of an earthquake. Here it was soon over, but at the Cape it was felt in a much greater degree.

8th, we received an express from Gnadenthal, with a letter, informing us of the happy departure of our venerable Brother *Kohrhammer* into eternal joy. In the afternoon we made it known to the Hottentot congregation. As he and Brother Schmitt made the first beginning with the settlement here at Gruenekloof, and all our people respected and loved him much, they were deeply affected by the intelligence.

Repeated demands upon the Hottentots to go to work at the Great Post, with the terms of which, for various reasons, they cannot agree, made them at last resolve to send a deputation to the Governor, to solicit his protection, and five men set out for that purpose.

10th, very agreeable conversations took place in the classes of the candidates for baptism, baptized, and communicants. One of the latter said, "When I go to church and am desirous to reap a blessing, I never fail to receive it; and I pray, that the Holy Spirit would put into the teacher's mouth such words as may reach my heart, for he speaks in the name of our Saviour; he then says such things as suit my case."

Some of the women related, that some farmers had told them, that the missionaries would soon be driven from Gruenekloof, adding, "and then what will become of you? Where will you go to?"—Their answer was, "Whither our teachers go, we will follow." Anna Catherine said, "I can never believe that such a misfortune will happen to us. In Gnaden-

that it was the same in the beginning. All manner of difficulties and trials occurred, but our Saviour helped us through them all. The main point is, that we abide in Him, and He will surely help us."

11th, the above-mentioned five Hottentot deputies returned from the Cape, having met with a kind reception from his excellency Lord Caledon. By a letter from Mr. Disandt, we learnt with much regret, that our worthy Governor is about to return to England; and having in the following days received further confirmation of this painful intelligence, Brother Schmitt and his wife set out for Capetown, to express to his Excellency, in the name of all the Missionaries of the Brethren's Church, our great thankfulness for the favour and kindness he has ever shown to the Mission, and to express our best wishes for his safe return. May the blessing of God be his reward! He received them with great condescension, repeated his declarations of good-will towards us, and promised to recommend the Mission to his successor, Sir James Craddock, whose arrival is expected daily.

28th. Brother Schmitt returned, and to our great joy, brought us letters from London. By these we were informed of the decease of our much respected Brother Baron Frederick Rudolph de Watteville. We pray the Lord to grant that the vacant place in the Elders' Conference of the Unity may be filled with a man endowed with grace and gifts for that important station.

June 19th. We heard again much subterranean thunder, which ended in a slight shock of an earthquake, which, though violent neither here nor at Capetown, is sufficient to keep the inhabitants of this country in continual alarm and dread, as to what may yet take place.

21st. Three persons were added to the candidates for baptism, and on the 23d five were baptized. They were deeply affected with thankfulness, and it proved a season of much blessing to the whole congregation.

29th. Two great girls came to us, saying, that they wished to be children of God, and to know that their sins were forgiven: that they had agreed to pray together, and for each other, that they might soon be baptized, but that, as other girls were thus favoured, in preference to them, they supposed that they did not pray right, and begged to be instructed; for they

knew that they were very weak and ignorant. We told them, that they should not lay the great stress upon being baptized, but upon truly believing the word of God, and experiencing its power in their hearts, that they might be delivered from every thing displeasing in His sight, and know Jesus as their Saviour.

July 5th. Brother Schmitt and his wife made a report of their having spoken with every individual in the congregation, to their great satisfaction. We acknowledge with thankfulness that the influence of the Spirit of God is manifest throughout our congregation, which encourages us, amidst various trying circumstances, to persevere with faith and patience.

Jan Jaeger, who has not lived here long, was asked, how he liked Gruenekloof; he replied: "Very well indeed. I hear with delight what is said at church, out of the word of God; but the moment I leave the room, all is forgot, and I am too stupid to pray."

Another new-comer said: "Before I came to live here, I felt a very strong drawing towards this place; but alas, now that I am here, I am quite cold and dead." They were both encouraged to cry unto the Lord for mercy, that the aim of their living in this place may be obtained, and they may both learn to know themselves as wretched sinners, and the free grace of Jesus in forgiving and delivering them from sin.

Christina Saul observed, that she had been long at Gna-denthal, but there never valued the great privilege of living within the sound of the gospel, till, by her sinful ways, she deprived herself of it, and was excluded. She then came into this country, and when she heard, that Missionaries had taken up their abode here, it struck her forcibly, that the Lord had still mercy upon her, and sent the gospel after her, and therefore she resolved to move hither. She added: "O how do I now repent, that I have been so long dead in my heart. But now I will devote myself to our Saviour, and I perceive already that He will receive me."

Many others showed a humble sense of their wants, and real hunger and thirst after that righteousness which is in Jesus, and availeth before God.

17th early, we perceived that some wolves had ventured to enter our yard through a gate left open. One of them broke into a shed, in which we keep sheep and goats, and carried off

a Spanish sheep, the best of the flock. Other wolves had committed similar depredations in the Hottentots' kraal; and they therefore determined to hunt and drive them out of the neighbourhood.

19th. In the meeting for instruction with the communicants, they were asked: "Why they desired to partake of the Lord's Supper? They immediately answered altogether—"That we may obtain food for our poor souls, and to confirm us in the faith." The Missionary, speaking further on the subject, and observing, that only those, who were truly poor in spirit, and felt spiritual hunger after our Saviour as the bread of life, would have a real enjoyment of that heavenly food, they all began to weep, and several made very moving declarations of the comfort they felt in approaching the Lord's table, as poor needy sinners, whose only hope is in His meritorious sufferings and death.

In the meeting of the women, the subject treated of, was the love of God our Saviour shed abroad in the heart by the Holy Ghost. Their simple answers to several questions put to them were convincing proofs of the work of that divine Teacher in their souls.

Towards the end of the month, we and our people were engaged in various works. We dug the ditch deeper, and raised the earth-wall higher round our burying ground, to prevent cattle from getting in, and admonished all the inhabitants to look well to their cattle, that no disorder and complaints might ensue.

August. In the beginning of this month, the weather was very unfavourable, with heavy rain and piercing cold. We visited several of the people lying ill with fevers, and found most of them resigned to the will of the Lord.

9th. The Missionaries Bonatz and Schmitt accompanied about twenty-three Hottentots to hunt and drive off the wolves which had infested our neighbourhood, but it ended in a most painful occurrence. (This event is described at length page 118.)

In these days we received a letter from the Rev. Mr. Seidenfaden, a Dutch Missionary, informing us, that the Missionaries Albrecht and Tromp, among the Namaquas, had had a narrow escape from a gang of robbers, who had long a design upon their lives. We rejoiced, that these worthy men had been preserved.

29th. Brother Schmitt, though still very weak, could again address the congregation, and in prayer gave thanks to the Lord for His help and preservation in the hour of danger. The whole congregation joined him with their whole heart.

As it sometimes happens, that when our people are obliged to go to the farmers or elsewhere, to get their corn ground, they are brought into temptation, by having too much liquor given them, we much wish, that we were enabled to build a horse-mill here, which might serve us and our people. The hand-mill, presented to us by a worthy friend in London, is not sufficient for all our work; and is getting more and more out of repair.

September 8th, Brother Schmitt preached for the first time after his confinement, the wounds received in his conflict with the tyger being nearly healed.

9th and 10th, the conversations of the candidates for baptism, baptized, and communicants, in their classes, were remarkably lively and edifying. These opportunities always serve to encourage us anew. It was the same, when we spoke with the candidates and baptized.

Jan Okkers said: "I am come to day to learn from my dear teacher, how I may escape out of a by-path I have strayed into." He was directed to turn with all his sin and misery to the Friend of repenting sinners.

Faro Ari said: "I used to think myself a very wise man. I could instruct my parents, brothers, and sisters; and had learnt to sing psalms and repeat many articles of the Christian Faith; but it is now, as if all my learning had vanished away, and I have every thing to learn."

Troy Stüber said: "I am a bad man. That I now know. The greatest part of my life I have spent in idleness and sleep, and had no love, neither towards God nor my neighbour. Now, however, since the Lord has had mercy upon me, and I have become a candidate for baptism, I feel a love for all mankind in my heart."

15th, a company of religious people from the Tyger-mountain, were here on a visit, and attended a baptismal transaction. They expressed great satisfaction with every thing they saw in the settlement.

22nd, Brother Bonatz experienced a gracious preservation of his life. He was thrown from his horse, and lay for

some time in such a state, that the Hottentots, who hastened to his relief, took him up for dead. They carried him to a river and sprinkled water upon him, by which he was brought to himself, and could be led home. Yet he had suffered so much in his head from the fall, that he could not speak collectedly, till twenty-four hours after. We were truly thankful to the Lord for his recovery, and that, after a few days, he could resume his usual occupations.

25th, he and his wife spoke with all the baptized, and found most of them following on to know the Lord; and on the 28th, we partook of the Lord's supper with our Hottentot communicants.

29th, an unusually large company assembled to attend the morning service, both Hottentots and slaves, and we perceived a deep impression made upon them by the word of God.

October 1st, we had the pleasure to receive letters from London, as likewise a chest, containing a very valuable present, in articles of clothing, &c. for us, and our Hottentots, sent by some generous friends in England. Every part of it was highly useful; and a large piece of white calico, an article not to be had here, we immediately appropriated for window-curtains in our meeting-hall, and for a pall, to be used at the funerals of the baptized.

2d and 3d, all our people were employed in enlarging and deepening a pond, not far from our dwelling, by which we hope to have water all the year round for our cattle, and other uses.

Towards the end of the month, Brother Leitner and his wife, having received a call to assist in the mission at Gnadenthal, left us, commended to the Lord for their future labours. At Capetown, they waited upon the new Governor, Sir John Craddock, who promised favour and protection to the Brethren's missions in this colony.

November 1st, Brother Schmitt riding out on business, was attacked on the road by four large dogs, following a slave. His horse growing wild, threw him, but the Lord preserved him from any material injury.

10th, a woman, *Mietge Dambra*, was baptized. She had been an inhabitant of Gnadenthal, but neglected the opportunities she had there of attending to her soul's concerns, fell into sin, and was dismissed. After her marriage, she

moved hither, where the Lord had mercy on her, and awakened her to a sense of her lost condition. Before her baptism, she made a very moving confession of her wicked life, and neglect of the grace offered unto her; and always, when she called on us, spoke with great humility of herself, adding, "I have been a very great sinner, and therefore cry daily to our Saviour for pardon and peace."

12th, we heard that the Caffres are going to war with the white people, and that consequently a regiment of Hottentots and many armed peasants are commanded to march to the frontiers.

13th. By letters from London we heard with much sorrow, that Brother John Hartley, a most faithful and active labourer in the Lord's vineyard, had been called to rest, in the prime of life.

18th, we had a short visit from our new governor, Sir John Craddock, on his journey to the Great Post.

25th. In the classes of the candidates, baptized, and communicants, the conversation turned upon the providence and help of our Saviour. *Jacob Conrad* related, that some time ago, he went on a journey with his son, and had taken no provisions with him. In a while his son grew hungry and complained. He answered, "Never fear, the Lord will take care of us." Shortly after, they found a piece of bread lying on the road, large enough to satisfy their hunger, for which they gave thanks to God.

26th. Brother Bonatz went on business to Capetown, and on his return was accompanied by Mrs. Disandt and her children, who stayed here several days with much satisfaction.

30th. One hundred English soldiers marched through our place, and are to be followed by as many more. They are going to cut corn at the Great Post.

(The diary of December is not as yet arrived.)

January 1, 1812. We entered into the new year with that sure trust in the Lord our Saviour, that He would continue to be with us, and bless us, and cause the word of His cross to produce fruit in the hearts of our dear people, and all who are led hither by His providence to hear the gospel. Having as yet received no text-books for this year, we resolved to use those for the year 1806 for the present. We were however

glad to have become acquainted with the text appointed for this first day of the year, through the weekly accounts sent us. We fervently pray that the Lord would fulfil His gracious promise, with regard to so many, who, in this day of distress are crying for help to Him in different countries, oppressed by a cruel war. We particularly commend to His mercy the congregations and settlements of that church to which we belong: yea, His whole work and people on earth, of every denomination, that even in the midst of earthly troubles and distractions, His glorious gospel may be known, and prove to thousands a light arising in the darkness. Our public service at ten A.M. was well attended.

In the evening we visited all the houses of our people, and in most, found them busy in preparing a good supper, to celebrate the entrance into the new year with their friends. Every thing was conducted with the greatest order and propriety.

In the morning we had visits from old and young, to wish us joy, which gave us many a desirable opportunity of exhorting them, in this new year, to give their hearts to our Saviour, and live to His praise alone.

Aaron came to inform us that he had discovered the haunt of a tyger, in the same wood in which Brother Schmitt met with the above-mentioned accident. He endeavoured to shoot the animal, but unfortunately his gun missed fire twice, and he escaped.

5th. Two English soldiers, who are pious people, called upon us, and attended the litany and public service. We had afterwards some agreeable and edifying conversation with them.

6th, being Epiphany, we celebrated the first appearance of our Lord to the Heathen, with joy and thanksgiving, that thus also to us, and even to this uttermost part of the earth, He has sent His precious word, inviting all mankind to partake of His great salvation.

We were strengthened in a peculiar manner by that consideration, that on this day the work of God among the heathen was a subject of prayer and intercession in all our congregations at home; and that Gnadenthal and Gruenekloof, with their Hottentot inhabitants, are commended to His grace by our dear brethren and sisters.

We had the usual meetings, in one of which three adults were baptized, and five persons added to the candidates for baptism.

10th. A Hottentot woman died of the Lazarus sickness. She was deeply concerned to obtain the forgiveness of all her sins before her death, called upon Jesus as her Saviour, to have mercy upon her, and died, in reliance on His atoning merit, so that we trust she has passed from death unto life eternal.

The 12th we had again an agreeable visit from two English soldiers, with whom our intercourse has become, of late, more frequent, and we find among them several who are truly awakened, and meet in fellowship for mutual edification.— From one of those who had visited us, we received a most pleasing letter, which gave us a very encouraging account of the work of God's spirit among them.

13th. Brother Schmitt spoke with all the baptized men. In several of them he was sorry to observe much coldness of heart. The women seemed more attentive to the concerns of their souls, and gave many very pleasing proofs of their earnest desire to become partakers of the grace of our Saviour, that they may be enabled to walk worthy of their calling.

14th and 15th, we visited in all the houses belonging to the kraal, an epidemical disorder having spread among them so rapidly, that we found upwards of forty persons attacked by it. This distemper began to show itself in this country with the commencement of the year, and in a short time increased to such an alarming degree, that ten patients might be found in one house; and all business was at a stand. It spread almost all over South Africa, and occasioned many an unexpected death.

18th. Almost all our inhabitants lay ill, and we were obliged to postpone the celebration of the Lord's Supper.

19th. Brother Schmitt was affected with the same disorder, and particularly with a violent head-ach. Brother Bonatz's whole time was employed in visiting the sick.

Our friend Mr. Disandt, from Capetown, arrived here, to see Brother Schmitt, and to give an account of his case to Dr. Cairns.

As the Hottentots recovered, they came to return thanks to the Missionaries for their kind attention to them during their illness. They also declared that they had most earnestly

prayed to the Lord to restore their beloved teacher, who was so ill.

Elizabeth, who had been sometime ago excluded, on a discovery that she had been guilty of drunkenness, came, and with many tears lamented her fall. She exclaimed: "Ah, I appear before my teachers as a hypocrite and liar, and as one of the vilest sinners. O pity and pray for me!" She was directed with all her confessions to Jesus, the merciful Saviour of lost sinners.

February 1. We received letters from Gnadenthal, enclosing letters and accounts from Europe. We heard with sorrow that the above-mentioned epidemical disorder had also been prevalent at Gnadenthal, and that even the Missionaries had much to suffer from it.

10th, being the first Sunday in Lent, we prayed unto the Lord, that He would make it a season of true hearts-awakening and conversion unto him, by the power of that precious word, which proclaims unto lost sinners His love unto death, describing all the scenes of His bitter sufferings on our account.

In the afternoon we visited the Hottentot Captain Klappmus, in his old dwelling at Lauweskloof. He seems still determined to hear nothing of God and His word. Having heard that robbers had been discovered in that district, on inquiry we found that one of them had been in his house, but on his crying out for help, ran away.

13th, we had much satisfaction in speaking with our communicants, and found them all earnestly desirous of experiencing renewed blessing in the enjoyment of the Lord's supper, on the 15th, which was the first time we could partake of it in this year, owing to the epidemical disorder.

17th, a family, consisting of five persons, came hither, requesting leave to live at Gruenekloof. The man said, "I have served sin all my life, but now I wish to turn to God, and as I have heard, that here the Hottentots are taught how to know and obey Him; I am come with my children to this place; O, do not refuse my request!" But as he had no passport, we were under the necessity of referring him to the Fiscal to obtain one. A passport was given him, but his *baas* (master) prevailed upon him at Capetown, to hire himself for three months, to go to Graaf Renet, and fetch his cattle. He agreed to it, on condition that he might also fetch his own,

for which purpose he obtained a permit at Capetown. Some gentlemen at the Cape asked him what made him so anxious about getting to Gruenekloof. He replied: "I am a sinner, seeking rest for my soul, and at that place I shall be directed in the way of salvation."

19th. Brother Bonatz went to Capetown, and among other friends, visited the widow of our late dear friend Martin Schmitt. She was much pleased and comforted by this interview, being in a state of great bodily weakness.

In the latter days of this month, several new people called upon us, expressing their concern for the salvation of their souls. One of them, *Trim Jaeger*, said, "I have grown old in the service of sin, but I hear, that the greatest sinner may come to Jesus and be saved. This gives me hope. I pray, therefore, daily, that my sins may be forgiven, and that our Saviour may receive me, and make me his child." Little children also begged their mothers to bring them to sisters Schmitt and Bonatz, to speak with them about our Saviour.

In general, we discover of late a new awakening in the hearts of our people, for which we often bring thanks and praises to that blessed Spirit whose work alone it is.

March 1st, being prayer-day, a man and two children were baptised. After the service was over, we went to visit our people in their dwellings, which always gives them great pleasure. On looking at their gardens, we found that God had blessed their diligent exertions with various fruits. In Ferdinand's grounds we saw a pumpkin, not yet full grown, which measured three Dutch ells in circumference. Some of the people had not room enough in their houses to stow away the produce of their garden grounds, but the corn-harvest did not turn out this year so plentiful as last.

In the evening, we set fire to the thicket which the tygers are most apt to haunt. The best marksmen amongst the Hottentots, were on the watch, to shoot whatever might start out of the wood, but were disappointed, for no tyger came forth, nor any other animal, to escape the flames.

15th, and following days, we were visited by many of our people, who expressed their most earnest desire to be saved from sin, and asked our advice in their spiritual concerns. We gladly availed ourselves of the opportunity of extolling the boundless grace and mercy of the Lord, who never yet des-

pised the broken and contrite heart. *Troy Fari*, said, "When I sometimes consider what Jesus suffered to redeem me, I am quite astonished at it: for what am I? I am worse than the dung that is thrown upon the field, for that is, however, good for something, but I am useless and unclean. I will give my heart to him, bad as it is. I have nothing else to give Him." Another said, "God has spared my life, till I could come to this place. What I hear proves a true balm to my soul."

During the last week we heard, that the small-pox had broke out at Capetown, and that Government was making salutary arrangements to prevent the spread of this dangerous distemper. We prayed God to give success to the measures to be adopted. In obedience to a proclamation issued by the Governor, upon whatever house the disorder has appeared, white flags are to be hoisted, and every inhabitant of it, walking abroad, must wear a white cloth round his arm. The names of all patients must be delivered to the Fiscal; and indeed he received a sad long list. They are all sent to Horse Island, where they are well cared for, and attended by regular Physicians. In every part of the colony, vaccination is introduced, and thus, we hope, by God's blessing, that a stop will be put to the contagion.

21st. Our meetings, during the whole of the Passion-week, were attended by a great number of Hottentots, who heard the last discourses of our Saviour, and the history of his passion, with great emotion, and many tears.

24th, four candidates were confirmed, for the first enjoyment of the Lord's supper. On speaking with the communicants, Peter said, "During the whole of this week, I have been led to consider, what I once was, and into what great sins I have fallen; but I have also contemplated the bitter sufferings my Saviour endured, to free my soul from the power and punishment of sin, and to purchase pardon for me. This bows me in the dust. Oh how little do I love him! I am not worthy of His love!"

26th, we called to mind, with much gratitude, the first preaching of the gospel in the Lauwesklouf, by our late dear Brother Kohrhammer, four years ago. We adore the Lord for what He has since done here at Gruenekloof, in bringing so many souls to the knowledge of Himself, and forming here a small congregation of believing Hottentots, who rejoice in

His salvation. Some have already departed this life, in reliance upon Him and His merits, previously giving full proof of their faith, by their life and conversation, who, before that time, were slaves of the devil. Having hitherto held our meetings in our hall, which was become by far too small to contain our people and the increasing number of hearers, we had fitted up one of our out-houses, in which about three hundred may find room, till we find the means of building a chapel; and, this morning, at nine o'clock, we solemnly dedicated this interim-place of worship to the Lord. We first met in our hall, and thanked Him for the many blessings we had enjoyed in this place, where his promise has been truly fulfilled, that "where two or three are gathered together in His name, He will be in the midst of them." We then walked to the new place, and, in fervent prayer, dedicated it to the service of God. Having received, to-day, letters from Europe, they not a little contributed to enliven our hearts in celebrating this festival, and we delivered to our dear people the salutations, contained in them, from our Brethren in Germany and England, which were received with many thanks. The departure of our venerable Brother, Jeremiah Risler, excited us to pray to the Lord, to supply his place with a man after His own heart. After the service was over, we informed the congregation, that we had put up a poor's box, that if any were able and willing to assist the poor, they might have an opportunity of doing it, according to our Saviour's rule, unobserved by man, but seen and rewarded by their Heavenly Father. It was a moving sight to see afterwards old and young putting in some small money with the most eager good-will.

At the Holy Communion four persons partook with us, for the first time. Good-Friday and the Easter-holidays, were days of great blessing for us and our people.

29th, we received a letter from the Landdrost, desiring us to send our Hottentots, on the 31st, to Mr. Caus, four miles from hence, that the vaccination, to be performed by the commission appointed thereto, might take place. Brother Bonatz, therefore, went with his three children, and about two hundred Hottentots, to be inoculated.

April 5th, twenty-seven persons, who had been baptized or made partakers of the Holy Communion, since Easter last year, had a particular meeting, in which they were exhorted

to remain faithful in looking up to Jesus, as the Author and Finisher of their faith.

7th, Brother Bonatz went with about fifty Hottentots to the Great Post, once more to be vaccinated, as it had not taken effect with them the first time. Doctor Hussey had been here the day before, and taken matter from six of our most healthy children, with which some hundreds of Hottentots were afterwards inoculated.

8th and 9th, Brother Bonatz, and his wife, spoke with all the baptized adults, who expressed themselves in such a manner, that we could truly rejoice over them, and thank our Saviour for the grace He bestows upon them. Their gratitude for the blessing they had enjoyed in the Passion-week, and Easter-holidays, was great. We had the same satisfaction in the classes, on the 12th, and when we spoke with the candidates for baptism, on the 15th and 16th.

24th, thirteen persons were admitted to the class of candidates for baptism, and on the 26th, seven adults were baptized. One of them was the first fruits of the Dambarra nation, and called Ephraim.

May 4, Brother and Sister Bonatz, and their child, were graciously preserved from harm, a considerable part of the plaistering having fallen from their ceiling upon the infant's bed, while they were absent.

7th, *Sarah Okkers* departed this life, as we hope, in reliance on the merits of our Saviour. She had not made that use of the benefits she enjoyed, which she might have done, but her repentance, on account of her neglect, seemed sincere. Shortly before her end, she sent for us, begged pardon for all her deviations, and was directed to seek absolution from our Saviour, who would not reject her, if she was truly penitent.

Speaking with the communicants, we felt great satisfaction, on hearing their simple declarations of the state of their souls. They expressed much thankfulness for the solicitations sent in letters from Europe, and desired us to inform our Brethren and Sisters there, how much they were encouraged and put to shame by their loving remembrance.

Renata related, that she had been out in the fields with *Rachel*, when they resolved to kneel down and pray. They were so overcome, with an assurance that their prayers were graciously accepted, that she said she should never forget that

place. On her return, her husband was not pleased that she had staid out so long, but on her relating to him what had happened, he desired to know where the place was, that he might go and pray there too. The next morning, he went alone to the spot, and poured out his wants in prayer before the Lord. At the Holy Communion three persons were confirmed, and three candidates admitted as spectators.

12th, a woman, *Veiltje Namaqua*, left our place. She was a most self-righteous woman, and quarrelled with every person in the settlement, even with those who shewed her most kindness in her poverty. She took her daughter with her into her own country.

June. Several men, who are going to work with the farmers, came to take leave, and besought us to pray for them, that they might not be seduced to the commission of any sin among strangers. *Paul Dambarra* was much afraid it would hinder his being baptized. He was exhorted rather to entreat the Lord to forgive him his sins. *Daniel Caffer* was, during his stay at the Cape, called to a gentleman of rank, and asked, why he would not return into his native country. His answer was, "O, Sir, what shall I do there? At Gruenekloof I am taught to know the way to life eternal, but there I suffer damage in my soul! The gentleman made answer, "That's right, my friend, abide by your resolution, and you will prosper."

3d, we received by Captain Moses, of Sünbrak, near Swellendam, where Mr. Seidenfaden is stationed as Missionary, by the Dutch Society, a packet of letters from Gnadenthal, enclosing several from Europe. We rejoiced to obtain leave to build a chapel here, whenever it may be suitable, and the means can be found.

9th, at four o'clock we were alarmed by the cry of fire. It had broke out in a waggon loaded with coals, by the negligence of a Hottentot, who had, in lighting his pipe, let a burning coal fall into the waggon. We were thankful that the weather was perfectly calm, so that the waggon only was burnt, though it stood close to the smithy, and near a large quantity of firewood and chips.

22d, Brother Schmitt and his wife went to Capetown. He waited on the Governor with a petition, for leave for us, in due time, to build a chapel at Gruenekloof.

We close our diary with best salutations to all our dear congregations and friends, beseeching them to remember us in their prayers, whenever they make supplication for those who are employed in the work of God, among the heathen.

J. G. BONATZ,

J. H. SCHMITT.

EXTRACT OF THE

DIARY of GNADENTHAL, near the Cape of Good Hope,
1812.

(Continued from Page 280.)

January 1st, most of the strangers who had arrived to be present at the conclusion of the year, after attending divine service, and expressing their thankfulness for the blessing they had experienced on this occasion, returned to their respective homes. We commended ourselves, with our dear Hottentot congregation, to the mercy and protection of God our Saviour, in fervent prayer, that we may begin and end the year in His communion and peace.

In the following days, Brother Schwinn, and his wife, were commissioned to speak with all the new people and candidates for baptism. In general they found them in a humble frame of mind, convinced of sin, and longing to be released from its power and curse, through the strength of our Saviour, and the cleansing and healing virtue of His precious blood. Some complained, that they had been long here, and constantly heard the word of God, but had not yet felt its divine power, any further than to produce conviction, because they had still loved sin in some degree, and, therefore, were not truly sincere in their prayers to be delivered from it. Their outward conduct, is, in general, very correct, but the Holy Ghost has taught them to know, that they are, by nature, the slaves of sin, in heart and disposition. One after the other, however, is brought to a saving knowledge of the power and grace of Jesus, and finds pardon and peace in His free redemption and all-sufficient atonement.

One said, "I know I am a sinner, and feel sometimes

great anxiety on that account. I have tried to get rid of it by all kind of dissipation, but cannot. O pray for me, that the Lord may change my heart." Another expressed herself thus: "I am like a hog, that is continually returning to the mire and wallowing in it. I am covered with the filth of my corruption, but I will turn to Jesus my Saviour, that he may cleanse me from Sin."

A. Hartbeest, said, "When it was my turn to speak with my teacher, I always made up a speech before-hand; but I find it won't do. My insincerity keeps me back. I have nothing now to say, but, O my Saviour, do with me what thou wilt, I am resigned to thy will."

Ten of the new people, among whom was a Caffre, were added to the candidates for baptism, and on the 6th, being Epiphany, fifteen persons were baptized. One was a Caffre, whom we called Elias.

8th, being the anniversary of the opening of our chapel, we had a true festival-day, when we, and all our people, rejoiced in the Lord, and in His electing grace. At nine, was the morning service; at ten, we communicated some translations from the history of our mission in Greenland. In the afternoon, five children were baptized; and five young people, baptized as children, solemnly received into the congregation. While we were at dinner, a considerable number of Hottentots came to our house, and sung several verses expressive of their thankfulness to the Lord, for sending the gospel to them also. After the evening-service, the congregation ranged themselves in order before the church, and continued singing hymns of praise to our Saviour, for a long time, which delighted and affected us greatly.

15th, Brother Kuester confirmed a Caffre candidate, for the first participation of the holy communion. She cannot speak Dutch, and must always be attended by an interpreter. On being asked, whether she understood what we said to her, in this way, she replied, "Yes, I do; and I trust that what I cannot perfectly understand, the Spirit of God will explain to my heart. I know and believe, that it is not of so much consequence that I get much into my head, but that I love the Lord Jesus, and devote my whole heart to him, that I may live unto Him, and be protected from sin. I sometimes feel, when I go to rest, and while I sleep, such

extraordinary joy in Him, that I am grieved in the morning to find myself still in this world, which is so full of noise and confusion."

Among the new-people, with whom Brother Schwinn continued to speak individually, he found some honestly confessing, that they were here, as yet, to very little purpose. One said, "I am so busy with my corn-field, and with treading out my corn, that I have no time to think of conversion." Another could talk of nothing but fine clothes and fine people, and paid no attention to what the missionary said to him. With such people we have patience, and while they behave orderly, we wait for that work of the Spirit, without which, no man can come to Jesus and hear his voice. Many are deeply awakened at present, who, some time ago, were equally dead in their souls; but now cry day and night unto our Saviour, that He would save them, and wash them from their sin, in His atoning blood.

18th, we partook, for the first time in this year, of the Lord's body and blood, in the sacrament. The above-mentioned Caffre was admitted, and twenty-five candidates were spectators, twelve with a view to confirmation. Among the latter were a Caffre and a Tambukky.

20th and 21st, classes were held with the baptized. *Andrew*, observed, "O how happy are we now, since it has pleased God to send teachers to us, to make us acquainted with His word, and with the love of our Saviour, towards us. In my country, we were, formerly, not even permitted to pronounce the name of God in our own language. A lash immediately followed the exclamation. "What," said my baas, "You wretch, do you call upon God! I am your God!" Or he would say, "Baboons that you are, you have no God, but the Hottentot's God," (by which the Christians used to mean a small winged insect of peculiar shape, called so in derision). We Hottentots knew, indeed, that God dwells above, and cannot be seen, nor did we acknowledge any other God. But mark how superstitious we yet were at that time. As we believed, that what the white people said, must in some sense be true, we got quite afraid to kill the said insect, lest mischief should come upon us." *Daniel*, replied, "Yes, Brother, this came from our utter ignorance; for the Christians considered us so much beneath their notice, that, with some of the farm-

ers, we were forbid to come within ten paces of the room in which the children were instructed, that we might not listen, and catch something of what was taught. What they told us, we found afterwards, was only meant to lead us astray. But now God has had mercy on us, and sent us teachers."

In the following days, we began again the usual schools and meetings for instruction, with the other daily services, which had been interrupted by the harvest.

22d, late in the evening, *Anna Salome* sent for one of the missionaries, as she expected to depart this life before morning. Being asked what she wished to say, she replied, with a faltering voice, "My dear teacher, I wish to thank you for all the trouble you have had with me. God will bless you for it. I am so ill that I do not expect to be alive in the morning. I have been a great sinner, our Saviour has forgiven me much, but even in that moment, when my soul departs to Him, He must wash and cleanse it in his precious blood, or I shall be lost; for I am yet a poor sinful creature. O pray for me, my dear teacher, that He may have mercy upon me. I commend to you my two children. Exhort them as a father. The oldest has given her heart to Jesus, and through mercy knows Him as her Redeemer. The youngest has often grieved me by her indifference, levity, and disobedience. May she be more obedient to her teachers." The two girls stood by her bedside and wept much, promising that they would live only for the Lord, in this world, and give their hearts to Him.

Great distress prevails, at present, in this country, by occasion of a virulent epidemical disorder of a bilious kind, which, both at the Cape and the interior, has been fatal to many. Within this week it has made its appearance here, and in that short time, we have had three hundred patients. We found that the immediate use of an emetic commonly relieved the complaint, but as our small stock was soon expended, we sent an express to Dr. Hassner, who kindly supplied us with a sufficient quantity. The number of sick increased, so that we were obliged to suspend the meeting of the communicants, the healthy being all confined at home with nursing the sick.

28th, Doctor Hassner paid us a visit, which was the more welcome, as most of us had been, more or less, affected with the prevailing disorder.

The accounts we received from the Caffre country, were

discouraging. Mr. Stokenstrom, Landdrost of Graafrenet, a very worthy man, and several other citizens, have been murdered by the wild Caffres. A rebellion also was on the point of breaking out among the slaves, which, however, by God's mercy, was discovered and suppressed in time. May the Lord strengthen the hands of Government, for the safety of the colony.

February 2. The Rev. Mr. Seidenfaden, a Missionary employed by the Rotterdam and London Missionary societies, paid us an agreeable visit. He was going to establish a mission at Moses' kraal. Captain Moses, of whom mention has been made (p. 275) was obliged to leave Gnadenthal some years ago, to join his clan, but retained a desire to hear the word of God, and we particularly recommended him to the Missionary.

4th. *David Jonas* departed this life. He was the most pitiable object in this place, the Lazarus sickness having most grievously infected his whole body*. His grand-father was baptized by the late Brother George Schmidt. Shortly before his death he sent for a Missionary and spoke satisfactorily of his reliance on the mercy and merits of our Saviour.

11th. Eleven persons were confirmed by Brother Marsveldt, for the first enjoyment of the Holy Communion.

13th. Five of our Hottentots returned from Swaartkopsrevier, and brought us salutations and good accounts of those of our people, who are employed in the army.

14th. Mr. W. who had been with us on a visit left us. During his stay with us he had the misfortune to be stung by a very venomous spider; but was relieved by one of those persons living here who understand the art of extracting poison. He was so thankful to his physician for his recovery, that he forgave him a debt of upwards of twenty dollars, which he had long owed him.

19th. We distributed among our people some articles of clothing, sent as a present to them from some benevolent friends in England. The expressions of gratitude, which we heard on this occasion, were so fervent, that had the worthy benefactors been present, they would have rejoiced to perceive, how welcome and truly useful to these poor people their gifts have been.

* For an account of this terrible disorder, see Vol. V. page 221.

An old widow exclaimed: "O what can I do to show my thankfulness. I will pray for them daily, that the Lord may richly reward them for thinking of us poor Hottentots."

Another said: "What kindness is this! First our dear friends think of our poor souls, and send us teachers; and then they provide for our bodies, and send us clothing. I shall never see them in this world, but I hope I shall see them at the feet of Jesus in heaven, and there thank them for their love."

This most acceptable present consisted of a piece of blue striped cotton; another of white callico, and a large piece of green baize, upwards of fifty ells long, by which forty-three poor persons were provided with jackets and petticoats. We desire to join in their thanksgiving, and pray the Lord abundantly to bless and reward our friends in England for their generosity.

20th. We had an agreeable visit from the Rev. Mr. J. chaplain to the colony, and a naval captain, who brought a recommendatory letter from the President, Mr. Van Rhynefeld. These gentlemen expressed their great satisfaction with every part of the settlement they visited, especially with the schools, and the melodious singing of the congregation in the evening-service. They made some presents to the school-children. We were much gratified by the visit of this clergyman and his friend; he also assured us of his readiness to serve us, expressing his kind wishes for the prosperity of our Mission.

March 1st. Eight adults were added to the church of Christ by holy baptism. One was a single man, entirely lame, by a contraction of all his limbs. He was carried into the church by two men, and placed upon a mat in the middle. It was an affecting sight.

5th. A young woman, who left us and afterwards married a man on a neighbouring farm, came, and with many tears expressed her repentance, that she had forsaken, not us, but the Lord and His ways. She wept bitterly and said, that she was not worthy to be any more thought of by us. Being asked, whether there were any good people living in the place to which she had gone, she replied: "Ah, do not ask me. They are all good worthy people compared to me. I am the chief of sinners, and deserve for my sins to be excluded from all hu-

man society, but I will not cease calling upon the Lord till He has mercy upon me."

7th. We were thrown into no small consternation. The people having set the high grass in the valley on fire, the flames spread with such rapidity, that they were fast approaching some houses, which would have undoubtedly been consumed, had not all the inhabitants, on hearing the outcry made, run to their assistance, and, by great exertions, extinguished the fire. By God's mercy the houses were saved, it being perfectly calm.

8th. This alarm made us examine our fire-engine, which we found in want of some repair. We shall put it in order as well as we can, and are thankful that it has power sufficient to reach the ridge of our church-roof. The water may be got from the water-course by a sucker.

15th. We had an extraordinary fall of rain, which prevented our meeting at church.

20th. We received a letter from Dr. Hasner at the warm-baths, giving us the unpleasant information, that the small-pox had been brought to the Cape by a vessel lately arrived, and that fourteen families were already infected with it. He desired us to send him three healthy Hottentots, who had not yet been inoculated with the vaccine matter, that he might send them to Capetown to be inoculated, and thus obtain good matter for use in this country. With this we immediately complied.

21st. We entered into the Passion-week with fervent prayer to the Lord, that He would, as in former years, graciously own us in the contemplation of his bitter sufferings and death, and cause the power of the word of His cross to be made manifest among us by rich and abiding fruits.

22d. Six children were baptized by Brother Marsveldt. In the afternoon, after the reading of the History of our Saviour's entrance into Jerusalem, previous to His passion, the sisters sung the anthem: *Hosanna, blessed is He that cometh in the name of the Lord!* The congregation was delighted with this musical piece, and several came afterwards to thank us for it, and inquire about the meaning of the word *Hosanna!*

23d. We received a letter from Dr. Hasner, thanking us for our readiness to assist in the humane endeavours made to prevent infection by the small-pox, and that we had sent the

above-mentioned Hottentots to him, but acquainting us, that it was now not necessary to send them to Capetown, the Governor having appointed him and Dr. Macriël in Swellendam, members of a committee of health, and sent good matter, with which he had already inoculated six persons, including his own son. He adds, that he had appointed the 29th to commence inoculating the Hottentots, when he should have abundance of matter, and should continue every ninth day to perform the operation, without pay, upon all who would come to him; but that Government had forbid all persons whatsoever inoculating themselves, or others, under a penalty of 100 rix dollars, in case a white man was guilty of it, and of corporal punishment, if a Hottentot transgressed. Other regulations had likewise been made, by which the process of vaccination was to be facilitated, and infection prevented.

24th. We spoke with all the communicants, and found them truly desirous to commemorate that great feast instituted by our Lord, shortly before His sufferings, for the comfort and strengthening of His people, during their walk through this vale of tears.

Solomon said: "O what mercy has my Saviour shown unto me a sinner. I was a drunken wretch, and often in danger of destroying myself; but He preserved me, till He brought me to repentance and deep concern for my soul's salvation. I then cried to Him to deliver me from the slavery of sin, and He gave me strength to resist; so that now for many years I have not tasted any strong liquor."

Another expressed himself thus: "Every time that I hear the history of our Saviour's passion read, I understand it better, and am more and more astonished, that He should have loved us so much, as to purchase us unto Himself by such bitter pains and sufferings.

Aaron was asked: whether he now lived more comfortably with his wife. He replied: "My wife is a very worthy, excellent woman, but she has a very untoward husband. I am often angry about a trifle, and scold her much; but she remains quite still and patient, and is always contriving how to please me, till I grow ashamed, and at length must ask her pardon. I am a weak creature, and deserve no favour; and yet during this solemn season our Saviour has granted me much blessing, for He is long-suffering and forgiving."

26th. On Maunday Thursday, four persons partook with us of the Lord's Supper for the first time, and seventeen were spectators.

27th. Good Friday was a day of rich blessing unto us, when we worshipped our crucified Lord, and humbled ourselves in spirit under his cross, devoting soul and body unto Him, who died to redeem us.

29th. We assembled early in our burying-ground, and prayed the Easter-morning litany, rejoicing over the resurrection of our Almighty Saviour, by which He has procured for us a resurrection to glory.

30th. Seven adults were baptized into the death of Jesus.

31st. A girl of about sixteen years old came to take leave of us. She had been detained here several weeks by illness. A Missionary asked her, whether she had quite recovered her health; upon which she burst into a flood of tears, and exclaimed: "No, Sir, my heart is very sick and full of pain. I have been here too long, and can hardly resolve to go away from a place where I have heard so much good of our Saviour." Being encouraged to think often on what she had heard, and to pray to Him to make her His child, she returned thanks for all the kindness shown her, and went away; but in the morning came again, and said: "Sir, I cannot possibly bear so long a journey on horseback, but wish to wait till a waggon goes my way." We gladly granted her leave to stay.

About this time the Brethren Kuester and Leitner went to see a communicant sister in Rabyntjeskraal. She has been for these many years affected with a contraction of her limbs, and no medical man she consulted could help her. She now employs a Turkish doctor, who just happened to enter the room, while the Missionaries were there, to administer his medicine. He proceeded thus: Having produced a box, in which was some powder of a brown colour, and opened it, he squatted down upon the ground, stretched his right hand towards the patient, and exclaimed: "God will help this old woman." He then placed both hands, with the palms spread out, before his face, and appeared to be reading in them a long prayer in his native language, during which he repeated the names of almost all the patriarchs and prophets, beginning from Adam, and at length Jesus and Mahomet. He then kissed his hands, took with four fingers as large a pinch of the powder as

he could grasp, put it into the mouth of his patient, and exclaimed once more, "God will help thee!"

April 1st. Brother Leitner and his wife spoke with all the new people and candidates for baptism, and declared, that it had been productive of profit and blessing for their own hearts, when they heard the simple, unaffected declarations of many of these poor people, who seemed indeed in earnest to seek the salvation of their souls, some complaining of their sinfulness and short-coming, and others expressing their thankfulness for the great mercy shown unto them in being directed by the gospel to so gracious a Saviour.

3d. Twenty-five were added to the class of candidates for baptism. They declared their gratitude in the best manner they could, and gave us their hands in testimony of their willingness to follow the precepts contained in the word of God, and to live conformably to the rules of the settlement.

5th. Eleven adults were baptized, and four received into the congregation.

9th. A Caffre woman said: "O my dear teachers! I think of my poor nation by night and day, and pray God to have mercy upon them, and to send them the light of the gospel, that they also may know the Saviour of all mankind. I am sure, that if teachers were to go and live among them, they would receive the gospel, as the Hottentots have done, for there are many who are anxiously looking out for teachers." Here a flood of tears prevented her proceeding, and she could only exclaim: "Ah, dear Saviour, do Thou have mercy upon the Caffre nation."

10th. Brother Kuester went with his family to the warm-baths, to have his two children inoculated; for as the common small-pox spreads more and more at Capetown, and of those infected very few escape with their lives, Government has every where made arrangements, that all the inhabitants may be inoculated with the vaccine matter, and appointed medical people, who go to all places and administer vaccination. During Brother Kuester's stay, he visited the President Van Rhynefeld, who happened to be there for his health. The latter received him in the most cordial manner, and soon turned the conversation upon our Missions. He expressed a wish, that we might establish more, and smaller settlements, particularly far-

ther back in the country on the Congo, Agter, Bruntjes Hoogte, and in the Snow-mountains.

It is indeed our own wish, to have a settlement nearer the Caffre country, as, by that means, the gospel might be more easily brought to that nation. The war, however, precludes all practicability of such an attempt for the present. The first fruits of that nation, who live with us here, at Gnadenthal, would exceedingly rejoice, if one or two Brethren were appointed to go into their country, for they pray daily, and most fervently, for the conversion of their nation.

15th, seven persons were confirmed by Brother Schwinn, for the first enjoyment of the Lord's supper, and in the following days we spoke with all the communicants. We rejoiced more than ever, at the grace of God manifest among them. They spoke with great thankfulness of the blessings they had enjoyed during the Passion-week and Easter-holidays. Brother Leitner and his wife had meanwhile spoken with all the baptized, who are not yet communicants.

Adolph said, "When I was spectator at the Holy Communion, I was filled with awe. I feel my sinfulness and unworthiness to be great indeed, but out of my heart arise fervent cries to our Saviour, that He would grant me the same inexpressible favour."

Joshua observed, that before his baptism he had been much more eager and attentive than now. At that time he had made a covenant with a friend, to pray diligently to our Saviour for more grace, and for each other. But since that time, he had grown luke-warm, and his friend had therefore advanced, while he staid behind, and was now so cold in his heart, that he could not even pray. "Yet," added he, "I do desire that I may be thought of, as a poor unworthy sinner."

Others expressed themselves in the same humble way, and sought the fault of their not yet having attained to more privileges, in their own state of heart, so that we could encourage them to turn with all their wants to the Lord, in reliance upon His mercy.

18, three persons, who had been excluded, were re-admitted to the meetings of the baptized.

20th, we celebrated the Holy Communion, in the presence of our Saviour, whose love, unto death, filled the hearts

of all our communicants with thanks and praise, with which their lips overflowed. Nineteen were spectators, as candidates; sixteen, with a view to confirmation; and seven partook for the first time.

21st, the communicants met in classes. *Eve* said, "When I am alone, and reflect upon what the Lord has done for us poor Hottentots, and also for me, my heart pains me, for I feel that I do not love him as I ought, nor thank Him as he well deserves that I should. Often, however, do I think of a text which I learnt out of my little book, when at school; "Call upon me in trouble, I will deliver thee, and thou shalt praise me." This is a very great and precious word to me, for I have experienced that our Saviour is true to His promise."

Another Sister replied, "Yes, indeed, thus it was with me. When I first learnt to know Him as my Saviour, my heart burned within me, for love towards him. I awoke in the morning, quite delighted, that I could again pray unto Him, and hear more of His precious gospel; but, alas I do not now feel the same thankfulness. O that He would grant me new grace and fervour."

Susanna expressed herself thus: "When I became concerned about my soul's salvation, I wished that I might get to that country in which the catechisms were printed, for I thought, surely God dwells there, and dictates them Himself."

23d and 24th, Brother Kuester having, by direction of Doctor Hasner, and Mr. Van Rhynefeldt, inoculated upwards of eighty persons, the Doctor himself came and performed the same operation on about four hundred more.

25th, we received from our Governor, Sir John Craddock, a pamphlet, containing an account of the British system of education, by Joseph Lancaster. It had been sent by the Author, from England, with this inscription: "To the Moravian Missionaries, from the Author, with his respects and good-will."

26th, we received with great joy, a packet of letters, with diaries from our congregations and missions, and text-books, in the German and English languages. We were particularly thankful to receive again letters from the Elders' Conference of the Unity, though they brought us the painful account of the departure of Brother Jeremiah Risler, a Bishop of the Brethren's Church: we could not help mourning over the loss

of this valuable servant of God, in the church of the Brethren, whose labours were eminently distinguished by the blessing of the Lord upon them. He enjoys now that reward of mercy, which our Saviour has promised unto all them who faithfully follow and serve Him.

May 1st, Dr. Hasner and other friends, and on the 2d, President Van Rhyneveldt, paid us a friendly visit. We feel great regard and gratitude towards the latter, who has always been a friend and father to us, and now again expressed his earnest wish, that we might be able to extend our labours to many other places. He took particular notice of the improved state of our town, with which he expressed much satisfaction.

15th, Brother Kuester confirmed fifteen persons, previous to their first participation of the Holy Communion. On speaking with the communicants, we heard many very encouraging declarations, concerning their growth in the grace and knowledge of the Lord Jesus.

11th, an aged slave sent us a dollar and a shilling, to distribute among the poor at Gnadenthal. He is a Malabar by birth, and long ago became acquainted with us. We can truly call him a lover of the truth as it is in Jesus.

12th, we remembered, in fervent prayer, the congregation at Herrnhut, which, on this day, celebrates its ninetieth anniversary, entreating the Lord, in these times of danger, to hold his protecting hand over this first settlement of the renewed church of the Brethren, and to cause the same grace, love, and simplicity, which was at the first manifest among its inhabitants, to prevail even now, that His aim may be obtained.

To-day a girl about fourteen years old, came to us, requesting leave to dwell here. She had been taken away by her mother when a little child, but had never ceased to entreat her to bring her back, till at last she was permitted to return.

We celebrated Whitsuntide with praise and thanksgiving to God the Holy Ghost, for that work of mercy which He has carried on in the earth, ever since the day of Pentecost, and of which we see, with gratitude, the fruits, even in this remote part of the world. We prayed Him to forgive us all past inattention, and to make us more faithful and obedient to His divine instruction. On Whit-monday, eight Hottentots were baptized into the death of Jesus.

21st, one of the chapel-servants came into our house and said, "I have spent last night sleepless, in considering that it might please the Lord to remove our teachers from us, on account of our disobedience and negligence. That has happened before now. He may call two or three to begin a new settlement, and two or three more he may call home to himself. I was so much terrified at the thought, that when I arose, I called some children together, and desired them to join with me in prayer, that so great a misfortune may not happen to us, admonishing them to be very diligent and attentive."

27th, *Elizabeth* came, and told us that she had been in the greatest distress, and spent the greater part of the night in the open air, crying to the Lord to have mercy upon her, for she felt as if all comfort was withdrawn, and that there was no help for her. She added, "I am the chief of sinners, and deserve to be cast off for ever, and thrown into outer darkness; but, O my dear teachers; help me to cry to God, that He would have mercy upon me, and forgive me all my sins."

29th, we had a violent gale from the north, which in the night rose to a perfect hurricane. We were in much concern about our buildings, but it pleased God to spare us, and in the morning we only found some slight damage done to the roofs.

June. In the beginning of this month, the stormy weather continued, and many of the poor Hottentot's cottages suffered so much, that they could hardly shelter themselves in them from the rain and cold. During the storm, a tyger came, two nights successively, into our place, but did no mischief, being alarmed at the barking of the Hottentot's dogs.

3d, we were much grieved to be obliged to exclude a man from the meetings of the baptized, for having drank to excess at a neighbouring farmer's. We requested the farmer not to sell so much liquor to our people, but finding our remonstrance not attended to, we were under the necessity of forbidding our people to go to him for it.

7th, we enjoyed the singular, and to us very pleasant sight, of the whole country being covered with snow, which has not occurred during the whole twenty years residence of the Brethren in this place. All the mountains, and even the Swartzberge, (black mountains), were covered; the snow remained for seven days upon the highest peaks, but in the

valley it soon melted away. The cold was intense. June and July are always our severest winter-months.

8th and 9th, classes were held with the candidates for baptism. *Silla* expressed herself thus: "I am a very great sinner, and deserve to be cast away for ever, but I pray to our Saviour, by night and day, to forgive me my sins. Frequently I am very ill. Some nights ago, a violent fever waked me out of my sleep. As soon as I could recollect myself, I thought I heard a voice, saying: "Awake, awake, and arise." I thought, perhaps this is that midnight, when our Saviour will call me out of the world. Is my lamp burning? O Lord Jesus, have mercy on me, and pardon my sins! I then said to my daughter, what need have we not, to surrender ourselves up to our Saviour, when we lie down to rest, that if He should come to fetch us in the night, He might not find our souls asleep. I pray my dear teachers, to help me to entreat Him to wash me from all my sins, in His precious blood."

20th, four persons were received among the candidates for baptism, among whom was one, who had lived twenty years at Gnadenthal, and formerly was very earnest in exhorting other Hottentots to hear and believe the Gospel, but, by degrees, grew quite indifferent about it himself, and seemed more and more to shut his heart against conviction. He suffered much by the Lazarus-sickness, and treated his wife, who is a communicant, very ill. At length, by the Lord's mercy, he has begun to repent, and cry for pardon.

21st, was the interment of the remains of *Christian*, who during a long and tedious illness, was kept, through grace, in faith, and in constant expectation of his release, with the joyful hope of seeing his Redeemer face to face. In the evening, a thunder-storm approached, but passed by without harm.

We conclude our diary for the first half of the year 1812, commending ourselves, and the work of our Lord, among the Hottentots whom we serve with the Gospel, to the prayers of all our dear Brethren and friends in Europe, and everywhere, that we may still see more and more of the power of the Word of Jesus' Cross, made manifest among them.

(Signed)

D. SCHWINN,

J. A. KUESTER, H. MARVELD, J. M. P. LEITNER,

J. G. SCHULTZ, J. C. KUEHNEL, J. FRITSCH.

The number of Missionaries employed in the Service of the Missions of the United Brethren among the Heathen, at the end of the year 1812, was,

IN THE WEST INDIES,	Established.	Settlements.	Missionaries.
St. Thomas	} 1732	..... 2	} 35
St. Croix . . . . .		..... 3	
St. Jan . . . . .		..... 2	
Jamaica	1754	..... 3	6
Antigua	1756	..... 3	14
Barbadoes	1765	..... 1	4
St. Kitts	1775	..... 1	6
IN SOUTH AMERICA	1738	..... 4	17
IN NORTH AMERICA	1734	..... 4	15
IN LABRADOR	1764	..... 3	26
IN GREENLAND	1733	..... 3	18
IN SOUTH AFRICA, near the Cape of Good Hope, renewed in 1792	} 1736	..... 2	16
		
		31	157

N. B. We cannot help noticing the laudable zeal of some young friends, who, without even the knowledge of the Society, have, of their own accord, formed a plan to assist the cause of the Brethren's Missions, by their own exertions, as will appear from the following paper, distributed by them.

After enumerating the different Missions, they proceed: "No fund whatever has hitherto existed for the support of this extensive work. The Missions of the Brethren are entirely maintained by voluntary contributions of the Members of the Brethren's Congregations in Europe, and several friends, who have become acquainted with them. It would be impossible to preserve so large an establishment, were it not for the generous support of friends in other denominations, the Congregations of the Brethren being but few in number, and the greater part of them poor. With the greatest frugality, which is observed on all occasions, their contributions have of late

fallen short of the expenditure, and they are at present upwards of two thousand pounds in arrears. The annual expense, within the last few years, has been not less than eight thousand pounds. This will not be deemed a sum too large for the support of the above-mentioned number of Settlements and Missionaries; the defraying the heavy expenses of journies, voyages, and outfit, and the maintenance of nearly two hundred Missionaries' widows, children, and superannuated persons.

“ The consequences of the present war have not only had a considerable influence on the current expenses, but occasioned a great diminution in the receipts, especially through the late disasters on the Continent.

“ Some young persons, impressed with a sense of the importance of every exertion to make known the Name of our Saviour among the heathen, and considering the patience and perseverance of the Brethren's Missionaries in their labours abroad, and the blessing of God so manifest in their success, though their outward means have been so deficient, feel a great desire to partake in the support of this glorious work; and being assured by our Lord Himself, that He will accept of the smallest mite, the gift of a cheerful heart, and bestowed out of love to Him, they have formed themselves into an Association to promote a subscription, in which even the poorest may take share, by contributing one penny *per* week in aid of the funds of the Brethren's Missions. From One Penny to Sixpence *per* Week will be thankfully accepted; but should any one, on considering the subject as worthy of their particular attention and assistance, be able and desirous to contribute more largely, they are requested to send their donations or subscriptions to the Rev. C. I. LATROBE, No. 10, Nevil's-court, Fetter-lane; or Mr. Wollin, No. 5, St. Andrew's Court, Holborn, by whom they will be received with much gratitude, and every information respecting the Missions given to all inquiring friends.”

PERIODICAL ACCOUNTS relating to the said Missions are to be had of Mr. Le Febvre, Chapel-place, Nevil's-court, Fetter-lane, in Numbers, at 1s. each.

EXTRACT

Of BROTHER JOHN BECKER'S

*Report of the Mission of the UNITED BRETHREN, at the BOGUE,
in JAMAICA, from April to December 1812.*

APRIL 5th.—BEING Sunday, I went, in the morning, as usual, to *Elim*, where I had an attentive auditory. In the evening, the meetings were well attended at the *Bogue*. Since the last baptism at Easter, we have the satisfaction to see many negroes coming to inquire, when they may be baptized; which gives us a good opportunity to speak with them of the necessity of conversion, and a total change of heart, to be wrought by the Lord and His Spirit, before baptism can be of any avail to them.

14th. Brother Lang being here from Carmel on a visit, and having business in the mountains, we rode upwards of 26 miles. After parting, I was overtaken by a very heavy shower, and got completely wet, which is considered very dangerous in this climate. By proper precaution I avoided feeling any bad effects of it.

16th. A snake appeared before our door in the act of killing a rat. She had coiled herself round the creature's body, and was devouring its head. We spared her life, as we are so much pestered with rats, that we thought the snake well employed; nor was she of the venomous kind.

Sunday 26th. The meeting-place at *Elim* was quite crowded with hearers, to whom I preached from the words, "*Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake,*" as an encouragement to those, who would receive and believe the gospel, and on that account are exposed to a variety of indignities amongst their unbelieving connexions.

May 1st. We heard that the newly baptized Negro woman, Anna Mary, had died last night, quite unexpectedly. As much as we know, she remained faithful to the covenant made with the Lord in baptism, and walked worthy of the gospel. To what was said at her funeral, and at the evening-meeting, con-

cerning the happiness of believers, when they leave this world, great attention was paid by the negroes.

2d. Our negro boy experienced a singular preservation of his life. As we were repairing our pigeon-house, he being at work at the top of the ladder, all on a sudden the house, ladder, and boy, fell down together. We thought the boy must have been killed, but to our great joy and surprise found him unhurt, for which we thanked the Lord our Preserver.

3d. I and my wife spoke with all the baptized both at Elim and the Bogue, and had reason to be thankful for the proofs we perceived of a work of God in their souls. Many of them expressed a wish to become savingly acquainted with Jesus, and to devote themselves unto him. Some regretted that they had been so long among the baptized, and were not yet further advanced. Indeed, there are persons among them who were baptized 40 and 42 years ago. We spoke in all with 13 men, and 43 women.

Our few communicants were spoken with during the course of the week, and on Sunday, the 10th, two negro brethren, and ten sisters, partook of the Lord's Supper with us. Eleven were spectators as candidates, and one was re-admitted.

13th. We began to speak regularly with the new people. At first, they could not comprehend the use of this regulation, but were afterwards very thankful for the opportunity of conversing with us, and receiving good advice: 29 called upon us, and most of them expressed themselves to our satisfaction: 9 were afterwards added to the class of candidates for baptism.

21. I was called to see a sick young woman on *Two-mile-wood* estate. She was very ignorant, and desired to be baptized, but did not know why. Afterwards I called upon some aged and sick negroes, who rejoiced to hear of our Saviour, and what He has done to redeem their souls. A few old people assembling, I delivered a discourse to them. Just when I was about to close, a great number of negroes came, and begged that I would also preach to them. This I gladly did, and hope that the word of life was not only heard with great attention, but came home to their hearts. From hence I went to *Elim*, and had a meeting with the old and sick ones, who seemed thankful. My wife also visited the aged and sick women.

24th. Being prayer-day, we were refreshed by the Lord's

presence with us in all our meetings: 4 men and 5 women were added to the class of candidates for baptism.

June 5. I visited the Negroes on *Lancaster* estate, and on inquiry found that all those formerly baptized on that estate were dead: I then began to invite the rest to come and hear the gospel. One said: "I am too old and infirm, but I give you my word, if God grants me better health, I will come to church." Another said: "I am too young to come to church." I answered, that no one could seek too soon to know the way of salvation, but they might put it off too long, because none of us knew either the day or the hour when we should be called upon to give an account, how we have received the offer made unto us. They replied: "Yes, massa, that is true: well, then, we will all come to church."

Sunday, 7th. The meetings were held as usual, both at Elim and the Bogue. A great number attended at the latter place in the evenings.

13th. We heard, with sorrow, from Brother Lang, at Carmel, that his wife was taken very ill, and went thither several times, to visit them. In the beginning, we felt much anxiety on her account, but it pleased the Lord to restore her. The meetings both at Elim and here continued to be well attended by both the members of the congregation and strange negroes. Both in the classes, and when we spoke with the individuals, we felt much encouraged by the proofs we had of a work of the Holy Spirit in their souls.

July. At the Lord's Supper on the 5th, twelve negro communicants were present. Though I sometimes feel much bodily fatigue from keeping so many meetings every Sunday, both at Elim and here, yet it proves a great relief and encouragement to me, to see that they are so well attended, and I hope and trust, not without blessing.

On the 14th, I felt unwell, and had several symptoms of fever, nor did the medicine I took relieve me, for on the next day I was seized with a severe paroxysm, which obliged us to call in medical aid, but without much effect.

24th. I went to Carmel for change of air, and after my return, could again, though but weak, attend to my duty.

August 2d. Being prayer-day, after the sermon, two persons were baptized into the death of Jesus. This solemn transaction was distinguished by a powerful sense of the Lord's

presence, and the negroes seemed much affected. I was very thankful to be enabled to perform the duties of the day without interruption, and that my recovery was not retarded by it.

9th. I found our meeting-place at Elim crowded with attentive hearers, to whom I could speak with a warm heart, of the love of Jesus to poor sinners. The afternoon turning out very rainy, the public service at the Bogue was attended by very few; but on the 12th we had the pleasure to see a great many negroes coming to church. I spoke on the words of our Saviour: "*I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live.*" The negroes were remarkably attentive, when I treated of the joyful resurrection of true believers, and the blessed hope of living for ever with the Lord.

We were engaged, in the week days, with speaking with all the individuals belonging to the different divisions of our congregation, with much satisfaction.

22d. During dinner our cat entered the house with a long black snake wound round her neck. We were apprehensive that the poor cat would be suffocated, but soon saw her seize the snake, and eat it entirely up.

23d. We have lately spoken with 10 men and 40 women belonging to our congregation, and found most of them in such a state of heart, that we could rejoice at it. One of the women on being asked, whether there was any thing in this world, which she preferred to our Saviour, replied: "O no, I love Him above all things, in heaven or on earth: for whenever I call upon Him, He gives me to feel His comforts in my poor heart; and since He has died, and shed His precious blood to atone for my sins, I will never leave Him as long as I have breath."

September 6th. Many children came to their particular meeting with great cheerfulness, and were very attentive to what was told them of our Saviour, and the way of His salvation. We trust that the seed sown in their hearts will spring up in due season, and bring forth much fruit.

Speaking with the new people, and candidates for baptism, we felt more satisfaction than ever before. Many of the candidates seemed to speak from their hearts, and declared, that it was their sincere desire to devote themselves wholly to God, and live no longer unto sin. We spoke with 17 men, and 25 women.

7th, we spent with our fellow labourers at Carmel.

13th. Being prayer-day, four adults received holy baptism. An unusual number of negroes attended at this solemnity, and the Lord gave me grace to speak, from the fulness of my heart, of His desire, that not any should perish, but all come to the knowledge of the truth, repent, and believe the gospel, that thus they might attain remission of sins in His blood. Several came afterwards, and desired their names to be written down, expressing their determination to give their hearts to the Lord Jesus, and become members of His church.

16th. At the class of the new people 22 were present, 11 belonging to this estate, and 11 to Elim. It is pleasing to see the eagerness with which they come to this meeting. We are chiefly occupied in it with asking questions, and explaining texts of scripture, which they have learnt to repeat, especially such portions as refer to holy baptism. They are all anxious that they may not come behind, in giving proper answers, and therefore never stay away, but from the most urgent necessity. We find, that the way here adopted makes more lasting impressions upon their minds, than any discourse delivered to them.

Towards the end of the month, I was again attacked by the fever, insomuch that on Sunday, 27th, when we went to Elim, I was obliged to stop short, and could not finish my discourse. Before we had proceeded half way towards home, I grew very ill, and reached our dwelling with difficulty.

October 2d. Being better in health, I again could read and expound the scriptures in the usual evening-service. About this time of the year the rain generally sets in every afternoon, at one or two o'clock, and continues till five; the negroes then get so tired of being out in the rain, that when they once enter their houses, they are loth to stir out again, and therefore the evening meetings are not so well attended.

Sunday, the 4th, I was not well enough to go to Elim; but on the 9th was relieved by a few days' visit from Brother Lang.

14th. The atmosphere had an unusual appearance. The whole day was cloudy, and rather windy, and we pleased ourselves with the hopes of a change of weather, and a cessation of rain. But towards evening the wind rose to a storm, the violence of which increased so much, that at midnight we began

to be alarmed for the safety of our house. At two o'clock it blew a hurricane: all our windows and doors were forced open and our constant attempts to keep them shut proved vain. We wandered in the dark all over the house, to find a place of shelter from the wind and rain, but found none. We cried to the Lord, that He would in mercy spare our lives, for we saw nothing before us, but that we should soon be buried under the ruins of our house. Just as we were thinking of taking refuge in the kitchen, being a stone building, the wind took off the roof, and the rain beating into it, no fire could possibly be made. O how thankful were we, to see day-light approaching; but what a scene now presented itself to our view! Every thing in the house was in the greatest confusion, and part of our goods all afloat in the water, which covered the floors. When we looked out, we saw the havock made by the wind; trees torn up by the roots, and the canes lying flat on the ground. The negroes were crying out, that their provision-grounds were all ruined, and that they would have nothing to eat. The storm continued till Tuesday noon, when it ceased, and before night changed into a perfect calm.

16th. When we met, for the first time after the storm, I took occasion to encourage the negroes, who were so much distressed on account of the ruin of their provision-grounds, to look in faith to that Lord, whom winds and seas obey, and that they then would surely find, that He will not suffer any of His children to want bread; after which we knelt down, and thanked him for our preservation during the hurricane.

In the following days, our meetings were held as usual, and well attended.

At the Holy Communion on the 25th, twelve negro communicants were present: one was confirmed, and partook for the first time; six were spectators as candidates. The fever had not yet left me, and I felt very unwell towards the end of the month.

November. The Lord was graciously pleased to grant me strength sufficient to attend to all my duties, and I was much refreshed in perceiving with what diligence the negroes attended every opportunity of receiving instruction. When we spoke with the new people, one said, with tears in his eyes, "I told you, before now, that I meant to give my heart to the Lord Jesus, and to become a Christian; for when I die, I do not

“ wish to be buried under a calabash tree, but in the Christian burying ground, where all my relations lie.”

8th, was prayer-day, when four adults were made partakers of holy baptism, two men and one woman from Elim, and a woman from the Bogue, after which a young man, baptized as a child, was solemnly received into the congregation. This is the first of our baptized children here, who has been thus received. Three persons were added to the candidates for baptism. A numerous company attended our public worship to-day, to whom I spoke on the words: “ *Who then is willing to consecrate his services this day unto the Lord.*” Great attention prevailed, and truly the Lord’s presence was with us.

11th. A little before five in the morning, we had a severe earthquake, which lasted 30 seconds, with three very alarming shocks. Our house was in such motion, that many things began to knock against each other, and roll about, and we were almost afraid, that the crazy building would fall upon us; but the Lord preserved us from all harm.

22d. We noticed the attention of the auditory at Elim, with great pleasure. It is delightful to see with what eagerness the negroes there listen to the word of God. They look as if they would eat every word that is spoken. O what great encouragement does this afford to the speaker!

25th, being appointed by Government as a day of general thanksgiving to Almighty God, for having preserved us in the late awful earthquake, we rang our bell at ten o’clock, when a few old people and children came together. The form of prayer appointed for the occasion was read, and I then preached on the 13th verse of the 103d Psalm. In the evening we again rang our bell, that those negroes who had been at work, might have an opportunity to attend divine worship, and it gave us no small satisfaction to see them coming in from all quarters, and in such numbers, that the church could not contain them all: I guess there might be upwards of 300 present, and it was the first time I had the favour to preach to so large a congregation in Jamaica. Having again read the prayers prescribed, I spoke on the words of our Saviour: “ *Were there not ten cleansed; but where are the nine?*” The people all listened with great attention, and apparent devotion. After service, several strangers, whom we had never seen before, came and said, “ Now we will come to church,

“ for we find that there is something in hearing the word of “ God, which we like.” We assured them, that if they only would come and hear, they would perceive that to be more and more the case.

27th, the church was filled, and many of the abovementioned strangers were present, which gives us hopes, that they will not forget their promise.

December 2d. I went to Elim to visit the sick. On entering the sick-house, I found several patients, whom I admonished to turn to the Lord in prayer, and to seek for pardon, and the remission of their sins, which they promised to do. From hence I went to see others in the village, and spoke to them of the necessity of conversion, directing them to our crucified Saviour. From Elim I went to Two-mile-wood, where I visited an old man, who has been for a great many years a candidate for baptism. He said: “ Massa, I have “ waited too long for baptism, for I was one of the first to go “ to church. I have known most of the Brethren’s missiona- “ ries, that have been here in Jamaica.” I asked: “ But “ have you made good use of your going to church?” He replied: “ No, I believe I have not: but if it pleases the Lord “ to restore me to health, I will make better use of my time “ than I have done.”

On Sunday the 5th, the services were as usual, but in the evening we had a most lively and blessed meeting. Many strange negroes were present, which is a great encouragement to us in our missionaries’ labours, as they formerly did not at all like to come to church.

At the Lord’s Supper, on the 20th, thirteen negroe communicants were partakers, two were confirmed, and seven spectators as candidates.

24th. Being Christmas-eve, our evening-service was attended by most of our people from Elim, Two-mile-wood, Lancaster, and this place. The glad tidings of great joy, that unto us is born a Saviour, was heard with great attention, and what was spoken of His becoming man to suffer for our redemption, seemed to sink deep into their hearts. Scarcely was our worship closed, before the heathen negroes on the estate began to beat their drums, to dance, and to sing, in a most outrageous manner. The noise lasted all night, and prevented us from falling asleep.

25th. After breakfast, I went down and begged the negroes to desist, but their answer was: "What, Massa, are we not to dance and make merry at Christmas. We always did so." I represented to them, that this was not the way to celebrate the birth of our Saviour, and expressed my surprise, that having heard the word of God for so many years, they still continued their heathenish customs. But all I could say was in vain.

At four our people met, and three adults were baptized. Before we could begin, I got the driver to go and put a stop to the wild uproar in the town, which he did; but as soon as the congregation dispersed, they fell to again, and continued, day and night, till the holidays were over. I made several remonstrances in the proper place, alledging, that the usual Christmas services were thereby disturbed; but it seemed impossible to prevent it.

27th. We went to Elim, where we found our meeting-place filled, and as soon as the bell rung, many more negroes flocked to us, which revived our drooping spirits not a little. I felt the Lord's strength, amidst all my weakness enabling me to bear testimony to His power and grace.

31st. We met to conclude the year, in fellowship with our negro congregation, when we thankfully remembered all the mercy, grace, and favour, which the Lord has bestowed on us in the year past; and craved His pardon of our manifold sins and failings. We felt His peace, and could firmly trust, that He will continue to bless us, and to cause His work to flourish in this island also. During the past year 16 have been baptized, and 6 admitted to the Lord's Supper. Our congregation, reckoning all the new people who constantly attend and come to speak with us, consists of 207 persons. We commend ourselves, dear Brethren, to your continued kind remembrance in your prayers before the Throne of Grace.

JOHN BECKER.

ACCOUNT OF THE

*Voyage of Brother JOHN CONRAD KLEINSCHMIDT, from
LICHTENFELS in GREENLAND, to ENGLAND, in 1812.*

(Extracted from his own Narrative.)

JULY 15th, being the day on which, nineteen years ago, I arrived in Greenland to serve the Lord in that Mission, I set out in an umiak, or woman's boat, from Lichtenfels for New-herrnhut, after an affectionate farewell-meeting with my dear fellow-labourers and the Greenland congregation. I had with me my five children, of whom the youngest, Hannah, was but fifteen weeks old, (her mother having departed this life shortly after its birth). The morning was uncommonly clear and beautiful. The sound of several wind-instruments, upon which some of our Greenlanders, stationed on an eminence near the shore, played various hymn-tunes, was heard by us to a considerable distance; and while my mind was occupied, and somewhat oppressed, by a variety of considerations relating to the difficulties I was in, and likely to encounter hereafter, I derived great encouragement from the behaviour of my little daughter *Catharine Elizabeth*, (who afterwards departed this life at Leith in Scotland). She seemed quite transported, and all day long sung Hallelujah, as if she was commencing her pilgrimage towards heaven, and had a pre-sentiment of what would be her happy lot, at the end of this voyage.

When we arrived, late in the evening, in the *Graeder-Fiorde*, (bay) I was glad to find there the Greenland Brother Thomas and his wife, who immediately offered to take the little infant into their warm tent, where they nursed it during the night. We had a milch goat on board the boat, for the use of the child.

During the first three days, our voyage was very agreeable, the weather being perfectly clear, and the sea so calm, that I could keep a lamp burning, and cook the necessary victuals for the children. The Greenlanders observed, that though they

had often performed this voyage, they had never experienced such a continuance of fine weather, and then began to sing:

“ *He leads us with a mother’s care,*

“ *Protects from dangers, guards from fear,*

“ *Give to our God the glory.*

(Hymn-book, p. 106.)

On the 17th, at noon, we had reached the islands near Newherrnhut, and hoped to arrive there in the evening, but were unexpectedly met by such a quantity of drift-ice that we could not proceed, but were obliged to land and spend the night on one of the islands. Here five Greenland brethren, belonging to Newherrnhut, who were out in their kajaks seeking provisions, found us, and we rejoiced to meet each other. One or two of them, without saying any thing about their intention, set out immediately for Newherrnhut, to announce our arrival. On the following day, finding a passage through the ice, we pushed on for a few hours, when we were again completely surrounded, and compelled to take refuge upon a level island, where we pitched our tent, and feared that we should be detained a long while. But on the 19th, a strong northerly wind dispersed the ice, and drove it from the shore, insomuch that on the 20th, we could prosecute our voyage, and pushed through such openings as were made by the shifting flakes. My boat’s company, consisting of nine Greenland sisters and two brethren, were very attentive and kind to me and my family, and never would suffer me to do any thing in loading and unloading the boat. In the evening, being only three hours row from Newherrnhut, we determined to proceed during the night. The three youngest children slept in the boat, and the two eldest assisted in rowing. We had a most troublesome voyage, the boat being frequently jammed in between the fields of ice, and in danger of being crushed or perforated, or torn to pieces by them. We were frequently obliged to cut our way through with axes, and the blows the boat received on each side were such as most seriously to alarm us. I was, however, delighted and filled with gratitude, to see the cheerful alacrity with which our Greenlanders leaped upon the ice, exerting themselves to the utmost of their power to help us forward; and when I sometimes begged them not to expose themselves to so much danger, they pointed to the children, and said, “ These little ones are worthy of it.” At length,

after much tacking, we reached Newherrnhut on the 21st, glad and thankful to have performed this perilous voyage in safety.

Here I delivered the little infant to the faithful care of Sister Menzel, according to the dying request of my dear wife, and she accepted of the charge with tears of sympathy and joy, out of love for her deceased friend and fellow-servant in the Lord's work.

The ship from Zukkertop, with which I purposed sailing for Europe, not having arrived, I spent a considerable time most pleasantly among my dear brethren here, and was visited by many of my old friends belonging to the Greenland congregation. After some time, we heard of the arrival of a ship from Norway, at Holsteinburg, by which, to our sorrow, we were informed of the continuation and increase of the war in Europe. I now grew rather anxious about the prosecution of my voyage, and could only exclaim, with the three men in the furnace: "*If it be so, yet our God, whom we serve, is able to deliver us.*"

August 12th. A small vessel arrived from Zukkertop, on board of which two Danish clergymen and their families, besides the widow Sister Walder and her daughter, and myself and four children, in all six adults and nine children, were to find a passage to Denmark. The place destined to hold this large company, was a small dark room in the middle of the ship. The prospect of a most tedious and troublesome voyage, confined to so narrow a space, caused me no small concern, on account of my young children.

In the midst of this dilemma, the Lord sent us unexpected help, by the arrival at Godhaab of a Danish ship, called the *Freden**, Captain Lauritz Matthiesen, which also had orders to go to Lichtenfels. After some debate, which brought on pretty high words between the captains, it was settled, that the

* This vessel obtained, through the humane attention of the British government to the situation of the poor starving colonists in Greenland, and particularly of the Brethren's Missionaries, a license to proceed with her stores and provisions from Copenhagen to Leith, and thence to Greenland, and to return with a limited cargo of Greenland produce to Denmark. By this opportunity, the Brethren's Society for the Furtherance of the Gospel in London, sent a supply of every necessary required by our Missionaries for their maintenance, which, by the Lord's blessing, arrived in perfect safety, and proved a most seasonable relief: as may be seen by letters from Greenland, p. 237.

two Danish clergymen and their families should proceed alone, on board the small vessel, and I and my company should go to Leith.

We set out on the 2d of September, and were accompanied on board by all the European brethren and sisters, and with a fair wind soon lost sight of Newherrnbut. The motion of the sea soon made us retire to our cabins, and the weather proved so unfavourable, that the captain began to be afraid of being driven past Lichtenfels in the fog. However, by God's mercy, it cleared up, and we saw, to our great joy, the mountains about the Graeder-Fiorde before us. The Brethren Fliegel and Fleig came to meet us, and we were soon surrounded by a multitude of kajaks and women's boats, which accompanied us into the harbour of Lichtenfels. Here the captain expected to be detained only about eight days, but it lasted almost three weeks, before he could get ready to proceed. Meanwhile our time was most pleasantly spent with our dear Missionaries, and their Greenland congregation, and we enjoyed much blessing, both in our private converse with them, and in their meetings at church.

September 25th. We proceeded on our voyage, with so fair a wind, that on the third day we passed Staatenhuk, and left the coast of Greenland behind us. The children had already spoken with much pleasure of the celebration of the 29th, and how, on that memorial-day, they would sing hymns concerning the holy angels, &c. but that day was made to us a season of inexpressible terror, though also a day of signal deliverance. Having sung our morning-hymn together, about ten o'clock, there arose from the north-west a most tremendous storm, which raged about three days and two nights without ceasing. The captain and seamen declared, that they had never experienced such dreadful weather.

On the 29th, in the evening, when the storm was at its height, and we were all assembled in Sister Walder's cabin, into which we had retired immediately on its commencement, suddenly we heard a most terrible crash. The whole ship trembled, and seemed struck by some dreadful blow. Every one was filled with the utmost consternation, nor could any person below guess the cause, but expected every moment that the vessel would go to pieces. The captain rushed out of the cabin upon deck, and exclaimed: "We are all lost, and there

“ is no ship near to save us ! ” These words, announcing to us immediate death, penetrated our very hearts. I immediately addressed the poor terrified children, and said : “ We shall now all together go home to our Saviour ; we will therefore prepare ourselves to meet Him, and commend our souls to Him. ” Upon which they all began to weep aloud. One said, “ O yes, we will all go to our Saviour, if He will receive us ; ” another, “ Let us return to Lichtenfels, or go directly to England ; ” a third, “ We will pray to our Saviour to help us. ” I comforted them, and represented to them the passage out of this world as pleasantly as my painful feelings would let me. Sister Walder and I assured each other of our departing in peace with God, and with each other ; and we then sung some verses, more indeed with tears than voices, treating of the happiness of departing to the Lord, and being with Him for ever, during which we were so richly comforted by a sense of the peace and presence of God, our Almighty Saviour and Deliverer, that, amidst all the dreadful noise and raging of the waves, by which we seemed overwhelmed, we felt perfectly calm, waiting for the moment when it would please Him to take us home to Himself. The children wept exceedingly. While we were thus singing and praying, the captain stepped into our cabin, and brought us the dreadful news, that the report we had heard proceeded from a flash of lightning, which had struck the ship, and thrown down two sailors, one of whom was killed on the spot, but the other yet alive, and expected to recover. We were glad that he spoke Danish, which the children did not understand, or they would have been still more terrified. The captain added, that there was no appearance of fire in the ship, and no farther mischief done, than the breaking of a window in the cabin. We therefore began to hope, that it might please the Lord to save us alive, though the storm raged with unbounded fury. The last sail was taken in, and the rudder made fast ; and thus we were left to the mercy of the waves, by which the ship was tossed up and down in a merciless manner. All our concern was, how to secure the children from being dashed from one side of the little cabin to the other. I contrived as well as I could to make safe places for them in Sister Walder’s cabin, into which each crept in silence, and remained for some time buried in thought. I sat up while the storm lasted, through three days and two nights,

servicing the company as well as I could. This was a long and tedious time, during which we were all, as it were, immured in darkness. We were, however, much relieved and strengthened by frequently singing hymns, and the Lord laid a special blessing upon us, when we thus joined in prayer and praise.

The captain and first mate, the latter of whom stood close to the two sailors, when they were struck down by the lightning, were so much shocked, and, as it were, stunned by these events, that, for some days, they were quite ill: nor did the captain recover his spirits during the whole voyage. The corpse of the poor sailor was let down into the sea, without any ceremony.

30th. The texts appointed for that day being: "*O God of our Salvation: Thou art the confidence of all the ends of the earth, and of them that are afar off upon the sea*—Ps. lxxv. 5. And: "*Why are ye fearful, O ye of little faith,*" the captain came into our cabin, and addressed us thus: "Do not be alarmed, God will still help us." And indeed we experienced his gracious preservation; for on the 1st of October, in the evening, the wind abated. The scripture texts were also on this day suited to our feelings: "*The Lord hath done great things for us, whereof we are glad.*"—Ps. cxxvi. 2. O that we could thank and praise Him as He deserves!

We resolved to celebrate the 29th of September every year as a day of thanksgiving to God for the signal deliverance we had experienced at his hands, and to impress upon the minds of our children, never to forget, on this day, to praise the Lord for the mercy vouchsafed unto them and us.

October 6th. Two large ships were in sight, one of which stood towards us, but on our hoisting the Danish flag, she tacked, and pursued her voyage. After this we had favourable wind for a fortnight, when it turned against us, and seemed, even whenever we shifted our course, to blow always from the quarter towards which we were sailing.

11th. Being the 17th day of our voyage, we were for the first time able to meet together on deck, where we sung a hymn of praise. In general, the weather was so stormy, that we were obliged to keep below; for the ship, having not half a cargo, and being consequently too light, was the more easily tossed about in a troubled sea. Many were therefore the instances we had of the gracious preservation of the lives of our children.

One day my eldest daughter having the youngest in her arms, was by a sudden heel of the ship thrown down and sent violently along the cabin floor into the captain's chamber. Neither of them were in the least hurt, and when I hastened to their assistance they came out smiling to meet me.

19th and 20th. We had a remarkably heavy gale of wind. The captain was much cast down, and desired we would pray for help, and let the children sing hymns, to which we encouraged them. The storm abating in the night we saw land in the morning, but not with rejoicing, for it turned out to be the north-coast of Ireland, towards which we had been furiously driven during the night. With some difficulty we stood out again to sea, and on the 25th saw land. But by contrary winds, and continual storms, we were still driven to and fro, and our patience sorely tired.

November 1st. We once more encountered a most furious gale from the south.

On the 3d, the captain informed us, that he was obliged to put the whole company on board upon short allowance of water, and that for us seven, our kettle, which held only eight teacups full, must be filled only twice a day. This was peculiarly trying to the children, who were continually calling for drink, on account of the thirst created by salt provisions. But this distress, by the Lord's mercy, lasted only five days.

On the 8th, we saw land, and on the 9th sailed in view of the beautiful coast of the Frith of Forth near Edinburgh. The amazing difference between this and the Greenland coast was very striking to the children, and their questions and lively remarks were innumerable, and much amused me.

On the 10th, early, we entered Leith Roads, and cast anchor amidst some hundred ships of various sizes. We met here with the greatest kindness and hospitality, and are particularly indebted to Messrs. Plenderleath, Gibson, and others, whose truly Christian love and kindness towards us and our dear children, has left an indelible impression upon our minds. May the Lord reward them abundantly, and shower down his choicest blessings upon all those dear friends in Scotland, who have taken such an affectionate share in our circumstances, and rendered us every assistance in their power.

On the 15th of November, my daughter *Catharine Elisabeth*, about three years and a quarter old, was taken ill, and

on the 24th it pleased the Lord to take her to Himself. With many tears I surrendered her to Him, who had already in her infancy filled her soul with His love, and out of the mouth of this dear babe had perfected His praise. She was a child of an uncommonly lively and cheerful spirit, affectionate and obedient, and on the whole voyage had employed herself almost wholly with singing Hallelujah to the praise of our Saviour, and extolling Him for his sufferings and death. She is now numbered with the saints in bliss, and joins in their everlasting songs to the Lamb that was slain and redeemed her to God by His own blood. Her remains were interred in the burial-ground of South Leith Kirk.

After staying at Leith, till the necessary arrangements for our departure could be made, we set out for Fulneq, where we were received with great kindness by our brethren and sisters. The Lord's name be praised for all the proofs of His power and goodness experienced by us during this perilous voyage.

JOHN CONRAD KLEINSCHMIDT;

EXTRACT

*Of the DIARY of GNADENTHAL, near the CAPE of GOOD HOPE,
1812.*

(Continued from page 322).

JULY 1st. Three persons were confirmed for the first enjoyment of the Lord's supper, of which five partook on the 4th, and experienced much comfort and peace in commemorating the death of our crucified Saviour.

6th, and following day, the communicants met in classes, and the conversations both in those of the brethren and among the sisters were open-hearted and edifying.

One of the brethren related as follows: "When I first came to Gnadenthal, my brother was with me. On the road, he observed: I have always heard, that even the greatest orator among the Hottentots is struck dumb, when he speaks with the teachers, but I'll try that. Never in my life have I been afraid of a landdrost, much less surely need I fear a missionary. I must only first take a few glasses of brandy." He did so, and we called upon the teachers. They asked

“several questions in a friendly and quiet way, but my brother stood mute and could not utter one word in reply. We did not then obtain leave to live at Gnadenthal. He has often said, The teachers are a quite different race of beings from other men, for their spirits rule over our spirits.”

Henry exclaimed: “Yes, indeed, my wife and daughter have experienced the same. When we first demanded permission to live here, one of the teachers said, ‘O no, we don’t want you, you may go where you please.’ I answered; ‘I cannot go away again, for I can no longer live without hearing the word of God,’ but my daughter was frightened and exclaimed, ‘Father, come along, let us run away from these men!’ in which my wife joined. But on the following day, leave was given for us to stay, and now we are admitted to the holy communion, and have enjoyed unnumbered blessings, through the unmerited grace of our Saviour.”

Salome said: “I live about a mile from this place, and when I am coming down the hill towards it, I often say to myself: ‘O how beautiful does this settlement look, with its many neat cottages, standing where formerly there was nothing to be seen but waste land and wild bushes, inhabited by baboons: and now, O how many Hottentots and Christians have here heard the word of God, for their soul’s salvation, and here worship our Saviour! might we but all be truly thankful for such great mercy conferred upon us, that He has sent us teachers from beyond that great water, which no man can overlook, to instruct us in the way of salvation.”

6th. A communicant sister, *Joanna Elisabeth*, fell happily asleep in Jesus. She had always been more or less ailing, but the occasion of her departure was a premature delivery. She was a true follower of Christ, and, under all circumstances, turned with faith and confidence to Him for help, never complaining, but rather continually expressing her thankfulness for all the grace and mercy she daily experienced at His hands. In the night previous to her departure, she said to her husband: “My dear husband, I am soon going to depart and be with our Saviour for ever. I go to Him as a poor unworthy sinner, saved by grace alone. I commit my dear children to your fatherly care, and trust that the Lord will help you and be with you.

17th. Sixteen persons were added to the class of candidates for baptism, and five were readmitted, who all declared their thankfulness for this favour with great fervour.

19th. Fifteen adults were baptizd by Brother Kuehnel, assisted by the other ordained brethren. We bless the Lord for the particular manifestation of his grace to us on this occasion. He was indeed in the midst of His congregation, and made it a day of peace and joy to us and all our people. On this day, 19 years ago, the first Hottentot was baptized, after the renewal of the mission, and since that time, 1113 adults have been added to the church by holy baptism, besides children.

August 4th. A communicant sister departed this life. We were thankful for her deliverance from a state of great weakness and pain, occasioned by a tedious, consumptive disorder. She frequently expressed her ardent desire to depart and be at home with the Lord, especially when, during the last year of her life, she perceived that her pains increased, in defiance of all medicine. When we visited her, her expressions concerning her faith and hope were always edifying. She had, in truth, received Jesus as her redeemer, loved him with all her heart, and constantly prayed that she might remain steadfast in looking to Him to the end of her days. This her fervent petition was heard; and she died rejoicing in her Saviour.

6th. The Brethren Fritsch and Schultz set off for Gruenekloof to serve that mission there. In the following days, several sick were visited, and two sick children, at their earnest request, baptized.

The celebration of the memorial-day on the 13th of August was a season of great refreshment to us, by the presence of the Lord with us, in all our meetings. Thirty-seven persons were spectators at the holy communion, 14 of them with a view to confirmation.

16th. We heard with great sorrow the affecting account of the unexpected death of our valuable friend and benefactor, Mr. Van Rhynefeld, president of the council of justice, at Capetown. We have lost in him a tried friend and father, who was earnestly intent upon doing every thing to assist in the propagation of the gospel. The new settlement at Gruenekloof was a particular object of his attention, and he did all in his power to make Lord Caledon's benevolent intentions effec-

tive. His late mother was an excellent and truly pious lady, who always spoke with pleasure of the acquaintance she had made with our late revered brother, John Frederic Reichel, a bishop of the Unitas Fratrum, when, on his return from the East Indies, he was detained sometime at Capetown.

29d. We had an agreeable visit from our fellow-missionaries Schmitt and Schulz from Gruenekloof.

23d. Seven adults received holy baptism.

Brother Kuehnel was seized on the 30th with an alarming fever, which made us send to Dr. Hassner for advice, as he is always willing to assist us.

September. In the beginning of this month Brother Kuester and his wife were engaged in speaking with 150 married couple belonging to our congregation, of whom they reported that most of them were walking worthy of the gospel. Among a few there had been disputes, but the Lord granted his blessing to the advice given, and they were made willing to forgive each other. Many of them observed, that before they had heard God's word, while they were yet heathen, they had frequent broils and beat each other; but since their conversation they loved each other more, and from a purer principle than before, and such disturbances had ceased. A sister being asked whether she lived always in peace with her husband, made the following reply: "There is no water so clear and pure, but there may be some small portion of mud at the bottom, which will shew itself if you stir it, and try to turn the stream."

On the 7th, they had a meeting, in which the scriptural injunctions concerning a Christian life and conduct in this important state, were set before them, and we exhorted each other to new faithfulness in observing them. Our people having gathered round the house, while we were at dinner, began to sing hymns, expressive of their best wishes and prayers for the Lord's blessing to attend us; and closed with that hymn, *Now let us praise the Lord, &c.* We went out to thank them, and were much affected to see that some of the oldest people in the settlement had crept out to be present on this occasion. In the evening a company of sisters and girls did the same. Our family concluded this memorable day by partaking of the Lord's supper and devoting ourselves anew to the service of Him, who died that we might live unto, and serve Him as his redeemed ones.

11th. Five adults were added to the church by holy baptism.

29th. Brother Schmitt and his wife returned to Gruenekloof. We held classes with the baptized, and had great pleasure in hearing their simple but heartfelt declarations of the state of their souls. In one of the classes, a brother began by saying: "What may we have to speak about with each other to day;" to which *Immanuel* replied: "I think one most important subject is brotherly love. Let us inquire how it is with us, and whether we have any thing against each other. I ask this question, my dear brethren, because I wish you to tell me whether any one has any thing against me, that we may be reconciled in presence of our teachers." They then began to ask each other, but all declared that they loved each other sincerely, and promised that on all occasions they would tell each other if there arose any thing amiss between them. A Caffre, called *Zaccheus*, added: "We have now spoken of the love we ought to bear towards each other, but what shall I say of that love, which my Saviour Jesus Christ has shown to me. He brought me out of my native country, and at last to Gnadenthal." The missionary present asked him, whether he did not sometimes wish to return to his native country. He replied: "O no, I never will forsake my Saviour. But I pray, that my poor nation may hear the gospel, and experience the same grace, which I have been favoured with in this place."

Jacob Adams said: "When I heard of the settlement of Gnadenthal, I said: well, I will go thither, for there I may hear and learn those things, which the farmers always keep so secret." My baas answered: "The Hottentots at Gnadenthal are so poor and hungry, that they are ready to eat one another up." I then lost my inclination to go thither for a season, but when at length I arrived, I found that I had been deceived, and now thank the Lord from my heart, that I am here."

Joel, having lately become a communicant, took leave of his class. He begged them to forgive him, if in any thing he had offended any one. They then shook hands with him and congratulated him on his advance in church-privileges, and added: "Abide faithful to our Saviour, and do not forsake Him, but remember also and pray for us."

In the women's class, *Lydia* said: "There is nothing said at church which so much delights me, as the description given of the bitter sufferings and death of Jesus. This is good food for my soul."

It was an affecting sight to see those who had become partakers of the Holy Communion, take leave of their class. They went round and kissed their sisters, shedding many tears, expressing their wish, that those who were yet behind, might soon follow them.

A poor blind woman said: "That I am blind, I consider as a proof of the Lord's mercy: for I am saved the sight of many bad things. And I am bad enough myself; but I creep with all my misery to our Saviour. I wish I may soon go to Him, and then see those things, of which I now hear."

Another old sister said: "The Lord has left me so long in the world, that I might hear His word before I die. O that we were all duly thankful for our teachers. Never did we suppose, that such a glorious place was reserved for us in heaven after this life, as we are now assured of, since Jesus had paid our ransom."

30th. We received a letter from a farmer, informing us, that the waggoner who went from hence with Brother Schmitt had fallen from his seat, and that the wheel, passing over his leg, had hurt him so much that he could not proceed. We sent another waggoner, and Brother Schultz went and conveyed the poor man hither.

October 2d. *Wilhelmina Jager* departed this life. She had been an inhabitant of Bethelsdorp, and under the ministry of Dr. Van der Kemp, but married a soldier in the English service, who lived at Gnadenthal, and was thus brought hither. Her husband died, about a year ago, of a consumption. After his death, she was baptized, and walked worthy of the grace conferred upon her; cheerfully resigned to the will of the Lord, and trusting in Him as her Saviour. During her illness, which was a rapid decline, we were often edified by the sincere declarations she made of her faith in, and love to Jesus Christ, as her redeemer, and she departed, rejoicing in Him.

3d. We caught, in a lonely house, in a trap, a civet-cat, which had been there the day before, and stole our meat. It is scarcely conceivable, how such a large creature can force its body through such a small opening, as that was by which it

entered. This animal has a smell so extraordinarily offensive, that it affects any one approaching it, in the most disagreeable manner.

11th. Three adults were baptized by Brother Schwinn. We received, to-day, letters from London, and some weekly accounts from the Elders' Conference of the Unity, as also the 62d number of the Periodical Accounts of the Brethren's mission. Amidst many subjects which excited us to thanksgiving for the mercies bestowed upon us, we felt most deeply concerned for some of our congregations in Germany, which are obliged to give up several institutions, on account of the losses occasioned by the war. Our minds were filled with very serious and painful sensations, which made us cry unto the Lord, who alone can help and deliver, and pray, that these days of affliction may be shortened, for the elect's sake.

In the public service of to day, thanks were offered to God, as in all churches in this colony, by order of government, for the preservation experienced by so many thousands during the small-pox.

15th. After continual and heavy rains, the river, descending out of the Bavianskloof, swelled to such a degree that it overflowed our gardens, and carried with it much earth and plants, doing great mischief. The poor Caffres in the village suffered most.

16th. *Luke Jansa*, formerly a soldier, departed this life in peace. He had obtained his dismissal on account of ill health, and was here faithfully nursed by his mother. During his last illness, both we and our chapel-servants visited him often, and always found his mind directed to the one thing needful. Shortly before he departed, he said: "I lie here in great pain, but my heart is alive in the contemplation of the sufferings of my Saviour, whose peace I feel within. If it pleases Him soon to take me hence, I shall rejoice, for I shall never be well again in this world."

19th. The poor man, who had been hurt in attending Brother Schmitt on his last journey, was so far recovered that he could return to Gruenekloof.

20th. Brother Kuehnel finished speaking with the men, and Sister Kohrhammer with the sisters, and expressed great satisfaction with the proofs they perceived of the Lord's work in their souls.

Simon Jonas observed: "I am descended from the first small congregation, gathered here by Brother Schmidt, for my father was baptized by him. When the three brethren arrived in 1790, to renew the mission, I also moved hither, but neglected the word of God, being hardened against it. But our Saviour knew how to bring me to reflection by means of a dangerous illness. I turned to Him for mercy, and was afterwards baptized."

Simeon Bruntje. "I have now found out, that there are two different ways of saying one's prayers, one with the mouth, and the other with the heart. Formerly I took no heed to God's word, and therefore fell into all kind of sin. Yet my Saviour followed me, till He had conquered me, and I gave myself up to Him. Now I pray from my heart." The children likewise spoke with much sincerity of the state of their souls, and expressed their desire to grow in the love and knowledge of their Saviour.

Anna Mary said, "I am not as thankful as I ought to be, but yet I do rejoice greatly, that I have been baptized. Those two persons, who were baptized with me, have sore faces and plasters upon them, but my heart is much more full of sores, and looks much worse. Before my baptism, I felt great pain in it, and used to ask my friends, whether they felt the same. I wanted to speak with the teachers, but always met so many people here, that I could not get to them, and went home without their advice. I have now spoken very often with them, and yet always pass by the only One, who can help me in all need, and to whom they direct me."

Ernestina observed, "That she could not pray at home, being disturbed by attending to others: but when she was at the farmer's, she prayed more diligently, that the Lord would preserve her." She continued: "I was sometime ago travelling to the Hottentot camp: and every day I prayed the Lord to preserve me. But on the evening of the last day, I entered a house. I had scarcely been there before there came a drunken Hottentot, and wanted to get me out of the house. When I refused, he seized me and dragged me to the door, but I held so fast to the door-posts, that he could not disengage me; upon which he took up a stone and beat me with it in the face, so as to knock out

“ some of my teeth, by which my upper lip was burst and my
 “ face covered with blood. He then forced me down a craggy
 “ hill, but the Lord delivered me out of the hand of this
 “ wicked man and he left me. The reason why I met with
 “ this misfortune was, that I had not prayed on that day, that
 “ the Lord would bring me safe to my journey’s end, but took
 “ it for granted, that I had got safe home.”

24th. We had a blessed celebration of the Lord’s supper, 14 were present as candidates, and 12 with a view to confirmation the next time.

26th and 27th we held meetings with the candidates for baptism. A young man being asked, whether he loved our Saviour with his whole heart, replied: “ No, not with my
 “ whole heart; one half is directed towards Him, but the other
 “ towards fine cloathes, horses, oxen, and other objects.” Another made answer; “ Yes, that is also the case with me:
 “ I ought to make the Lord my only companion, but He is not
 “ with me. The devil still keeps me company.” A third said: “ I am old, and yet a very great sinner, and therefore
 “ shall have long to wait before I get baptized.”

Radice said: “ I pray not only for myself, but also for
 “ my husband. Formerly I used to be very angry with the
 “ teachers, because they called so many to be candidates for
 “ baptism and I was left behind. But now the Holy Spirit has
 “ made it clear to me, that grace and mercy is to be sought and
 “ found only with our Saviour.”

In these days, we discovered, to our great regret, that the gable-end of our church had given way, and was considerably out of the perpendicular. For these several years, there has been a crack in it, and we now feared, that after a succession of wind and rain, it might fall, and if this happened during, or immediately after a meeting, it might be the occasion of some great misfortune. We therefore resolved, that the brethren Kuester and Leitner should go to Dr. Hassner and beg him to come over and give us his opinion. On their return, the river Sonderend having overstepped its banks, the bridge was covered with water. In some places the Hottentots were obliged to carry them, and the stream was so rapid, that it was with difficulty that they reached the bank.

November. A field-cornet arrived from the Landdrost, requiring, by order of government, that the names of all our

Hottentot men, from 16 to 35, should be sent in, as it was intended to form a regiment of Hottentots, 1,000 strong.

9th. Dr. Hassner came, and advised us to rebuild the gable-end of our church with burnt brick. The main part of the building was, originally, constructed of unburnt bricks. (See Vol. II. p. 49.)

11th. Twelve persons were confirmed for the first enjoyment of the Holy Communion. It was a solemn transaction, during which the presence of the Lord was felt in the congregation, and all were deeply affected.

13th. We had a day of joy and gladness, which the Lord made a true festival unto us. After the morning-service, 18 persons were baptized. In the afternoon, 5 children were received into the congregation. At the Holy Communion in the evening, 12 were partakers the first time, and 2 present as candidates. Our congregation joined us in fervent thanksgiving to our Saviour for all the mercy shown to us on this occasion, and we were anew strengthened in our delightful service in His house.

15th. The Brethren Kuester and Leitner set out for Gruenekloof. The following is extracted from their journal:—

“ We travelled on horseback, and took the road by the Fransche
 “ Hoeck mountain, being the shortest, and to be made in two
 “ days. There is only this one mountain to cross, but being
 “ excessively steep and rough, it is impassable by waggons.
 “ Our horses were of great use to us in climbing up the steep
 “ est places, by suffering us to hold by their tails. Trouble-
 “ some as it is to get to the top of this hill, the traveller is
 “ well rewarded for his pains, by one of the most extensive
 “ and beautiful prospects imaginable. A fruitful plain lies
 “ spread beneath, bounded on each side by romantic hills.
 “ Many gentlemen’s houses are scattered up and down, sur-
 “ rounded by plantations, gardens, and vineyards, which are
 “ chiefly inhabited by the descendants of French emigrants,
 “ from which the mountain has received its name. Towards
 “ the horizon appear two villages, Great and Little Dracken-
 “ stein, and the large village of Paarl, on the great mountain-
 “ river. Behind the (Kuh-berge) Cow-hills, the mountains
 “ about Gruenekloof appear; where we arrived on the 17th
 “ at noon, and were received with great kindness.

“ We soon met in conference, to consult about the church

“ we wish to build here, and resolved that Brother Schmitt
 “ should accompany us to Capetown, and wait upon the Go-
 “ vernor, to ascertain, what we might undertake with security,
 “ since some doubts seem to have arisen respecting the nature
 “ of our tenure at Gruenekloof. On our arrival at Capetown,
 “ we received the most effectual assistance from our friend
 “ the Rev. Mr. Hesse, and obtained an audience of the Go-
 “ vernor, Sir John Craddock. But Brother Schmitt, being
 “ attacked by a periodical head-ach, to which he has lately
 “ been much subject, could not attend us. His Excellency
 “ received us with much kindness, and though we were not at
 “ this time able to finish our negociations, yet we left the
 “ Cape with the pleasant expectation, that the difficulties
 “ would be removed, and with every assurance of the good-will
 “ of the Governor.”

21st. We wished to visit our aged friend, Mrs. Schmidt, but heard, that she had departed this life that very morning, in the 74th year of her age. She was the widow of Mr. Martin Schmidt, whose kind services to the Brethren, on their first arrival and re-establishment of the Mission, will never be forgotten. She also approved herself as a most sincere friend to the work of the Lord in this country, and particularly to the Missionary settlement at Bavians-kloof.

We also paid a visit to the Rev. Mr. Campbell, sent out by the London and Dutch Missionary Society, on a visitation to their missionary stations in this colony. Our conversation with him concerning the spread of our Lord's kingdom was instructive and edifying to us. He had lately visited Gruenekloof, and promised to come shortly to Gnadenthal.

22d. Brother Schmitt and his wife, and Brother Kuester, were present at a meeting of the Scotch soldiers, at six o'clock in the morning, at which the Rev. Mr. Thom presided. It was to us an affecting sight, to see 250 soldiers, with great order and devotion, listening to the preaching of the gospel. At taking leave, they desired us to salute the believing Hottentots at Gnadenthal in their name, as their brethren and sisters in Christ, which we did not fail to do.

Towards evening, Brother Schmitt returned to Gruenekloof, and we arrived, on the 24th, safe at Gnadenthal.

26th. Six men belonging to our congregation departed for the army acting against the Caffres. They took leave with

many tears, and we felt great pity for them, as they are all very young and inexperienced.

December 4th. We experienced such a dreadful storm, that many branches were broken off the trees, and other damage done in the settlement.

10th. *Tobias*, who had lately been baptized on his death-bed by Brother Schwinn, departed this life. Formerly he was very reserved, and we could seldom discover his real sentiments; but having been at length obliged, by the Lazarus sickness, to keep his bed, he seemed more open to the work of the Spirit of God in his soul, and cried to the Lord for the forgiveness of his sins. Having sent for one of the Missionaries, he accosted him thus: "My dear teacher, I am a great sinner, who have often grieved the Lord and His spirit; but I now pray day and night, that He would show mercy to me, and pardon all my transgressions. Yes, I am already assured, that He has heard my sighs and prayers. I have no wish left, but that I may have the seal of His forgiveness by baptism, and be thus here numbered among His children." After his baptism, he spent his time in praising and thanking the Lord for the mercy vouchsafed unto him, and his only concern seemed to be, that sometimes his mind was diverted from thinking of, and praying to our Saviour, by excessive bodily pain. He was indeed a pitiable object, and we could not help joining him in prayer for his release, which took place in a gentle and happy manner.

13th. An officer came to press more men for the army. In consideration of the harvest, he did not immediately take more than seven, but eight others were to follow.

17th. These men came to take leave, and were much distressed on account of the maintenance of their wives and children during their absence.

The disturbance occasioned by these events made us postpone the celebration of the Lord's supper on the 19th.

20th. We had an agreeable visit from some English officers.

24th, and following days, we adored our incarnate God and Saviour in fellowship with our congregation and the Christian church in general, and He blessed us richly in the contemplation of this great proof of His love to the lost human race.

26th. Eight persons were made partakers of holy baptism; and in the evening we celebrated the Holy Communion. To-day was the funeral of the communicant Brother *Isaac Witt-boy*. He was about 70 years old. His walk was edifying, and he truly loved the Lord Jesus in humility and sincerity. His heart and lips overflowed with thankfulness for what the Lord had done for his soul.

31st. The Rev. Mr. Campbell arrived here on a visit. He expressed his joy on seeing so large a congregation of believing Hottentots dwelling in this place, but regretted, that he could not address them in Dutch. He admired also the order, devotion, and attention which prevailed in their meetings at church, and attended the public worship at night, when, at twelve o'clock, we closed the old, and entered into the new year, with prayer and praise.

When we call to mind all the events of the year past, we fall down at the feet of Jesus, and exclaim: "Is it possible, that Thou canst love such poor undeserving creatures so much, and show such great mercy towards us!" Among many outward benefits, we ought to mention His having preserved us from infection and danger during the small-pox, though many of our people were at work in places where they prevailed. During the period of this epidemical disease, there existed great consternation among the inhabitants at the Cape, as formerly this disorder always proved dangerous, and fatal to most. Our heavenly Father, however, blessed the inoculation by vaccination in a remarkable manner; insomuch, that its character as a defence against infection by the small-pox is established in this country.

The Lord has been gracious to us in externals, and we return our sincerest thanks to all who have contributed to the maintenance of this Mission.

The work of God has continued, without much external show, to increase and prosper, which, we trust, the diaries of the past year will prove, to the joy of all true lovers of the Lord Jesus. They will, with us, praise and bless His name for all the proofs of His power and grace made manifest among us.

In the year 1812, there were born here 49 children; 61 new people have become inhabitants; candidates for baptism, 100; for the Communion, 98; adults and children baptized, 163; first partakers of the Lord's Supper, 76; received into the con-

gregation, 15; departed this life, 20; moved to Gruenekloof, 5 persons. The congregation consists of 876 persons, of whom 296 are communicants; 107 more than last year. There are 1073 persons living at Gnadenthal, in 224 houses.

We commend ourselves and our whole congregation to the loving remembrance and prayers of all our Brethren and Sisters and friends.

J. A. KUESTER, H. MARVELD, D. SCHWINN,
J. C. KUEBNEL, J. M. P. LEITNER, J. G. SCHULTZ.

NARRATIVE OF THE LIFE

*Of the Widow Sister ANNA ZACHARIAS, formerly employed
in the service of the Mission in Greenland.*

Extracted from her own manuscript.

“I WAS born September 12th, 1723, at Manckendorf, in Moravia. My father, Christian Stach, was a lover of Jesus, and in connexion with the awakened people at Zauchtenthal. The few awakened pious inhabitants in our village were in the habit of frequently assembling in his house, for edification. I remember, that already in the earliest years of childhood, I was often affected by what he told me of the sufferings of Jesus, and His love to sinners. He also instructed me at home, that I might have no occasion of associating with other children at the school.

My father being looked upon as a Lutheran, and consequently as an heretic, he had much to suffer, and even several severe imprisonments, especially after my brother, Matthew Stach, had gone to Herrnhut. His health was much impaired under these circumstances. When, in 1730, my brother accompanied our cousin Christian hither, from Herrnhut, in order to fetch us, he resolved, on account of his sickly state of health, to spend the remainder of his life quietly, in his own country, but begged of my brother to return, as soon as he should hear of his death, and convey his sisters to Herrnhut. My brother and cousin now took the mother of the latter, and another widow, with them. This incensed

the Roman Catholic clergy anew against my father. They unexpectedly sent their steward, with some servants, into his house, who forced him to open his chambers and chests; under pretence that he secreted the goods of his emigrated relations, but more properly to search for books or letters from Herrnhut. Having found letters from my brother, and some other friends at Herrnhut, they hastened with the letters and my father to the vicarage, where several clergymen were assembled. My father was ordered to wait before the door, till they had read the letters; but while they were deeply engaged in their scrutiny, he thought it most advisable to make his escape. He hastened home, and told my mother that now he was going, and that if she could resolve to go along with him, she would find him hid in the corn-field, behind the house. Thus he went off without delay. He had hardly left the house, when some of the gentlemen came in search of him, and not finding him, placed four bailiffs at the doors. I was fetched home from the field, where I tended some cows, without knowing what had passed. My mother, however, informed me of what had happened, and desired me, if possible, to get to our friends; but the bailiffs watched me closely, and turned me back, whenever I attempted to get out of the house: at last I succeeded, when one of them had gone to the vicarage, in order to fetch some bread, and the other also left his post; and thus arrived with my mother's sister. The keepers soon missed me, and asked a servant-maid where I was, who replied that I had already gone to bed: for this they beat the poor woman so unmercifully, that she soon after died. My mother, however, contrived to make her escape out of a back-door, which the keepers had not noticed, while they were eating their supper. She went immediately into the corn-field, where she supposed my father to be, and fortunately hit upon the very furrow in which he lay hid. After having briefly told him, what had occurred, she went to her sister, in order to fetch me, snatched me up from my bed, and ran out at the back-door, at the same moment, when the pursuing keepers broke in at the front. They now searched the whole house, but in vain. We, with our father, set off, without delay, for Zauchtenthal, where our friends were afraid to take us in, because government had already sent to inquire concerning us. We therefore, before day-light,

again took refuge among the corn. Here we were obliged to remain all the next day, very quiet, there being many people about us in the fields. This was indeed a hard day for us. The sun sent forth a burning heat, and we had nothing either to eat or drink. But the farmer, to whom the field belonged, had observed us, and in the evening, when all was quiet, brought us some bread and milk, for our refreshment, advising us, at the same time, to proceed that very night.

Now my sister also, who afterwards married Brother Beck, joined us. She had tended a farmer's cows, but upon hearing how we fared, left them, and was, upon inquiry, directed by our friends in Zauchtenthal, to the field where we were concealed. We prosecuted our journey, heartily rejoicing that we had met together. In another village, the sister of the late Susanna Nitschman concealed us for eight days in her house, while we were pursued in every direction, by persons both on foot and on horseback, and while our house in Manckendorf was watched by day and night, the clergy thinking that we should return to fetch some of our goods, all of which we had left behind. Upon hearing that the roads were safe, we again continued our journey, and arrived at Herrnhut June 25, 1730, just when the congregation was assembled for the celebration of the jubilee of the presentation of the confession of Augsburg, truly thankful for the help of our Saviour. We were received with joy, and though we had it hard as to externals, our father being old and infirm, and having left all his property behind, yet we were not left without assistance. I shall thank the Lord in eternity, for having led us out of our own country in this manner.

My father, two years after, departed this life, and was one of the first whose mortal remains found their resting-place on the Hutberg, the burying-ground of the congregation at Herrnhut.

In 1734 I was placed in the school, and the year following moved into the orphan-house. Here I often promised, with many tears, that I would devote my whole heart to our Saviour. I also received many an assurance of His love towards me, but my inconstancy was the cause, that I often lost sight of Him, and did not become established in grace.

My mother and sister receiving a call to Greenland in 1736, it was thought, that it might be well if I went with them,

in order to learn the language the better. We left Herrnhut February 17th, and arrived safe and well in Greenland, by way of Copenhagen.

We found the brethren quite emaciated with hunger. I was however cheerful and thought, that though I had but seal's flesh to eat, I would be content. And it came actually so far that we were obliged to eat it, on account of the scarcity of other provisions. I learnt the language well, but as to the state of my soul, I did not feel as yet my need of a Redeemer, and remained in uncertainty about my being a child of God.

In 1738 our Saviour in mercy gave me a right sense of my innate depravity, and now I was convinced that I must experience the power of his merits, and obtain from him remission of sins. I turned with all my misery and want to Him, and soon felt His comfort and peace in my heart. I shall never forget the impression made upon me at that time; and now I wished to tell every Greenlander, how sweet communion with our Saviour is. Having gone to Greenland as a child, I was now received into the congregation, and soon after admitted to the Holy Communion, which proved a great blessing to me.

In 1739 I experienced an extraordinary preservation of my life. A company of wild Greenlanders from the south, on their return from the north, landed on our shore, at a time, when all the brethren had gone out for a few days. When we saw them, we sat down upon a bench before the house, and locked the door, lest they should enter the house and rob us. A great number of men made towards us, and surrounded myself and my sister very closely. Hearing one say to the other, "*attack them;*" I pushed through them into the house and bolted the door after me. They followed me, but were not able to burst the door. Now they made an attempt to cut the windows with knives, but in vain. Not thinking myself safe in the room, I went up into the garret, and drew after me the ladder, which served us for a staircase. When they saw that they could do nothing to us, I heard them say; "We will go now, that they may think themselves safe, and soon return and seize them." Hereupon they went to an island, only about a mile distant, where they pitched their tents.

On the 3d day, we saw at some distance a woman's boat, and more than 20 kajaks making towards us. A Greenland woman who was with us, immediately ran to the Danish colony,

without telling us her intention, and asked for help. The sailors there seized in a hurry what every one could lay hold of, as muskets, hatchets, and sticks, and came sooner to our assistance than the Greenlanders could land, who, as soon as they saw so many Europeans with us, made off immediately. We thanked God, with our brethren, who soon after came home, for this preservation. For if the Greenlanders had taken me away, they would have carried me so far towards the south, that I hardly ever could have returned to the settlement.

In 1740, on the 4th of July, I entered into the married state with Brother Frederick Boenish.

In 1743 my husband went, after a stay of nine years in Greenland, to pay a visit to the European congregations. I was then in circumstances which prevented me from attending him: but when in the year following he did not return, I resolved to follow him with my two children, the one three years, and the other eight months old. The captain and some of his crew were very inimical to the mission. Notwithstanding this, I set out on my voyage, with childlike confidence trusting that the Lord would help us. We had a difficult voyage, with continual storms and contrary winds. I was obliged to lie in the hold of the ship, the hatchway being sometimes fastened down for several days, so that we were shut out from all daylight. Moreover I got nothing to eat but what the sailors left in their dishes, and though this was disagreeable enough, yet the thirst which I and my children had to endure, was by far more oppressive. I had indeed some tea and sugar with me, but the captain would not allow me any water. When once, after a storm of three days, one of the men took my eldest child on deck, and asked the captain for some water for it, he used him very roughly and gave him a positive refusal. The cabin-boy was sometimes good enough to bring some hot water, when the captain was asleep, but this happened only seldom, because the boy was afraid, lest the captain should find it out. Notwithstanding this bad treatment I spent my time happily and cheerfully in converse with our Saviour, and He also gave patience to my children, insomuch that every one was astonished at their good and quiet behaviour.

October 21st. We at last cast anchor near a town in Jutland, after experiencing a heavy storm. Now I had to look for another ship to convey me to Copenhagen. I therefore went

on shore into a village, half a mile from the beach. None of the brethren lived here or knew of our arrival, but a shipwright, who had served for some years in the colony of Godhaab in Greenland, heard of and sought for me and brought us some victuals. He also promised to assist me in finding a ship going to Copenhagen. Meanwhile a sailor's widow, who had been with me in the ship, brought me into a farmer's house, where we were kindly received and entertained. When on the next day I went with my children into the garden, an old woman came to me, and begged of me to come into her house. She soon brought us some food, gave us a bed, and said that I should not leave her, for all that she had should be at my service. I accepted of this bounty as coming out of the hands of the Lord himself, as I had no money about me. After eight days, the above-mentioned shipwright informed me, that a captain from Aalborg, going to Copenhagen, was come into the harbour, and offered to make an agreement with him to take me, but when the latter saw me with my two little children, he exclaimed: "God forbid that at this season I should take on board a woman with such little children, I could not answer for it before God. Besides," added he, "my cabin is already occupied." I entreated him earnestly to take me, being less able to make the journey by land in winter, and that I would be content with a small place in the hold of his ship. This excited his pity, and the next day he sent for me to come on board. I took a cordial leave of the good old woman, who had shown me so much kindness, and also gave me some provisions for the voyage. When I passed through the village, another woman regretted, that her bread was not yet baked, but sent me, as we did not immediately set sail, a warm loaf by her daughter. On board the ship two ladies, upon representation of the captain, left me their birth in the cabin, for my children. One of these ladies afterwards joined our church, and I saw her at Copenhagen in 1761. The captain was now in such concern about us, that we received every day something warm to eat and to drink. I was very much put to shame by the benevolence of these people, who did not know me; especially considering upon my mean appearance. For when I went to Greenland my mother carried all her own and my things upon her back in a cloth, and in Greenland little or nothing of European dress had been added. We came to Helsin-

goer in 24 hours, where, on account of stormy weather, more than 100 ships lay at anchor. When the storm was at its greatest height, a large man of war came sailing towards us, threatening to run foul of us, and we gave ourselves up for lost. I felt in my heart to turn with confidence in prayer to that Saviour, who had hitherto led and preserved me so graciously; and the wind changing, the vessel went past without doing us any harm.

November 5th. I arrived at Copenhagen, glad and thankful for the faithful care and preservation of the Lord. The brethren soon helped me to proceed to Marienbourn, where I arrived safe.

December 18th. My husband, who was lodged in the house of the late Count Zinzendorf, was very glad to see me and our children arrive, which he had often wished, but never expected. I was received by the congregation with much love, and felt undeserving of all the kindness shown to me and my family. At the same time, my heart was so captivated by the doctrine of the meritorious sufferings of Jesus, which I never had heard treated of in so clear a manner, that I cannot describe it. My children were soon placed in the school, and as my husband hastened back to his post, my stay was but of short duration.

February 14th, 1745. We set out from Marienborn, enjoyed at Amsterdam many blessings among our friends and brethren, and set sail from thence in a whaler, the captain of which promised to set us on shore in the neighbourhood of Newherrnhut. But this being rendered impossible by the weather, we had to be content to attend him in the whale-fishery. After he had got a cargo of 10 whales, he set us on shore about 30 miles from our post.

June 28th we arrived with our fellow-labourers at Newherrnhut to mutual joy. The commander of the ship had generously furnished us with all sorts of provisions; which was a great help to our house-keeping, as we found but a small stock at Newherrnhut. We now entered with renewed zeal upon our service in the small congregation of Christian Greenlanders, which, during our absence, had considerably increased, and the Lord in mercy owned our labours.

In August, 1749, we set sail from Newherrnhut for America, where we visited Bethlehem and other congregations, as

likewise the Mission among the Indians, and arrived by way of England and Holland at Barby, in Saxony, where we attended the general Synod, and proceeded afterwards to Herrnhut.

From May 7, 1751, when we again arrived at our post in Greenland, till 1759, we remained quietly engaged in the service of the Mission; but, after that, went to Germany in order to place our two children in the school at Hennersdorf.

August 1st, 1761, we again arrived at Newherrnhut with the late Brother David Cranz, who had received a commission to write the History of Greenland.

In 1763 I suffered a severe illness, which lasted more than half a year, and often seemed to bring me near my end; but it did not yet please our Saviour to permit me to enter into His rest. My husband, also, fell sick and departed this life whilst I was confined to my bed, and unable to afford him the least help. Over this great loss, none but the Lord Himself could comfort me, to whose faithful care I surrendered myself anew. Our marriage of twenty-three years had been blessed with eight children, three of whom had gone before my husband into eternity.

September 7, 1764, I entered a second time into the married state, by being joined in holy matrimony, at Newherrnhut, with Brother John Zacharias, and we went in the year following, to Lichtenfels, where I had, for two years, the care of the Greenland Sisters, both with regard to externals and internals.

In 1768 we took our two children to school, were present at the Synod of 1769 held at Marienborn, and returned in 1770 to Newherrnhut, accompanied by the late Brother Sternberg, who had been commissioned to hold a visitation in the Greenland Mission. From that time we served the Greenland congregations at Newherrnhut, and Lichtenfels, and the Lord blessed our labour and caused us to experience His help in all trials. My husband growing weak and sickly, we were necessitated to request our dismissal, which we obtained in 1784, and arrived safe at Herrnhut on the 5th of November in the same year, thankful for all the mercy and faithfulness of God our Saviour. Here I was wholly engaged with waiting upon my husband, whose health declined rapidly, for which the Lord granted me grace and strength.

The accounts of our congregations and Missions, which I read at home, made up, in some measure, for the loss of the meetings of the Chapel, which I could attend but seldom.

May 17th, 1795, my husband departed happily, rejoicing in God our Saviour. On this occasion I surrendered myself anew to the faithful care and guidance of Jesus, my most faithful Friend, and entreated Him to preserve me from losing the comfort derived from His merits and death, and to grant me grace, that my speaking, acting, and thinking, might always be to His honour, and according to His mind. The consciousness of the many mistakes which have occurred, both in my service in the Mission and whole course of life, and the knowledge of those defects which are still cleaving to me, have often made me fall down at His feet and pray for pardoning grace: and I know, that, by the merits of His precious blood, all my sins are forgiven; and have that firm confidence, that He will protect me as long as I am here below. May He make me ready to go to Him with joy, whenever He shall call me. I know of nothing that gives me joy and peace, but His grace and blood-bought righteousness, which will, and shall attend me, till I enter into the kingdom above."

Our late Sister, soon after she had become a widow the second time, moved into the widow's house at Herrnhut, where she spent her remaining days in sabbatic converse with the Lord. Her cheerful and exemplary conduct among us caused her to be beloved and esteemed by all who knew her. She enjoyed, to an advanced age, a tolerably good state of health, for which she was daily thankful, although she longed to be soon at home with the Lord for ever. Since the beginning of the year 1808, her weakness and asthma visibly increased, and now she rejoiced from her very heart in the hope, that she should soon happily end her days here below, and see Him face to face, who, from her youth, had led her so graciously.

In the last year of her life, the visit of her son-in-law and daughter Gorke, from Greenland, gave her particular pleasure, and she enjoyed the care of her daughter to her end.

On the 18th of February, her redeemed soul took flight into a blissful eternity, her pilgrimage here below having lasted eighty-four years and five months.

EXTRACT

Of LETTERS received from Brother THOMAS LANGBALL, dated PARAMARIBO, March 24th 1813.

I HAVE the pleasure to inform you of the safe arrival of Brother Schwarz and his wife from Barbadoes, on the 11th instant. We pray the Lord to bless them in His service among the negroes here. The Brethren Blitt and Buettner, are diligently employed in learning the negroe language, and have made such proficiency, that they have been able to read the Scriptures in public.

From Brother Maehr, at Bambey, we have received letters as late as the 11th instant. Old *John Arabini*, and the other baptized negroes, lament exceedingly the loss they will suffer when Brother Maehr leaves them; and one of them, *Christian*, has expressed his grief at the loss of their teacher in an affecting manner. Gladly would we supply the vacancy, but, under present circumstances, we find it impracticable.

At the close of the year 1812, our congregation of Christian negroes at Paramaribo, consisted of 400 communicants; 42 baptized adults, not yet admitted to the Lord's Supper; 65 baptized Children, in all 507 persons, besides candidates and catechumens.

From the Missionaries *Genth* and *Hafa*, on the river Co-rentyn, I have received a letter of the 29th of January. They were both well, and had nearly finished the building of their dwelling-house, which contains also a meeting-place for the Indians. The latter visited them often, and attended public worship diligently, particularly on Sundays. Two families had likewise begun to build houses near them.

We hope that they have got over the most difficult part of their external concerns, for their crops were ripening, and they would soon be able to subsist on their own produce, which will greatly lessen their expenses. The difficulty attending the communication between us and them, very much increased their embarrassments in the beginning.

June 9th. We had proceeded so far with the enlargement of our Church, that we could make use of the whole floor-part in the Passion-week; and in the first service of the week we dedicated this building anew to the Lord, with

prayer and thanksgiving. Our hearts were enlivened by a powerful sense of His divine presence with us. Now, though the Church has been enlarged by one-third, yet both on this occasion, and throughout the whole week, the auditory was so numerous, that many were obliged to stand before the doors and windows. We had never before seen so large a company of negroes together, especially on Good Friday evening, when about 2000 persons were present. Our prayers were fervent to the Lord: that, by His Spirit, He might cause the word of the Cross to be the power of God unto salvation to many of their souls, and grant them faith in their crucified Redeemer.

On Maunday Thursday, 111 Brethren and 175 Sisters were present at the celebration of the Lord's Supper.

Three adults were baptized on Easter Monday, and 18 were added to the class of new people, who seemed to have been awakened during the Passion-Week, and led to serious concern for the salvation of their souls.

From the Brethren *Genth* and *Hafa*, we have again received letters to May 29th. They had both been ailing, but were restored to health. The Indians did not attend their meetings so well as before, partly prevented by work in their plantations, in which they proceed but slowly. The Missionaries pray the Lord to grant them faith and courage, to hope even against hope. During the absence of the Indians, they cannot make much progress in learning their language, which gives them great concern.

They the more earnestly commend themselves and their labours to the prayers of all our congregations and friends, as they are surrounded with peculiar difficulties, which the Lord alone can remove. Here in Paramaribo, He is with us to bless us, and we have the most manifest proofs of His help and favour. It is a sickly time, and thirteen members of our congregation have lately departed this life rejoicing in their Saviour. Remember us and our dear black flock before the throne of Grace. All here salute you most cordially.

THOMAS LANGBALLE.

Extract of Letters from ANTIGUA.

St. JOHN'S, *April 26, 1813.*

"I HAVE to acknowledge the receipt of seven boxes, arrived in the ship *Recompense* from Glasgow, containing a most welcome present of English bibles and testaments from the venerable British and Foreign Bible Society, for which we beg to return our most humble and cordial thanks. We hope and pray that they may bear hundred, yea thousand-fold fruit, which we may once see with joy in eternity.

We have already distributed a good many, mostly to the young people. Before we give any away, we take care to examine whether the person requesting to have one, can read. If he cannot, we advise him first to learn, and for his encouragement, promise to present him with one as soon as he has made such proficiency, as to be able to use it, which has had the desired effect.

From Easter 1812 to Easter 1813, there have been baptized, or received into the congregation, (having been baptized as children), at St. John's, 195 adults; at Gracehill, 97; at Gracebay, 18; total 310. For the first time have been admitted to the Lord's Supper, at St. John's, 152; at Gracehill, 54; at Gracebay, 20; total 226. Our fervent wish and prayer is, that they all may prove faithful followers of Jesus, and walk worthy of their holy and heavenly calling.

It seems, that the Lord opens more doors for the introduction of the gospel into this small island, and we consider ourselves highly favoured to be made in any degree instrumental in bringing in that great reward, which is promised to Him out of all nations, tongues and kindreds, for the travail of His soul. You will perceive, by the inclosed extract, that Mr. G.'s wish, that the Brethren's Missionaries might visit his estates, which you so earnestly recommend in your last letters, has been attended to, with some prospect of success; and we sincerely wish and pray, that it may please the Lord to lay His blessing on our endeavours, and on the arrangements made by the worthy proprietor. As these estates are situated near to Grace-

hill, I sent your letter and the inclosure from Mr. G. to our fellow-labourers at that settlement; and the following is an account transmitted to me by Brother James Light.

C. F. RICHTER.

“ON receipt of your letter, I delivered Mr. G.’s letter to his attorney, Mr. A. by whom I was received with great kindness and assurance of his cordial desire to co-operate with the proprietor in any way, so as to facilitate the preaching of the gospel to the negroes under his care. We had previously discussed the subject in conference, and I submitted to him the plan proposed, stating also, that it would be impracticable for us to keep a regular Sunday-school, our occupations on that day forbidding it, but that we were willing to set apart one day in each week for the purpose of keeping school with the children, and instructing them in the principles of the Christian religion; that one of us would regularly attend on one of Mr. G.’s estates, to spend the day in preaching to, and instructing the adults: and that, on the other Sundays, they were always welcome to come to Gracehill, while we, at the same time, wished, that the aged and infirm belonging to our congregation and living on the neighbouring estates, might be allowed to attend at the place of worship fitted up for Mr. G.’s negroes, but that we wished the attendance of his negroes to be quite voluntary.

This being the day on which the negroes received their allowance of provisions, I had an opportunity of seeing most of them. When Mr. A. informed them that their proprietor, being concerned for their welfare as to soul and body, wished to provide for them the means of religious instruction, many expressed their thankfulness with apparently great sincerity. Mr. A. then examined the little children, and their names were taken down. There were 39 present, a few of whom have learnt to read a little. I then, with Mr. A.’s leave, visited the negroes in their houses, and found that 25 had attended at the established church; 16 at the Methodist place of worship; and 16 at our chapel at Gracehill; the rest had never gone to church or chapel.”

In a letter to the Secretary of the Society, of June 22, 1813, Brother Light continues: “We gladly acceded to the wish ex-

pressed in your letters, that we would visit the estates of J. G. Esq. in this island, and, if possible, afford the time necessary for imparting religious instruction to his negroes. We felt the more liberty to undertake this charge, as, since the death of Mr. G. H. they have not been visited by the Church of England Missionary, though a few still consider themselves as belonging to his society, and when they go to town, get instruction in reading."

"I will now mention to you what has occurred since I made my report to Brother Richter."

"April 22d. Brother Newby went thither and examined most of the children as to their proficiency in reading, and expressed himself well pleased with the seeming desire of all of them to learn."

"April 29th. I spent three hours in the forenoon, and three in the afternoon, with 60 children, being the times set apart for school. We dine at the same time that the children do, Mr. A. kindly providing for us. Five of them can read in the New Testament, the remaining 55 are all under ten years of age, about 30 of them being rather under 7. Of these, 18 could spell, and a few read in monosyllables. But most of them could repeat the ten commandments, Lord's prayer, and creed tolerably well, and some were more or less acquainted with the Church-catechism, which proves, that the late Mr. G. H. must have been very attentive to his duty. We always entertained great respect for him, as a man desirous of doing what was in his power for the benefit of the negroes."

Here Brother Light proceeds to state, by what means the instruction of the children might be best furthered, what difficulties arise from the common occupation of the bigger children, and how they might be obviated; as likewise the reasons, why a Sunday-school cannot well be maintained, and proceeds:

"The work of the Lord in this island continues to increase, and we have abundant cause to be thankful for His mercy, patience, and long-suffering towards us, a poor, defective people; for this we account our salvation. We have lately seen some very encouraging instances, which prove, that He, as the good Shepherd of the sheep, follows those that go astray in the wilderness, till he has found and brought them back. Twenty-six have lately returned to the fold. The enemy of souls is sometimes, alas, too successful in sowing his tares, and beguiling some people to yield to things, which they formerly

lived in, while they were under the power of sin. Thus we are under the necessity of excluding them; but nothing gives us more joy, than to see them return with weeping and supplication, and cry for pardon to that Almighty Saviour who hath received gifts for men, yea, for the rebellious also. Our public and private worship has been more diligently attended than usual, especially by adults, both baptized and communicants. While, therefore, on the one hand, we feel shame and abasement, on a review of our own and our people's failings, we likewise have great cause for praise and thanksgiving to Him, whose tender mercies are daily new. With cordial salutation to all our Brethren and friends, I remain ever, &c."

JAMES LIGHT.

From Reports received from the Danish Islands, (at present in possession of the English) the following are the numbers of Negroes belonging to the Congregations of the United Brethren, in the seven Mission-Settlements.

IN ST. THOMAS.

	<i>Communicants.</i>	<i>In all.</i>
At Newherrnhut	430	1009.
At Niesky	758	1276.

IN ST. CROIX.

At Friedensthal	1711	5161.
At Friedensberg	897	2982.
At Friedensfeld ..	No particular returns ... about 300.	

IN ST. JAN.

At Emmaus	476	1006.
At Bethany	201	455.

Total 12189.

EXTRACT OF A

Letter from Brother J. G. RAMSCH to the Secretary of the Society, giving an Account of the Voyage of a Company of Missionaries from COPENHAGEN to LEITH, during which they were captured by an English Frigate.

N. B. Much sensation having been excited by the capture of the Hvalfisken, a Danish Greenlandman, furnished with a licence from the British government, to carry provisions to the Danish colonies in Greenland, having also on board a company of Missionaries, destined both for Greenland and the West Indies, this narrative is here inserted, with a view to show, how mightily the Lord supports his servants under trials and difficulties attending their pilgrimage, performing His promise, that in the midst of tribulation, they shall have peace in Him. The letter was written at my request, an erroneous report of the treatment of the Missionaries having gone forth, to the prejudice of the captors.

C. I. LATROBE.

“ DEAR BROTHER, FULNEC, *May 28*, 1813.

“ YOUR letter to us, of the 25th inst. bidding us welcome to your native country, which I only once before beheld at a distance, on my return from the East Indies, was duly received, and we beg to express to you our cordial thanks for all your prayers and good wishes in our behalf.”

“ I am glad that you give me an opportunity of rectifying the mistakes which the representations of the Danish captain may have occasioned, respecting the treatment we received from Captain Cathcart, and the officers of the English frigate Alexandria, which was altogether kind and generous.”

“ March 18, at 9 A. M. we left Copenhagen. We were obliged to land our pilot at Halstrand, on the east coast of Jutland, which brought us nearer the coast, than, in the existing state of the wind, appeared safe to our captain, and he therefore steered eastward, endeavouring to gain the mid-channel between Jutland and Norway, when we were discovered and brought to by the Alexandria frigate, Captain Cathcart, to whom our course appeared suspicious. An officer soon came on board, and demanded the ship's papers, which were pro-

duced with the more readiness, as having a licence from the British government, our captain thought he had nothing to fear. By what error the licence was declared to have expired, I cannot tell, for it was dated in August 1812, to remain valid till October 1813, but our captain was ordered to attend on board the frigate. We seemed sure of his speedy return, and that we should be suffered to proceed without delay; but to our great surprise, after some time, he arrived on board, accompanied by a lieutenant, whose name was Dacre, a midshipman, Price, and about 12 men. The whole Danish crew was immediately sent on board the frigate, the cabin-boy and cook not excepted; but the captain left, on explanation being given, that the ship was certainly bound to Leith, having passengers on board, some of whom were going by way of England to the West Indies. There were, at that time, several other ships in our neighbourhood, undergoing examination. We were at first ordered to Gottenburg, but contrary winds forced us and the other ships to come to an anchor at Kieringoe, a small harbour, about nine Swedish miles west of Gottenburg. All intercourse with the land being forbidden, a letter to Brother Ephraim Stare at Gottenburg, to inform him of our situation, could not be conveyed on shore by the pilot.

Lieutenant Dacre, on finding that I could speak a little English, made use of me as his interpreter.

The frigate did not stop at Kieringoe, but on the 23d, an armed brig arrived, with orders that the lieutenant, with the greater part of the English crew, our captain, and another Danish captain, should come on board the frigate at Gottenburg. The day after they all left us, and went on board the brlg, except our captain, who was suffered to remain on board his own ship till the 25th, when the brig sailed.

Meanwhile an arrangement had been made with the Swedish inhabitants, that they should bring the detained vessels, either to Marstrand or Gottenburg, and otherwise render such assistance as might be necessary. We desired Captain Lindberg to inform Brother Stare of our situation, which he did, making such a report as he thought proper, and which led to an interview between Brother Stare and the British commodore, and to that representation of the hardships of the case, a copy of which he transmitted to you. It was founded on our captain's account of the affair,

The English, left on board our ship, were a midshipman, a sailor, and a marine doing sailor's duty.

March 26th. We made an attempt to sail towards Gottenburg, for which purpose we had obtained a pilot and six or seven men from the shore. They were fishermen, and not sailors, nor did they understand the language of an English commander. There being very little wind, and that contrary, we were obliged to come to an anchor about half way to Marstrand. The day following our attempts to proceed were baffled by contrary winds, and all the ships returned to their former anchorage, in doing which we ran upon a rock, the weather being foggy. Providentially a ship preceding us, perceived that we were steering towards the rock, and gave us notice of our danger, when, by instantly backing the sails, we were prevented running upon it with violence, and only stuck fast, the ship heeling a little towards one side. Our active midshipman immediately took the most effectual steps to set her afloat, and on firing several muskets as signals of distress, the other ships came to an anchor, and we soon had the pleasure to see several English officers and sailors on board, who rendered every assistance. In about two hours we were afloat again. Among those who came to our relief, was a Norway captain Falkenberg, who had likewise been captured by another English cruiser, but left on board his ship. His knowledge both of the English and Swedish languages was of great use to us, and delivered us from much perplexity.

On the 29th two Danish captains returned from Gottenburg, and, in passing, informed us, that all the passengers must go for examination to Gottenburg. Our kind-hearted midshipman immediately followed them, and made inquiry concerning this report, finding that we were much alarmed. He also went to Mr. Armstrong, who, after Lieutenant Dacre's removal, had obtained the command over the Danish prizes; but found that he had received as yet no official orders. The two Danish captains, however, were obliged to return, as they had no recommendation to the commanding officer. One of them had brought a letter to us from Brother Stare, which, from some cause or other, he did not deliver, and we were thus left in anxious suspense.

April 1st. Lieutenant Maitland arrived, which, as our captain said, was in consequence of his representations of the

danger the ship was in, with only three hands on board. The wind was very high, and the lieutenant perceived from the shore, that our ship was then dragging her anchor, and driving towards the rocks. We had already been made attentive to it by a galliot lying near us, and were not a little alarmed. The midshipman fired several signals of distress, upon which assistance came from the shore, for we were all too weak to do what was required on the occasion. Lieutenant Maitland now came on board, and took the command. The people laboured hard, with the help of other anchors, to secure the ship; and the tedious, dark, and boisterous night was spent in anxious and constant exertion. By God's mercy, the wind changed, and we were preserved from driving on shore. Lieutenant Maitland's presence and encouragement was a great comfort to us. He brought a confirmation of the report, that some of us must go to Gottenburg, to be examined, but expressed his conviction, that then the ship would be released. As we could not all leave the ship, it was settled that, both of the West-Indian, and the Greenland party, a man and woman, should be sent to Gottenburg, for which the lieutenant promised to furnish the means. The Brethren *Schaerf* and *Mueller*, and Sisters *Thunberg* and *Peters*, were appointed to undertake the voyage, and I staid on board as interpreter between the English and those Swedes who understood some Danish.

April 3d. The abovementioned party set out, commended by us to the protection of the Lord, who, amidst all these troubles and uncertainties, kept our minds in peace, and our hearts resigned to His will. In the afternoon of the same day, all the ships lying here set sail, with a view, if possible, to reach Gottenburg. By the help of the Swedes we worked our way through the many rocks skirting the coast, and arrived in the evening at Marstrand, where we came to an anchor. Lieutenant Maitland now left us, and went on board another vessel; and as the wind became contrary, we lay here several days.

On the 6th our captain returned to us with his own crew, and we had soon after the pleasure to see our brethren and sisters arrive. The captain having delivered his credentials to the English officer on board, the latter, with his three men, quitted the ship, after taking leave of us with much cordiality. When our company left Gottenburg, they were in the same boat with the captain and sailors, but a storm arising, and the

boat being too deeply laden, they were in imminent danger of being swallowed up by the waves. Another boat was therefore hired at an half-way station."

"The brethren and sisters, on their examination at Gottenburg, were treated with all kindness, and only such questions put to them, as tended to prove the truth of the captain's report. Contrary winds detained us at Marstrand till the 10th."

"I hope I have now given you such an account as may tend to reconcile the apparently contradictory reports which have gone forth, respecting the capture of the ship, and the treatment of the passengers. It was to be expected, that the vexation and disappointment of the Danish sailors, at being thus detained, would sour their tempers, and make them view and represent things not in the most favourable light. I have heard them express dissatisfaction with their treatment on board the frigate, in not getting enough to eat, and the like; and as they mentioned this, no doubt, to Brother Stare, their report, as well as the circumstance of our not being permitted to send a letter on shore, naturally made a strong impression on his mind, and he most kindly exerted himself in the manner which appeared to him most efficacious, by presenting a memorial to the commodore, complaining of the hardship of the case. But we should not do justice, if we did not bear testimony to the kind and generous conduct of all the English officers we had to do with; and I might quote a variety of instances in which they showed every readiness to make our situation as little irksome to us as possible. It grieved us, therefore, to hear the reverse insinuated, and I wish that all concerned may be assured, that it was no dissimulation on our part, when we wrote a letter to thank them most cordially for their behaviour towards us. We never saw Captain Cathcart, but on my representing to an officer on board, that we wished to make known our situation to our friends at Gottenburg, he gave me a letter from Captain Cathcart to read, in which, though he prohibited all communication with the shore, he directed, that the passengers on board should be well treated, and made as comfortable as possible."

"This was attended to in the best manner, and every assistance most cheerfully afforded by the English on board. We never considered the hardship of our not being permitted to send a letter on shore, in any other light than a measure ren-

dered necessary in war, and looked to the Lord for help and deliverance."

"After our escape from shipwreck on the rock, on the 27th of March, several English officers met in our cabin; and as they gave their opinion, that we might now write to our friends, it was done without making any complaints."

"Though by the unexpected capture of the ship, our voyage to the West Indies, with the spring convoy, has been prevented, we are satisfied, and consider it as directed for wise purposes by Him, whom we serve and obey."

"Our voyage to Leith was tedious and stormy, and afforded much exercise for patience: for even after our arrival in the roads on the 25th, the weather was so boisterous, that we could not get on shore till the 1st of May, when our friend Mr. Gibson, jun. accompanied by the Brethren Gorcke and Mueller, fetched us from on board. We cannot sufficiently express our acknowledgments to the many worthy and pious friends we met with during our abode at Leith. They truly love the cause of God in the world, and therefore esteem, and gladly serve those who are engaged in promoting it. From all to whom we were introduced, we met with the most undeserved kindness and hospitality, and every assistance we needed."

"May 7th, we took leave of our dear fellow-travellers, who were preparing to proceed with the Hvalfisken to Greenland, and renewed our covenant with them to serve the Lord with gladness, and to proclaim His saving name, in frozen or torrid regions, wherever he may be pleased to employ us, according to the grace and strength He will give us, till we meet before His throne, to part no more."

"We arrived at Fulneq on the 9th, where we enjoy in fellowship with our Brethren and Sisters, refreshing rest and peace, and many blessings.

"I remain ever, dear Brother, your most affectionate,
J. G. RAMSCH."

On the 24th of May, the company destined for Greenland, consisting of Brethren and Sisters Gorcke and Kleinschmidt, Brother Valentine Mueller, Sister I. S. Goll, and the infant Elizabeth Gorcke, left Leith in the Hvalfisken for Greenland, and arrived, after a safe and speedy passage of five weeks, at

Godhavn, in Disko-bay, the Danish captain refusing to land them at or near one of the Mission-settlements, as will appear by the following.

Extract of Letters received from GREENLAND.

1. *From Brother JOHN GOTTFRIED GORCKE, dated GODHAVN, July 2d, 1813.*

“DEAR BROTHER,

“YOU will immediately perceive by the place from whence this letter is dated, how we have been served. Nothing need have prevented our captain from landing us at Lichtenfels or Newherrnhut; for the wind was most favourable for it, and there was no intervening ice: but he did not choose to show us this favour, though in other respects he always appeared to treat us with civility and good-will. The consequence is, that we have to travel back in a boat, coasting it all the way, 600 English miles to Newherrnhut, and 90 more to Lichtenfels, and Brother Kleinschmidt no less than 1100 to Lichtenau, May the Lord graciously protect and bring us safe to the end of our voyage.”

“We have reason to be very thankful to Him, for having granted to us a very safe and expeditious passage to this place. We left Leith on the 24th of May, and arrived here on the 30th of June. But since you, dear Brother, and all our dear friends in London have taken so kind a share in the welfare of our infant daughter, Elisabeth, I know you will sympathise with us, when I tell you, that on the 30th of May it pleased the Lord to take her home to Himself. The pain we felt on this occasion I cannot describe. She was a most loving, and sweet-tempered child. Her sufferings were great, but whenever they abated, she smiled, and endeavoured to show her love and gratitude towards her mother and me, and all around her. I must cease, for we both feel still too much grief at the loss of this dear infant, to dwell upon the subject, though we desire to be resigned, knowing that she is taken from an evil world, and transplanted into the presence of her God and Saviour, where there is fulness of joy. He will comfort us over our loss. Her remains were yesterday interred in the colony’s burial-ground.”

“The Inspector of this colony, Mr. Motzfeldt, received

us with the greatest cordiality, and lodges and boards us in his own house. He will, likewise, procure a yacht, with which we are to sail to Holsteinburg, and if no opportunity offers at the latter place to proceed, she is to convey us to Newherrnhut. We wish that we had it in our power to show our gratitude towards this benevolent man. He does every thing for our accommodation, and subjects himself even to inconvenience and loss; for this is the season, when they want all their craft, to send out for driftwood, as the bay has hitherto been full of ice. We shall leave him a few tons of coals, as an acknowledgment."

"We have heard nothing here of our missionaries in the settlements. The Inspector of Godhaab has indeed but lately written to Mr. Motzfeldt, but does not mention them, which we consider as a proof that nothing material has happened among them."

"The winter has been uncommonly severe, and the ice left the coast only about a week before our arrival. When the English whalers arrived, they met with very severe weather, and were greatly incommoded by the ice. The people here say that they have caught but few whales. Yesterday we saw ten whalers in the offing."

"If we should find the ship *Freden* at Newherrnhut, I will write again, and give you some account of the state of our missions. Salute all our dear brethren and friends in England. We recommend ourselves to their prayers, and continued remembrance."

Brother Kleinschmidt, in a letter of the same date, adds:

"You will see with sorrow, that after all the promises made to you, we have been carried hither by our unfeeling captain. Even the mate and sailors made remonstrances, but in vain. There was every facility given for landing us at *Lichtenfels*, or *Newherrnhut*, for, contrary to what is generally experienced, no ice obstructed the passage in any way, and the wind was fair. When the ship had passed *Lichtenfels*, the captain spoke of landing us at *Zukkertop*, at *Gothaab*, &c. but kept going on, night and day, and when his people observed, how cruel it was to take us so much out of our way, his answer was,

"Never mind, they have the summer before them." We have experienced the greatest kindness and hospitality from our worthy friend, Inspector Motzfeldt, in this place. May the Lord reward him for it. He does whatever he can to forward us on our voyage. From Newherrnhut, I and my wife must proceed in an Umiak, or woman's boat, down the coast, and have from thence a voyage of near 500 English miles, which can hardly be made before winter sets in. You may imagine, dear Brother, that we are sometimes not a little perplexed about it, as I well know, by experience, what a coasting voyage here is: but we commend ourselves to our Lord's gracious help and protection, being confident that He will not leave nor forsake us in our distress. He has most mercifully granted us a very pleasant voyage of five weeks, across the ocean. Think of us, and pray for us, that His whole aim with us may be obtained."

Though no account of the Missions could be expected from the missionaries arrived at Godhavn, the following letter, which was brought to England by a whaler, has been received by the secretary of the society from Brother H. Mentzel.

NEWHERRNHUT, *May 2, 1813.*

"DEAR BROTHER,

"YOU probably expect to receive some account of our proceedings during last winter, and I avail myself, with great pleasure, of an opportunity offering, to inform you and our dear brethren and friends in England, how we have fared here in Greenland, since the return of the ship *Freden*, last year. I cannot help repeating, that we all desire to thank you, your worthy society, and all our generous benefactors in England, for the liberal provision made for us, by sending us, in that ship, every thing required for our subsistence and comfort. You have, indeed, exceeded all our expectations, and extricated us from a variety of distressing predicaments. To quote only one thing: By furnishing us with a supply of coals, you have done us the greatest kindness. Had we received none, we must have suffered excessively from cold, during this severe winter, having, all last summer, obtained very little driftwood for firing. This is an article very difficult to procure

in Greenland. If any opportunity offers, we beg you to remember us again in this way, and to send us coals. We know, by the most convincing proofs, that it is your delight to help us, and therefore, though we regret the great expense we must put you to, in these distressing times, yet we venture to ask still more, in reliance upon your sympathy and brotherly love, as you have encouraged us to mention to you our wants. Our gracious Heavenly Father, will bless and reward all those who have taken so kind a share in our late distress, and amply restore to them all they have spent upon us, granting them yet more ability to serve his cause with gladness."

"We spent last winter in the enjoyment of much blessing, through the goodness of our Lord and Saviour towards us and our Greenland congregation. He has showed them great mercy. Twelve persons have been admitted to the Lord's Supper, and a considerable number have become candidates for it. Three were received into the congregation. At Easter, four persons, who had been sometime excluded, having truly repented of their transgressions, and returned to us, were readmitted to their privileges. Our communicant congregation here amounts in number, to 170."

"The enjoyment of the Lord's Supper has always proved a season of refreshing from the presence of the Lord, and our dear people often came to us to express their thankfulness for the peculiar blessing bestowed upon them on those solemn occasions, and that He has given them teachers, who, under all difficulties, remain with them, and speak to them daily of the sufferings and death of Jesus, to atone for, and deliver them from the power of sin."

"We have, during the course of one year, lost three Greenland assistants, a brother, and two sisters, all old, faithful, and approved servants of the congregation. May the Lord prepare others to supply their place. One brother was lost in the ice, and his body never found."

"Last autumn the flux prevailed much among the Greenlanders, and none of us were exempt from the contagion. But all recovered except two small children. In spring a great number of the Greenlanders suffered from the pleurisy; but as you had remembered us also most kindly, in sending us a stock of medicines from England, we made good use of them

in our attendance upon the sick, and by the Lord's blessing, they contributed much to their recovery, so that none fell a sacrifice to this dangerous disorder. I particularly remarked that spirits of hartshorn gave speedy relief, a dose of Glauber salts having been previously taken."

"Ever since Christmas 1812, the winter has been so uncommonly severe, with such an immense quantity of snow, and daily storms, that the oldest people hardly remember one like it. Reaumur's thermometer stood generally as low as from 18 to 22, under the freezing point, a degree of cold almost too great to bear, especially in stormy weather. March and April were the coldest months, and even now the wind is very piercing, and we have had no mild weather. Our Greenlanders have not suffered want of food, but by the long continuance of severe weather, they began to want oil for their lamps, especially the poor among them. At present they have enough to eat, and are daily catching Hoelfinder, (a large species of flat-fish), of which they give us enough, in barter for tobacco."

"Tobacco is here the current coin, and we have often expressed our thanks to you, for sending us such a good store of it; as also for the quantity of powder and shot, with which you so generously provided us. These are the most necessary articles in Greenland, without which, indeed, it is hardly possible to exist. But as our stock of tobacco is dwindling, I hope that you have been so kind, as to send us more this year."

"I send this letter to Disko-bay, to be conveyed by some British whaler."

"I have translated into the Greenland language, a short compendium of the bible, written for children, and recommended by the worthy society of pious ministers in Denmark, to be distributed among the Greenlanders belonging both to our, and the Danish mission. The Elder's Conference of the Unity approved of the work, and agreed, that it should be printed for our use, but the war has created a delay, and made it almost impossible to have it done on the continent. We wish it could be done in England, and that your society would undertake it, and print off 3 or 4000 copies, to serve both us and the colonies. It is a small duodecimo work, called
"Jesus, the Friend of Children."

"May the Lord bless you all, and all our dear brethren and

sisters, and friends in Great Britain, and hear their prayers in our behalf."

"We are, thank God, well, though my wife suffers sometimes from the intense cold, and is weakly. She has been 23 years with me in the service of the Greenland mission. I have had the favour to be employed 30 years in the same; 10 at Lichtenau, and 20 at Newherrnhut, and am 57 years old."

"My fellow labourers, the single brethren Flieg and Lehman, desire to be affectionately remembered to you, and I remain ever, &c."

HENRY MENTZEL.

NORTH AMERICA.

EXTRACT

Of a Letter from Brother JOHN SCHNALL, at FAIRFIELD, in UPPER CANADA, dated Feb. 25, 1813.

To the Brethren at BETHLEHEM.

"AS I unexpectedly find an opportunity to send a letter to Pennsylvania, I gladly improve it, to send our most affectionate salutations to the Society for the Propagation of the Gospel at Bethlehem, and to all our congregations everywhere, wishing that they may have a happy year in union of spirit with our Saviour Jesus Christ, and under His protection. May He be your consolation in all circumstances, direct you by His grace, and preserve you from all harm."

"At the conclusion of last year we found much cause to praise Him, for many great mercies bestowed upon us, and for His help in trying situations. Even in this present year, we have experienced His goodness in various ways for our preservation. We have, indeed, not remained quite undisturbed; but our public and private worship has never been interrupted, and we have felt the comfortable presence of our God and Saviour, whenever we met in His Name."

"As the track upon the frozen snow is at present very good, we have to attend to many travellers, passing to and fro, but

under present circumstances, we must expect this kind of trouble, and willingly submit to it."

"The only real distress we feel, is our separation from our dear brethren residing in the United States, but we wish to be resigned to our situation, till it shall please the Lord again to open the door of communication with you. At the close of the year 1812, the Indian congregation at Fairfield consisted of 126 persons: 36 were communicants."

"We have frequently been ailing, but the Lord mercifully supplied the needful strength for our daily labours. Brother Michael Jung is yet very infirm, and we fear will remain so."

"The Indian Brother James Henry, departed this life last December, at Detroit."

"Remember us, dear Brethren, in your prayers before the Lord."

Brother BENJAMIN MORTIMER (now at NEW YORK) has sent us the following Copy of a Letter to the Brethren's Congregation at BETHLEHEM, and the other Congregations in PENNSYLVANIA, &c. written in the name of the
CHRISTIAN INDIANS,
at GOSHEN, on the River MUSKINGUM.

DEAR BRETHREN AND SISTERS,

"WE heartily salute you all, particularly those who are personally known to us, our dear Brethren George Henry Loskiel, John Heckewælder, and John Gebhard Cunow, and our dear Sisters Loskiel, Zeisberger, Heckewælder, Senseman, and Gambold. We have not forgotten them yet, but often think of them with much love and respect."

"We humbly address you, but are quite unworthy to call you brethren and sisters, because we still daily grieve our Saviour much. We are sensible, that it is of His great mercy only, that we remain at this place, and have not, as yet, entirely lost that feeling of His grace in our hearts, which we experienced, when we first desired to receive the forgiveness of our sins, and this great blessing was conferred upon us."

"Dear Brethren and Sisters! We wish to let you know that we sometimes feel ourselves, in many respects, destitute

and forsaken, like poor orphans without father or mother, being only few in number, and no one among us duly capable of assisting in the particular charge of the whole*. Nevertheless we have great reason to be thankful to our Saviour for having, especially of late, safely conducted us through trying and difficult circumstances, in this time of war, so that we are still alive and well."

"We desire principally to inform you, that we were very sorry, last spring, when we first heard that the teachers at Bethlehem had concluded to call away from hence, our beloved Brother Benjamin Mortimer. We were then so grieved on this account, that we were quite unable to consider the subject, in order to give you, or Brother Mortimer, any answer about it. On mature reflection, we believed it to be our own fault, that we were to be deprived of him, as we were sensible that we had justly deserved to be left without a teacher. Having deliberated together, and considered our circumstances in fellowship, we remarked to each other, that we could, for the present, say and do nothing, but only recommend our situation to the Lord Himself in prayer, who, we trusted, would still be merciful to us."

"Now, dear brethren and sisters, we very much rejoice, and are thankful to our Saviour, and also to you, that another teacher is sent hither, who will make known to us the good-will and word of God, namely Brother Abraham Luckenbach. This is quite according to the wish of our hearts; and we will love him, and obey all the good instruction and advice, which he may think proper to give us."

"There is one thing more that we wish to tell you, and we request your assistance and advice about it. During the late troublesome time here, arising from the war, many white people spoke of hurting us, and that we must no longer live on this land."

"We believe, that it was chiefly on account of the land, that they spoke so hard against us, because they did not wish us to remain on it. We beg, therefore, that you would let the great men in the city of Washington know, how we have

* This alludes to the loss sustained by the death of the Indian Brother William Henry, since which there is no Indian brother left at Goshen, who can properly fill the station he held, as assistant to the missionary.

been threatened, that our living here may be made more safe and sure to us, and that bad people may cease to threaten us about the land."

"The Christian Indians living at Goshen, and in their name," (Signed), JOHN HENRY.

CHARLES HENRY.

CHRISTIAN GOTTLIEB HENRY.

GOSHEN, Nov. 16, 1812.

Extracted from Reports received in August 1813.

THE congregation of Christian Indians at Goshen, on the river Muskingum, enjoyed rest during the first months of the year; but in April a circumstance occurred, which rendered the continuance of that establishment very precarious. Two Indians from Malden, in Upper Canada, one of whom had formerly belonged to the congregation at Fairfield, but was excluded, and whose mother and sister resided at Goshen, had crossed the frontier, and found their way to that place. Government having been informed of this circumstance, and suspecting them to be English spies, though they had expressed friendly intentions, and told people on the road, where they were going to, caused them to be taken up, and put into prison. They would have been instantly shot, had not the missionaries interceded for them. Their friends and relatives were likewise subjected to much inconvenience and danger, and two of them carried prisoners to Philadelphia. The determination of the governor of Ohio, to whom the case was referred, was not known, and the existence of the Indian congregation at Goshen, remained in suspense. They commend themselves to the prayers of all their brethren everywhere.

LETTERS had been received at Salem, in North Carolina, from Spring-place, dated in December 1812, and January 1813, according to which it appears, that our Missionaries among the Cherokees were well in health. They had had a very lively and blessed celebration of Christmas, and the entrance into the new year. They regret that two of their scholars had been fetched home by their parents.

"At the celebration of Christmas-eve, 32, and on Christmas-day, 42 Cherokee Indians, and others, attended public wor-

ship. They were much concerned on account of the precarious state of the two Indian Missions at Goshen and Fairfield.

In transmitting these reports, Brother Charles Gotthold Reichel adds:

“ O how much do we wish that peace may be soon restored between Great Britain and the United States, as also between the belligerent powers in Europe. And how consoling is it, that we feel and enjoy, amidst the present calamities on earth, true spiritual union with all children of God, of every nation and party, and that peace, which the world can neither give nor take away. In all things we may safely depend upon the grace, wisdom, and power of our Almighty Saviour. We cannot be sufficiently thankful, that our congregations here have hitherto enjoyed uninterrupted rest, and we hear the same favourable account from our settlements in Wachovia. The Cherokee and Creek Indians have hitherto appeared disposed to remain at peace.”

BETHLEHEM, *May 14*, 1813.

Extract of the DIARY of GRUENEKLOOF.—1812.

(Continued from page 308.)

JULY 4th. We partook of the Holy Sacrament, when 7 persons had the favour to be spectators, 4 with a view to confirmation the next time.

11th. We received a letter from the Fiscal, by which we learnt, that the Hottentot Captain Klapmus, who still lives at Lauwesklouf, had accused us falsely. We had frequent occasion to reprove him for his unfaithful conduct, in harbouring all sorts of people at Lauwesklouf, who have no passports, and neglecting to give information to us, which he is required to do. This exasperates him, and he pretends, that we seek to injure and oppress him. But we cannot help feeling the greatest pity for this poor man, who is now deprived of his sight, and is thus rendered bodily and spiritually blind. All our friendly exhortations seem lost upon him.

In the following days, we corresponded with our Brethren at Gnadenthal, and were glad to hear that the single Brethren

Fritsch and Schulz had been appointed to the service of this Mission, hoping to have in them active fellow-labourers.

28th. *Conrad Saul*, a candidate for the Holy Communion, departed this life. He was baptized some years ago at Gnadenenthal, and, since he moved hither, has demeaned himself as a true believer. About half a year ago, he was taken ill, and no medicine seemed to arrest the progress of his disorder. On the evening previous to his decease, he took an affectionate leave of his wife, and perceiving in the morning that he was near his end, waked her, and begged that she would call some of the baptized and communicants together, to sing some verses, and pray with him. This was done, and he breathed his last in peace, and in the faith of Christ, who was his only hope.

During this month, Brother Schmitt and his wife spoke with all the inhabitants of our settlement, individually, with much satisfaction. Many of them gave witness of the work of God's Holy Spirit in their souls, by which they are humbled and taught to know themselves as sinners, and to seek forgiveness and peace.

Mentor Dambra said: "I am in a bad way. I cannot believe on the Lord Jesus Christ, nor that He has shed His blood for me. Pray for me!"

Keiser Springfeld: "I am always going about, seeking deliverance, but evil will not depart from me. I kneel down and pray our Saviour to give rest unto my soul, for though I am an old man, I feel that I still am full of sin."

Jan Jaeger: "I feel as if I had no heart at all, but I pray God to bring me off from that evil way, in which I have walked hitherto."

Hendrick Soldat: "In the beginning I could not acknowledge myself to be a poor sinner, but now I have learnt that lesson, by experiencing much distress and misfortune."

Kobus Krueger: "It is a bad time with me, but yet much better than ever before in my whole life; for I now hear the word of God, which I heard no where in former days. I do not, indeed, understand much, for my heart is still too corrupt, and I cannot yet pray to our Saviour as I ought. At church, however, I often feel something that I cannot describe."

Troy Faro: "O how I thank God that I have been led to this place. My husband used often to beg me to remove to Gruenekloof, but I refused. I said: 'Why should we go thither? I am told, that there all our cattle will die, and we ourselves shall be starved. At last, however, I consented, and we set out; but, as I did not much like to go, we engaged ourselves to a farmer on the road. Here one of our cattle after the other died, and I thought that it was surely a punishment for our disobedience in stopping short on the road: I then entreated my husband to proceed hither. In the beginning I did not understand a word of the gospel, but the Lord has made it more and more clear to my mind. I am thankful for it, and wish soon to obtain the same favour which has been granted to my husband, and to be baptized."

August 4th. A Hottentot house was burnt to the ground by occasion of a gun being fired off in it, the reeds, of which it was built, taking fire.

10th. The Brethren John Gottlob Schulz, and John Fritsch, arrived here from Gnadenthal, and we and our congregation bid them welcome with much joy.

11th. Between two and three o'clock in the morning, our dog began to bark with such violence, that we suspected the approach of some wolves, which proved too true. They leaped over the wall enclosing our farm-yard, and killed two sheep, and 14 goats. They eat off all the heads, and left the carcasses.

We heard the report of the death of our friend Mr. Van Rhynefeld, with much sorrow, as he has always approved himself a true friend to the mission.

21st. Some of the inhabitants having been seduced to drunkenness, we convened our people, and gave them very serious admonitions respecting this vice, so ruinous both to soul and body, and consequently not to be suffered in any degree in our settlement. We trust it will have the desired effect.

September 20th. It pleased the Lord to lay a special blessing upon the preaching of the gospel, a great number, both of our own people, and of strangers, being present. After the sermon several came to speak with us, concerning the state of their souls.

Regina said: "That sermon was preached to me; for I feel, that I am bound by the chains and fetters of sin. One

“ day I devote myself to the Lord, and think I do it from my whole heart, and on the next, I lose all my desire after conversion, and cannot even pray, but only sigh and groan.”

Mina Rasmus: “ My desire to be baptized increases: But I do not only want a new name, but to be assured of the forgiveness of my sins.” She was told that she might obtain that before baptism. “ Yes,” said she, “ that I know, and also that nothing but the blood of Jesus, and His meritorious suffering, can deliver me from sin, but I hope, by baptism to be strengthened anew in my resolution to devote myself with soul and body to Him.”

Margaret Faro: “ What shall I do to obtain the peace of God in my soul! I have for a long time comforted myself with the idea, that I had not committed such grievous sins as other people; but I have lately perceived such wicked thoughts rising up in my heart, that I believe, if I had lived in the days of our Saviour, I should have joined his enemies to cry out, Crucify Him, crucify Him.” She then burst into tears, and said: “ O pray for me, that I may be saved.”

A child said: “ I am a disobedient child; I want to pray, but am ashamed to do it before my parents in the house, and am afraid to go into the wood; but I am very uneasy, for I hear in the meetings, that I must pray to our Saviour to make me a good and obedient child.”

On the last day of the month, Sister Bonatz might have been hurt by a very venomous serpent. She went to fetch some eggs from the hen-roost, when she saw something lying in it, looking like a piece of rope, but on touching it to take it away, soon discovered the mistake, and the creature was immediately killed.

We received a letter from the Landdrost, requiring us to give in a list of all the inhabitants of Gruenekloof, according to a late proclamation made by Government, to prepare such lists in all the different districts of this colony. We found that 245 persons are living here and at Lauweskloof.

October 4th. Our Landdrost, Mr. Zorn, and a company of friends, paid us a visit, and were present at the forenoon's service. They expressed great satisfaction with the regulations of the settlement, and wished that God's blessing and much success might attend us, in our endeavours to benefit the Hottentots.

9th. Brother Schmitt returned to us from Gnadenthal. As the use of the warm-baths in that country had been of great use to him, in removing the severe head-achs, with which he has been so much afflicted of late, we hoped that he would no more be subject to them; but they seem now to return upon him with their usual violence.

11th. We celebrated, by order of Government, as a day of thanksgiving to God for our preservation during the small-pox, a contagion formerly most fatal in this country. Many strangers attended divine service here, when Brother Bonatz preached on the four first verses of the 103d Psalm: *Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.*

We wish also, on this occasion, to express our debt of gratitude to our good and vigilant government, for the adoption of means, which God, by His blessing, has made effectual for the prevention of the dreadful effects of this malady.

In the afternoon Brother Schmitt baptized three adults.

12th. Ten of our men were required to assist in carrying implements, and doing other work, for the surveyors appointed to measure the Government lands. We were glad that ten of them were found willing, for one month, to undertake it.

About this time the drought was so great, that but a poor harvest is expected, especially near the Tiger and Cow mountains, where most corn grows. We were therefore very thankful for some thunder and rain on the 20th.

21st. We spoke with all our baptized people.

Ephraim said: "It is as if sin were always seeking me, to assail me in one way or other. I therefore find how necessary it is always to have Jesus my Saviour in view."

Luke: "Though I am a very ignorant man, yet I am persuaded, that if our Saviour had not become man to suffer and die for me, I must have been lost for ever. On this subject my spirit often dwells, and I converse with Him about it."

Christiana Bootman: "I think more of departing out of this world, than of any thing else: for I am old, and can work no longer. Yet I have one wish remaining: I desire

“ to be admitted to the Holy Communion before I die. Every
 “ day I bless the Lord, that He has given me to know, how
 “ happy a poor soul may be in communion with Him. My
 “ tongue is too heavy to tell what I feel.”

Mary: “ Never shall I be able to thank our Saviour
 “ enough, that He has brought me hither. I now first learn
 “ to know, how I have offended God by my sins; but also
 “ that I have a Redeemer. Yet it grieves me, that sinful
 “ thoughts so often arise in my soul. The Lord be praised,
 “ that He has sent us teachers, who have left fathers and
 “ mothers, and brothers and sisters, out of love to such poor
 “ despised creatures as we are, to tell us how we may become
 “ eternally happy.”

Others expressed themselves in a similar manner respecting the state of their souls.

Leis Krueger, a child, said: “ I have nothing to say, but
 “ that I am a very bad child, and disobey my parents. And
 “ no wonder, for, for these three weeks, I have never prayed
 “ to our Saviour. I am now resolved not to forget it any
 “ more, for I also wish to become a child of God.”

Susanna Jaeger, a communicant: “ My Saviour is above
 “ every thing to me, in heaven and earth, and I hope that He
 “ will soon take me to Himself. I rejoice when I think of that
 “ moment. The enjoyment of the Holy Communion is always
 “ a refreshment to my soul; I get new life by it. As to ex-
 “ ternals, I have a very scanty subsistence. For four weeks
 “ before harvest, I can get nothing to eat but wild figs; and if
 “ I want meat, I go out to seek land-tortoises, and when I pray
 “ for it, I never miss finding food.”

23d. Four excluded persons were re-admitted, two added to the candidates for the Lord's Supper, and three appointed for confirmation. When we announced it to them, they were particularly affected and thankful for the favour bestowed upon them.

26th. The Landdrost sent us notice, that Mr. Nicholas Linde was appointed field-cornet for this district.

November. Brother Bonatz and his wife spoke with all the new people and candidates for baptism, with much satisfaction. They seemed truly desirous of obtaining mercy, and the knowledge of Jesus as their Saviour. Eight persons were added to the candidates.

10th. We had a very agreeable visit from Mr. Campbell, and two English missionaries. He lately arrived here on a pastoral visit to the English and Dutch missionary establishments in this country.

On the following day, they went into all the Hottentots' houses, and conversed with several of them, in a very kind and confidential manner, about the grace bestowed on them. Many answered the questions put to them in a very open-hearted way.

Rachel Saul said: "Yes, Sir, we cannot indeed sufficiently thank the Lord for the mercy shown unto us. I strayed long in the wilderness, and knew not that there was a Saviour. Now I have been taught to know him in my latter years. O that I were more thankful! But herein I am far behind. He must help me with His Spirit, and give me power to be more obedient to Him and my teachers, and to walk in His ways. We are not worthy, that we should be so kindly remembered in your native country. I beg you to thank all our friends and benefactors."

Others said the same, and our friends seemed much pleased with their visit. After the evening-service, they desired to offer up their prayers and thanksgivings, in fellowship with us, for the goodness of God, who had caused the light of His gospel to shine so bright in this place. We joined most fervently in their prayers, that in Africa also the knowledge of our crucified Saviour may spread far and wide, and many nations flock to Him as their Redeemer.

On the 12th, these worthy visitors left us, the Hottentots, in their usual manner, singing some farewell verses for them, which they answered by singing an English hymn.

15th. We spoke with ten men, who are appointed to relieve the ten, lately sent to the surveyor at the Great Post. We were glad to find them so willing to undertake this work for Government. One of them, on being asked, whether they went willingly, answered; "O yes, I have served Government, both as soldier and sailor, have been in England and Buenos Ayres, and why should I refuse engaging in this little service. I do it with pleasure."

17th. The Brethren Kuester and Leitner, from Gnaden-thal, came to us on a visit, and after several conferences with them relating to our affairs, they, with Brother Schmitt and his wife, set out for Capetown, to transact some business with

the Government there, in our behalf. On Brother Schmitt's return, he expressed a hope that some difficulties, connected with our establishment here, would be removed.

December 2d. *Sarah Wims*, a woman of the Namaqua nation, came to ask what she should do to be saved, and added: "I hear that Jesus Christ has died, and shed His blood for the remission of sins, for all men, but I fear I have committed too many, and too great sins from my youth up, which now are again brought to my remembrance, and fill me with distress." We gladly directed this poor sinner to our Saviour, assuring her, that He would hear her prayers, and have mercy upon her.

4th. We had the pleasure to receive letters from England and Germany, and likewise a German text-book. The situation of our German congregations gave us much concern, and we prayed to the Lord to be their Protector.

6th. We read to the baptized and candidates for baptism, some translated extracts from the History of Greenland, which were heard with much edification.

7th. Several of our people, who are truly seeking the salvation of their souls, called upon us for advice. One said, "I have put off coming from time to time, but now the uneasiness of my heart is too great, and when I pray, it is as if I was not heard."

Another complained, that she had lost the peace of God in her soul. She was asked, how that had happened? Her answer was, "I have conceived a very great hatred for one of the sisters, whom I formerly loved dearly, and I cannot give any reason for it. This is the cause of it." She was seriously admonished to pray the Lord, to take from her all bitterness of spirit.

11th. The Landdrost sent an order to 20 of our men, from 16 to 36 years of age, to hold themselves in readiness to attend the army, destined to act against the Caffres, and the field cornet came to take 14 of the most able, but as they were at work at the farmers in the harvest, the *Onderschaut* took only 8 of the 20, who were obliged to march to the Cape. Two baptized and a candidate were of the number, who came with tears to take leave of us. We exhorted them to abide faithful in looking to Jesus for help and preservation, and assured them of our prayers.

The Christmas season was celebrated in the usual manner, and the Lord favoured us with a heart-enlivening sense of His gracious presence in all our meetings.

In the last days of the year, Brother Schmitt and his wife spoke with all the candidates for baptism, new people and children, with much satisfaction. Many confessed, with great contrition, their coming far short of what they ought to be.

Mentor Dambra observed, that he came here to live unto God, but had of late lost that mind, and even railed at the teachers.

Dinah Esau. “What can I say of myself; I am the
“worst woman in the world. Formerly I saw in others
“only what was wrong, but now I see it all in myself, and do
“not attend to the faults of others. My conduct, hitherto,
“grieves my heart; I have behaved ill to our Saviour, and to
“my teachers, for when the latter reproved me for my un-
“faithfulness, I grew angry, and used bad language. Is it
“possible that I may yet obtain forgiveness!” We assured
her, that with our Saviour she might obtain the remission of all
sin, and deliverance from its power.

The children also seemed much affected, and told us that they often went among the bushes to pray.

Martha Esau said: “I went every day out into the wood
“to pray, but lately another child mocked me, and I have ever
“since been ashamed to do it.”

31st. At nine in the evening we met to close the year with prayer and thanksgiving, and devoted ourselves anew to Him, who has supported and blessed us throughout the year past; and in whose pardoning love, and sure help, in every time of need, we place our confidence for the time to come.

During the course of the year 1812, 17 persons have become partakers of the Lord's supper; 25 adults and seven children were baptized; 33 were admitted as candidates; and 37 obtained leave to live here.

The Hottentot congregation at Gruenekloof consists, at present of 125 persons, of whom 36 are communicants. There are 252 inhabitants, dwelling at Gruenekloof and Lauwesklouf, whom we serve with the gospel, and commend, with ourselves, to the prayers of all our brethren and friends,

J. G. BONATZ,
J. G. SCHULTZ,

J. H. SCHMITT,
J. FRITSCH.

EXTRACT

*Of the Diary of the Mission of the UNITED BRETHREN, at
FRIEDENSTHAL, in ST. CROIX, WEST INDIES.*

1812.

JANUARY. WE entered into this new year with praise and thanksgiving, for all the mercies experienced from our God and Saviour, in the year past, and with prayer and supplication, that He would continue to bless us, and amidst all our weakness, help us to do His will in our endeavours to make known His saving name among the heathen, and to preserve our congregation of believing negroes faithful in cleaving to Him, that they may walk worthy of their high and heavenly vocation.

As the negroes were at work to-day, not many of them could attend the public service. Brother Jessen, who had been very ill, recovered so far, as to be present with us at the celebration of the Lord's supper on the 19th, when 683 communicants of our congregation, partook of it, in two divisions. The negroes rejoiced so much to see their beloved teacher again among them, (as his recovery had frequently been despaired of), that they expressed their gratitude aloud, and when he entered the church, exclaimed, "Thanks to God, thanks to God!" It was a remarkably blessed communion, and the congregation were deeply affected during the whole solemnity. Four persons, who were re-admitted, could not refrain from weeping aloud. Ten were confirmed, and 14 were present as spectators.

February 3. Late in the evening, a negroe brought us the painful intelligence, from Friedensfeld, that our fellow-labourer, Brother Netz was taken very ill. Two of us went immediately to see him, and found him suffering much with his old complaint, the asthma; but as, after the doctor's visit, and application of his prescriptions, it appeared as if he obtained ease, fresh hopes were conceived, that the Lord would spare him yet longer to us. The brethren from hence, having been assured by him, that he was so much better, as not to wish to detain them, returned on the 4th. But on the 5th, another messenger arrived, with an account that he was fast approaching his dis-

solution. Brother Huenerbein rode over immediately, but found him already departed, an apoplectic fit having been the means of transplanting him into the realms of eternal peace and rest. A very numerous company attended his funeral, and many tears were shed by our people over his loss.

Our dear departed Brother Netz was born July 30, 1751, in the electorate of Hanover, and having lost both his parents very early, received his education at an orphan school. After having joined the Brethren's church, he was appointed, in July 1792, to serve the missions in the Danish West India Islands. He has been employed in all three islands successively, and in March 1807, went to Friedensfeld, where his wife departed in 1810. As he grew infirm, and was subject both to asthmatic and rheumatic complaints, he often lamented the loss of so faithful and affectionate a help-mate, as she had proved to him. They had been married 18 years, and had three children.

His ministry was much blessed, and his discourses admirably suited to the capacities of the negroes. The Lord had given him peculiar gifts for missionary labours. He always spoke from the experience of his own heart, with zeal and unction, and whoever heard him, soon discovered, that he was well acquainted with the deep depravity of human nature, and had himself found its cure, and the remission of sins in the blood and death of his Saviour, in whose communion he daily enjoyed peace, and strengthening grace for His work. That the Lord laid a special blessing upon his discourses remains manifest, by many proofs, for he had a manner of speaking peculiar to himself, which tended both to awaken sinners, and to magnify and recommend to them salvation by Jesus Christ, as their only help. His congregation at Friedensfeld, therefore, and we all, deeply lament his departure from us, and his labours of love will long be had in blessed remembrance. Much of the precious seed sown by him, will doubtless, through the power of God's Spirit, spring up, though he is no more with us. Shortly before his end, he spoke with rapture of the grace and favour bestowed upon him, in having been chosen by our Saviour, to proclaim His name to the heathen: and he now sees Him face to face, whose sufferings and death and blood-bought redemption were here on earth, his most favourite topic. He was in his 61st year, and had served the mission in these islands 19 years,

during which he visited Europe twice, to bring his and other children to school.

March. At the Lord's Supper on the 19th, 732 of our communicants were present. Brother Huenerbein, after visiting the sick and aged at Friedensfeld, administered the Communion to 94 persons.

The Passion-week was celebrated by us with particular blessing. On Maundy Thursday and Good Friday our church could not contain the number of hearers, and we confidently trust, that the reading of the history of our Lord's bitter sufferings and death for us, which we continued every evening throughout the week, may have left an abiding impression upon the hearts of those present, most of whom seemed much affected by it. On Easter Sunday morning, not only the church, but all the space about it, was crowded with attentive hearers. Nine adults were baptized on this festival-day.

April 5th. Brother Wolle and his wife, with a company of children, set out for North America, commended by us to the blessing and protection of God. They have been three weeks with us, and most cheerfully assisted us in our missionary labours, wherever they could be useful.

20th. A communicant negroe, Matthew, sent to inform us, that he was not likely to recover, and begged to be visited. When Brother Huenerbein arrived, the patient wept for joy, and, after some conversation, requested that the Holy Communion might be administered to him. This being done, he said: "Now all my wishes here on earth are fulfilled; I am ready, and wait with longing for that moment, when it will please my Saviour to come and take my soul unto Himself."

During the course of this month, several of us were taken ill. Of our negroes, many departed this life, rejoicing in God their Saviour.

May. When we spoke with the communicants, previous to the enjoyment of the Lord's Supper on the 10th, we had much satisfaction in observing the manifest proofs of the powerful working of the Holy Spirit in their hearts, leading them to Jesus, as the author and finisher of their faith, through whose grace and strength they are enabled to resist and overcome the evil that assails them from within and without. We were particularly delighted with the expressions of some widows, who declared their love to our Saviour, and their desire to be with

Him at home, in a very affecting manner; 701 communicants were present at the Lord's Supper. Friedensfeld was visited as usual, and the holy ordinance administered to 94 persons.

June 14th. Brother Hoyer went to Friedensfeld to preach to the negroes in the midland country, but the violent rain prevented them from attending. A sick mulatto, Peter Wolf, living in the town, begged to be visited. He was found earnestly desirous to know what he should do to be saved, saying, that he was convinced that he was by nature and practice a hell-deserving creature, and almost despaired of salvation. With many tears he regretted, that he had not made better use of the opportunities afforded him of hearing the gospel, having been baptized by us as a child, in the year 1781, but afterwards neither attended at our church, nor troubled himself at all about religion. The Missionary directed him to Jesus, who had made atonement for sin, and receives every truly penitent sinner, as he even had mercy upon the thief on the cross, and would also grant to him forgiveness and life eternal, if he called in faith upon his name. He was then commended in prayer to the Friend of sinners; and, on the day following, left this world, in full reliance upon His merits.

23d. Henry departed this life in St. John's plantation. He was baptized in 1773, and admitted to the holy communion in 1774. In 1784, being appointed an assistant, he approved himself, for 28 years, a most faithful and useful servant of the negroe congregation. His character was that of a simple, humble follower of Jesus. Whenever he came to speak with us, previous to the holy communion, his conversation testified of his acquaintance with his own weakness and sinfulness, and that he daily sought and found help and pardon with our Saviour. Though he was very ailing, he yet would partake of the Lord's Supper on the 7th, for the last time, with the congregation. Some days before his decease, he said to a friend: "I will once more go to my wife, (who lived on another estate) and thatch her roof for her, for in a few days I shall go home to our Saviour." Having finished the roof, he desired to return home, and immediately took to his bed. He then persuaded his wife, who had accompanied him, to return, lest she should be blamed on his account. The day following, the overseer wanted to send him to the sick-house, but on the road, having desired to rest a little, he instantly

expired without a groan. He is now in the presence of Him, whom here, though unseen, he loved, and served with his whole heart.

July 26th. An unusual number of children attended at their particular meeting, and seemed very attentive and devout. This day was observed as a day of fasting and prayer, being the commencement of the hurricane season. We commended ourselves, and all our fellow-inhabitants of these islands, to the gracious protection of our Heavenly Father, whose mercies are over all His works, and besought Him that, even in trials and dangers, our trust in Him might not be shaken.

Brother Hoyer officiated at Friedensfeld, and also gave directions to bring the timbers and planks, which we had collected there for the building of the church, into a place of safety.

During this month, Sister Jessen was taken very ill, and we prayed the Lord to restore her, her services in the mission being so much wanted. She suffered much pain.

August. At the Lord's Supper on the 2d, 770 communicants were present. On communion-days we are engaged from morning till night. Many can come only on that day to speak with us, for during the week-days it becomes more and more the fashion to keep the negroes at work till very late, which prevents many from attending the evening-service. We saw, with sorrow, Sister Jessen growing daily worse, and on the 25th, all hopes of her recovery vanished. She lay in peaceful expectation of that moment, when it should please the Lord to take her home to Himself. Towards evening, her husband commended her departing spirit in prayer to her soul's Redeemer, on which occasion we all were present, and were much affected. She folded her hands, and though no more able to speak or hear, gave us distinctly to understand the happiness of her heart in the prospect of soon beholding her Saviour face to face, and thus fell gently asleep. Much as we lamented the loss of this worthy handmaid of Jesus, and pitied her aged husband, we could not but thank the Lord for delivering her from a state of great bodily affliction, which she bore with exemplary patience and resignation. She was born August 27th, 1749, joined the Brethren's congregation at Gnadau in 1776, and married Brother Melchior Schmidt in 1781, when he was called to the service of this Mission. In 1784, she became a widow, and in 1786, married Brother Jessen. She laboured

with cheerfulness and blessing in this part of the Lord's vineyard, for about thirty-one years. Her whole soul was engaged in praying for, and promoting the welfare of the negroe sisters. If any one was excluded on account of deviation, it grieved her exceedingly, but her joy was great when she perceived a real and earnest desire in them to be saved from sin. Brother Wied was sent for from Friedensberg to conduct the funeral, and preached on the words: *Blessed are the dead, which die in the Lord.* He also staid with us some days, much to our comfort and encouragement.

September 22d. Brother Huenerbein, being engaged in visiting the aged and sick people, called upon a married couple, *Seth* and his wife. The poor man lies in a helpless state, and his blind wife waits upon him with the most faithful attention, cooks his victuals, and does all the work of the house. Their truly christian love towards each other, their peace and serenity of mind, and joyful expectation of the near approach of that happy moment, when they shall be released from all earthly troubles, and enter into the presence of their God and Saviour, is remarkably edifying. To visit such people is a real strengthening of our hands in our missionary labours, and, blessed be the Lord, this is only one instance among a great many.

On the 27th, the weather was so boisterous, and such an appearance of an approaching hurricane, that only 336 of our communicants could come to church. We therefore had only one meeting in the afternoon, when the Lord was pleased to bless us in a particular manner.

October 11th. Sister Hoyer, who expected her delivery, and had been complaining some days of head-ach and oppression on her breast, was suddenly seized with a paralytic affection, which exceedingly alarmed us. The doctor was sent for, and the negroes did all in their power to recover her, but she seemed sunk in a deadly sleep. In the night of the 12th, she was delivered of a still-born child. Not till the 13th did she begin again to show signs of revival. We entreated the Lord most fervently to restore her, and he heard our prayers, to the astonishment and joy of us all, and of the negroes, who were most anxiously interested in her recovery. This remarkable event was ascribed to the death of the child, and that, to a sudden fright, occasioned by a most violent clap of thunder some time ago.

25th. Eight hundred and ten communicants partook of the Lord's Supper, in two divisions,

By occasion of the day of thanksgiving, celebrated by order of Government, for the preservation experienced during the hurricane months, we also called to mind with great gratitude, that God has not only mercifully spared these islands from devastation by wind, but given us refreshing showers, and a remarkably fertile season; insomuch that, notwithstanding that the war with America prevents our receiving the usual supplies from thence, no one suffers want of food. Some scarcity of fresh water had begun to be felt; but, through mercy, an abundant supply was soon afforded.

November. During the course of this month we were diligently employed in visiting our people, with which a great portion of our time is generally occupied. The reports made by the visitors in our conferences are mostly such as to excite us to praise the Lord for the continuance of that blessed work of His Spirit, by which he leads the souls of men to Himself, and makes them savingly acquainted with the power of His death and merits for their deliverance from sin and evil. Painful occurrences also are not wanting, which make us cry to the Lord to protect us and our dear black flock in all assaults of the enemy, and convince us, that it is only of mercy, and by His power, that this great work is supported.

December 24th, in the evening, a great number of negroes assembled to celebrate the birth of our Saviour; and on the 25th, an extraordinary multitude of children came to church, to whom we read and explained the history of our Lord's incarnation, by which he has become our Immanuel, *God with us*, and now commands the glad tidings, that "unto us a Child is born, and a Son is given," to be preached to every creature in all the world. We were joined by a large congregation in adoring and praising Him for this great mercy, and during the whole festival-season, had crowded auditories at church, to whom, we trust, the gospel has not been preached in vain.

30th. Brother Jessen visited Rebecca, a sick person in Spanishtown, at her earnest request. He found her very weak, but yet able to speak. She said: "I am a poor sinner, and have often grieved the Spirit of God by pride and self-righteousness. But I cried to Jesus for mercy, and He has forgiven me my sins, and washed my soul in His all-atoning

“ blood. There is nothing in this world to detain me. I am
 “ freed from all earthly concerns, and now only wait to be
 “ clothed in the garments of Christ’s righteousness, and to see
 “ Him whom my soul loveth.” The Missionary then visited
 other sick and infirm people, and found most of them resigned
 and trusting in the Lord with humble confidence.

31st. We closed the year with prayer and praise, confessed
 our many failings, and felt the pardoning love of our Saviour
 in our hearts, thanked Him fervently for the many mercies,
 which, in the year past, have been daily new, and commended
 ourselves, the flock of believing negroes, which we have the
 favour to serve, and the whole work of our Lord in the earth, to
 His grace and protection. Thus we entered into the new year
 with that confident hope, that He will never leave nor forsake
 us, but be with us always, even to the end of the world. In
 1812, 58 children, and 97 adults, have been baptized; and 86
 admitted to the Holy Communion. The congregation at Frie-
 densthal consists, at the close of the year, of 5161 persons.

N. B. We take this opportunity of earnestly recommend-
 ing to the benevolent consideration of our Brethren and Sisters,
 and Friends, who feel interested in that part of the work of the
 Lord among the heathen, which is committed to the Church of
 the United Brethren, the increasing deficiencies in our means,
 chiefly occasioned by the utter inability of those of our congrega-
 tions on the continent, which have hitherto been most able
 and willing to assist in their support, to contribute any thing to-
 wards it; all those in Upper Lusatia and Silesia having been ex-
 hausted by repeated requisitions and contributions.

Kleinwelke, near Bautzen, in Upper Lusatia, was once,
 and *Gnadenberg* in Silesia, twice, plundered by the French; the
 settlement of the Brethren at Moscow entirely, and that at Sa-
 rept, near Astracan, in part, destroyed by fire; besides other ca-
 lamities, suffered by the congregations in Denmark and Saxony.
 While we most sincerely sympathize with, and pray for our suf-
 fering Brethren, we trust, that the Lord will, as hitherto, not
 suffer them and us to sink under the burden, but preserve unto
 us all firm confidence in Him, and grant each of us to consider
 these circumstances as a particular call, to be more fervent in
 prayer and active participation in this great cause.

LETTERS

*Received from the Missionaries in the Settlements of the
UNITED BRETHREN, on the Coast of LABRADOR.*

OKKAK, August 4, 1813.

DEAREST BRETHREN,

JULY 26th, in the morning at four o'clock, we were waked from sleep with the joyful news, that the *Jemima* had arrived in our neighbourhood, and about eleven, she came safely to an anchor in our harbour. Our joy was still greater, when we found, that she had on board Brother Schreiber and his wife, and the two single brethren Halter and Stock, called to assist in the mission. We joined in their thanksgivings, that the Lord had brought them safely to us, amidst all the dangers attending the voyage, and granted them a pleasant passage, and protection from all harm. May He make their abode amongst us profitable to themselves and to His cause, and crown their future labours with success. We pray that the Lord would in an especial manner bless our dear Brother Schreiber, who is appointed to succeed our late Brother Burgardt in the superintendancy of this mission, and give to him and his wife, grace, wisdom, and health, that they may do all things in His name, and for His glory.

The contents of your affectionate letter of the 26th of May, excited our hearts to praise our merciful Lord and Saviour, for having protected the *Jemima* on her passage home last year. We consider it with gratitude and astonishment, as a proof of His great love and favour towards this mission, that not only an uninterrupted annual communication has been kept up between you and us, but that we are blest with such faithful and intelligent agents in this employ; for we can truly say, that our present captain does every thing in his power to serve the cause of the mission, and shews the greatest willingness and kindness in the execution of the work committed to him.

We are very thankful to you, dear Brethren, for all the necessaries of life sent by the ship, with which you have again supplied us in the most liberal manner. May our gra-

cious Heavenly Father reward you, and all our kind benefactors most abundantly.

We return our most cordial thanks for the gospels of St. Matthew, St. Mark, and St. Luke, in the Esquimaux language, which the worthy British and Foreign Bible Society have caused to be printed, and presented to this Mission. May the Lord bless, and grant success to that venerable institution, which sends forth the word of God in all languages, and to every part of the globe. Please to express to them our most sincere acknowledgments; and be assured, that we fervently join in your prayers, that the Lord would bestow upon them an eternal and heavenly reward.

We lament the continuance of this most cruel and disastrous war, and that its flames have even spread themselves over North America. It gives us peculiar uneasiness to hear that Saxony has become the centre of the present warlike operations, by which our settlements in Germany are exposed to the greatest danger. O that the Lord would have mercy upon the poor human race, groaning under such great distress, and again grant peace on the earth! At the same time we thank Him fervently that He has still vouchsafed to hold His protecting hand over England, granted success to the British arms, wherever employed, and restored peace and good order within your own country, as feeling ourselves deeply interested in its prosperity.

It is to us, as to you, a subject of much regret, that, on account of the consequences of the war, it is not well possible just now to begin a new establishment in the Ungava country, but we hope and pray, that soon opportunity may be afforded to preach the gospel to the Esquimaux dwelling in that region.—According to our view of the subject, two preliminary points ought to be considered: first, as the Ungava country seems to lie within the boundaries of the district granted by charter to the Hudsons' Bay company, leave ought to be obtained from that body to make a missionary settlement upon it, that we may not be treated as intruders, but as friends. Secondly, that before a serious attempt at settling is made, a vessel be sent to ascertain whether there is a good passage to the river Koksoak, for a vessel of sufficient burden, as the waters of Ungava bay have never been explored.

The course of our Esquimaux congregation during the year past has afforded us much satisfaction. They have diligently attended all the meetings at the chapel, heard the gospel with great eagerness and attention, and frequently visited us in our dwellings, requesting further explanation of the subjects treated of. On such occasions, we rejoiced to perceive the earnest desire they feel to become and approve themselves in all respects as children of God. Some of them even give us good hopes, that they will prove faithful witnesses of His redeeming grace among their own nation. Nine adults and five children have been baptized, one man became a partaker of the Lord's Supper. Seventeen of the new people were admitted as candidates for baptism. Whenever we met for the solemn purpose of administering baptism, the presence of God, the Father, Son, and Holy Spirit, was most powerfully felt by all, and our hearts were filled with comfort and peace.

An epidemical disorder, which prevailed among the Esquimaux last autumn, caused some to suffer much, and their recovery was but slow. Three adults and one child have departed this life. As to their external maintenance, we join them in thanking our gracious Heavenly Father, that He has granted them a sufficiency. In autumn they caught a good many seals, which, with the stock of dried fish laid up in the store, by a prudent distribution, furnished them with food till spring, insomuch that none suffered by hunger.

The congregation of Christian Esquimaux at Okkak, consisted, at the close of the year 1812, of 28 communicants, (two are excluded); 32 baptized adults, (one excluded); 38 baptized children; 30 candidates for baptism, (four excluded). Besides these there dwell on our land, 132 Esquimaux. In all 255 persons.

The last winter was severe, with a continuation of cold weather. We got a great many hares, and riever (or partridges), which proved an agreeable substitute for salt-provisions.

Our summer weather has been warm and fruitful, till within these few days, when our potatoes were all frozen. In the coldest season Fahrenheit's thermometer was from 28 to 30 under 0, (or the artificial freezing point), and in the warmest, it rose from 70 to 80 above 0.

To speak more particularly of our own family, we may say

that we have proceeded in all our labours with cheerfulness, and in harmony of spirit. We have likewise been favoured, in general, with good health. Our feeble testimony of the atonement made by the sufferings and death of Jesus, has approved itself in the hearts of our Esquimaux, as the power of God unto salvation, to all them that believe, of which we might quote many remarkable instances, if we did not fear to exceed the bounds of this summary account.

Besides the usual daily occupation allotted to each of us, our work this year consisted in finishing our new blubber-house, which is 40 feet by 22, and 14 feet high. We have also, with the help of the Esquimaux, prepared 6000 shingles, as also a considerable part of the timber to be used in the building of the mission-house for the new settlement.

Sister Meisner was, on the 25th of February, safely delivered of a healthy daughter, called Sophia Dorothy, in holy baptism.

Brother Kmoch and his wife, who have faithfully served this mission since last year, will go to reside, for the present, at Hopedale.

The single Brother Shaw, who has served the mission at Okkak for seven years with diligence and faithfulness, returns with the ship to England. We commend him to your love, and kind attention, and pray that the Lord may mercifully reward him for his willing services. He is succeeded by Brother Halter, whom we welcomed among us with much pleasure.

We salute you all, dear brethren and sisters, together with all our dear friends in Europe. May our gracious God and Saviour be with you, and cause the light of His countenance to shine upon you. Think of us, and pray for us, that we may serve Him acceptably, and may He conduct the *Jemima* safe to you with all on board.

B. KOHLMEISTER,

S. MEISNER,

T. MARTIN,

G. KMOCH,

H. SHAW,

S. STURMAN.

NAIN, *August 14, 1813.*

DEAREST BRETHREN,

ON the 6th of August, early in the morning, a post-kayak brought us the agreeable information, that the *Jemima* lay at anchor behind an island, not far from us, waiting for a favourable opportunity to enter the harbour, and about six in the evening, we had the pleasure to see her arrive safe. We hastened on board to welcome Brother Schreiber and his wife, and the Brethren Shaw and Stock, the latter bound to *Hope-dale*, the former to *England*, and to congratulate the captain and mate, with the whole crew, on their safe and speedy passage to us. Praised be the Lord that He has again protected the ship from harm, and brought all on board safe and well to their destined port, even through the midst of encreasing dangers.

On the 7th we met together in fellowship, to bring our sacrifice of praise and thanksgiving to our God and Almighty Saviour, for His great mercies, which are renewed unto us from day to day, and from year to year, and in prayer commended unto Him Brother Schreiber, whom He has called to succeed our late much respected Brother Burghardt, in the superintendancy of the *Labrador* mission, that He would grant him in all things to act conformably to His will, and support Him by His Spirit, under all circumstances, to do that which is committed unto him, with cheerfulness and wisdom.

By a letter, received from the Elders' Conference of the *Unity*, we learnt, that leave was granted for Sister Burghardt, who has served the mission in *Labrador*, many years, with exemplary faithfulness, and whose labour has been peculiarly blessed among the *Esquimaux* women, to return to *Europe*, to spend the remainder of her days in the enjoyment of rest; for which we entreat the Lord to grant her His blessing, and the needful strength to undertake the voyage. It is quite needless to recommend her to your kind care, for we know that you are yourselves most willing to do every thing that can tend to her comfort and benefit.

Your kind letter of *May 27*, as also that from the Elders' Conference of the *Unity*, afforded us abundance of most interesting information, which filled us both with joy and grief.

We rejoiced when we read the account you gave us of the wonderful help and preservation which our congregations and missions have experienced in the year past, and which He has granted to all His children and servants everywhere, in the midst of danger. But we felt pungent grief, and some fearful expectation of the things which may yet come to pass, when we considered that thousands, and hundreds of thousands, are set to destroy each other in the most merciless manner. Still greater is our concern, that amidst all these judgments men do not seem to reflect and repent, and cry to *Him* for mercy, upon whom alone all help is laid.

By your kind letter we perceive, with heartfelt gratitude, how actively you take share in the welfare of this mission; and we are always anew encouraged by your friendly and affectionate address. As you participate so kindly in every thing that relates to the well-being of the Esquimaux, we are glad this year also to be able to give you such accounts as will afford you joy. Our Saviour has graciously heard your and our prayers for a further increase of the spiritual prosperity of this dear congregation of believers from among a wild heathen nation. It is manifest, that they grow in the knowledge and love of their Redeemer, and in an acquaintance with themselves as needy sinners. The communicants, very few excepted, may be said to adorn the gospel of Christ, and we rejoice to be witnesses of their earnest desire to live unto Him. To those who have been newly baptized, great mercy has been shown. In some of the bigger children, a work of the Holy Spirit is evident, and it is furthered by more faithfulness on the part of the parents, than formerly, in admonishing them to follow that which is good, and to avoid evil communications. In short, we cannot sufficiently express in words our thanks to our Saviour, for all He has done upon them.

One person has been admitted to the Holy Communion, 2 to be candidates for it, 11 adults and 5 children have been baptized, 9 become candidates for baptism, 2 adults and one child departed this life. Our congregation consists, at present, of 97 persons, 24 of whom are communicants, besides whom, 36 Esquimaux dwell on our land. In all 133.

As to the external subsistence of our people, it would have been, this last winter, much more scanty than the year before, if, by the providence of God, our people had not caught upwards

of 300 seals in nets; for their other exertions to procure food, both in their kayaks, and on the thin ice, were altogether unproductive. They were thus preserved from hunger. Only, as they had not a sufficiency of oil for their lamps, we were obliged to help them out, by which a great quantity of oil was lost to the store. In spring, they were more successful. We thank you, dear brethren, for your permission to come to the relief of the poor, in case of want of food, and shall be very careful to do it with all needful caution.

As to our family, we render thanks to our gracious Lord for having preserved us together in peace and brotherly love, and granted us to enjoy His peace in our souls. Whenever we appeared before Him, to offer unto Him our praises and prayers, or to make confession of our short-coming and faults, we felt His pardoning love and mercy. He was truly in the midst of us when we met in His name, either as a family or with our Esquimaux, in public or private worship, and He blessed our testimony of His love unto death, and of what He has done and suffered to redeem lost man.

In our outward concerns we experienced His daily support: some of us have been ailing, others feel the approach of old age and infirmity; but, in general, we have been favoured with health.

We have, ever since the departure of the ship last year, been busy with preparing timber for the building of a new chapel; and are desirous to have all ready by the arrival of the ship next year, that we may be able, at that time, to remove the old building, and set up the new. We return you our best thanks for sending us, by the ship, the materials we want for this work, and hope to have enough, except some more panes of glass, and some bricks and shingles.

We beg to express our most sincere and cordial thanks to the venerable British and Foreign Bible Society, for the valuable present they have sent us, of the gospels of St. Matthew, St. Mark, and St. John. Our prayers for this excellent institution is, that the benefits it dispenses may extend to the utmost ends of the earth.

By our people having now received so many printed books, they have become very eager to learn to read, and better to understand the holy Scriptures. In the schools, (which have been well attended by old and young) the more difficult

parts are explained to them: thus they obtain a clearer insight into the gospel.

We join you in thanks to the Lord, that He has graciously preserved England from all hostile attack, and even opened a way for several missionaries, that they have not been obliged to take so large a circuit in coming from the continent to London. We regret that war has broken out between England and America. This also increases the danger for our vessel. But we will hope that if the war in Europe takes a favourable turn, that with America will soon cease. However, our Saviour has sufficiently proved, for our encouragement, that He is able to protect the ship and company in the midst of war, and we therefore again place our whole trust in Him, to bring them all safe to you. We rejoiced to hear that you have been enabled to send provisions to our missionaries in Greenland, and that their sufferings have thus been relieved.

Though we much wish that soon a fourth settlement might be begun in Labrador, yet we can easily conceive, that the present situation of affairs present difficulties to the immediate accomplishment of this proposal. But when the Lord's time is come, He will supersede every hindrance, and perform it to His praise.

We took a near share in the loss you have sustained by the departure of two worthy members of your society, the Brethren Spilsbury and Gordon. They are now at rest in the presence of Jesus.

O how thankful ought we to be, that the Lord still enables you to support the great expenses attending the mission, and that you have again so liberally supplied us with all the necessaries of life. May He, our Heavenly Father, fill your hands with the means of doing as your hearts always dictate to you, in willingly and cheerfully contributing to the maintenance of His cause.

We commend ourselves anew to your faithful remembrance, and assure you of our best wishes and prayers for you, and all our dear friends and benefactors. We remain, through the mercy of our Lord, and in His fellowship, your most affectionate brethren,

C. T. L. SCHREIBER
JACOB NISSEN,
C. G. PARCHWITZ,

G. SCHMIDTMAN.
T. CHRISTENSEN,
J. LUNDBERG.

HOPEDALE, *August 27, 1813.*

DEAREST BRETHREN,

WE received your valuable and interesting letter of the 26th of May, on the 9th of August, by two post-kayaks from Nain, (the ship having already reached that place from Okkak), and read it with great pleasure, and much encouragement. We are not able to express, in words, our gratitude for this renewed proof of the gracious preservation of the *Jemima*, on her extraordinarily expeditious voyage to you last autumn, and again to us this summer. She arrived already on the 29th of July at Okkak, with all on board in perfect safety and health.

It is a subject of constant thanksgiving, that our Saviour continues to give us such proofs of His favour in averting all harm, and bringing her so safely through the midst of surrounding dangers, which the war between England and America has considerably increased. We consider it as a miracle of grace.

To you, dearest Brethren, we return our best thanks for the kindness you express, and the share you take in the welfare of the Labrador mission. The assistance we have received by the safe arrival of Brother Schreiber and his wife, and the single Brethren Halter and Stock, was indeed necessary, and gave us great joy. We pray our Saviour, most fervently, to bless, support, and direct Brother Schreiber in the important charge of filling the place of our dear departed Brother Burghardt, whose memory will always remain precious to us. We will gladly give him our full confidence, and assist him with our prayers. We have not had the pleasure to see him and his wife, and Brother Halter; but Brother Stock is appointed to be our fellow labourer, and we shall rejoice to see him, by our Saviour's mercy, spend his time happily and usefully among us.

We are very thankful for the letters, diaries, and periodical accounts, which make us so well acquainted with the course of our congregations and missions, during the year past. We likewise beg you to accept our best acknowledgments for having again so liberally provided us with all the necessaries of life. May the Lord bless and reward you, and all those

dear friends, who assist you in the external maintenance of the work.

That our merciful Saviour has again held his protecting hand over all our missionary establishments, prevented all harm, and laid his blessing upon the labours of our fellow labourers in other parts of the world, fills our hearts with joy, for we feel ourselves, of course, most deeply interested in their welfare. But the danger to which our settlements in Germany are now exposed, by the renewal of the war on the continent, distresses us not a little. O that the Lord, our Almighty Saviour, would have mercy upon them, and give to the afflicted nations of the earth again, a season of peace! He is the only hope and refuge of His children in such a day of trouble as this, and as such He has approved Himself. We pray, also, that He may preserve the British empire as hitherto, and bless its good and benevolent Government.

As to the beginning of a fourth settlement in Labrador, we commend this important concern to the Lord, and trust to Him, that in His own good time, He will provide means and opportunity to accomplish it.

We will now mention a few particulars concerning our family. Our Saviour's mercy and love towards us has been this year daily new, and He has preserved us in peace and unity of spirit. When we turned to Him, either in our private concerns and distress, or in circumstances relating to the mission, and confessed to Him our insufficiency, weakness, and failings, He never refused our petition, but met us with pardon, help, and deliverance. His long suffering and patience we account as our salvation. He gave us, likewise, grace, to speak to the Esquimaux of His great love to sinners, and sufferings and death for us, in such a manner, as to make an abiding impression upon their hearts; and the word of the cross has proved its divine power. His strength was made perfect in our weakness; and He owned and blessed our labours.

Our dear Esquimaux flock has proceeded nearly in the same way as last year. The work of the Holy Spirit is manifest, especially among our communicants. They have obtained a clearer insight into their own helplessness and corruption by nature, and all have an earnest desire to be delivered from every thing that is contrary to the mind, and word of God. The

celebration of the Holy Communion has always proved to them an occasion of strict self-examination in the presence of our Saviour, and the light of His Holy Spirit.

The candidates for the Holy Communion are earnestly desirous to become partakers of this divine repast. In our baptized adults, few excepted, a work of the Holy Spirit is seen, and they pray to become better acquainted with Jesus as their Saviour. But we are sorry to perceive more indifference to their soul's concerns than formerly, among the class of candidates for baptism, and particularly among the young people and children. We pray fervently unto the Lord, that He would awaken their hearts.

Since the departure of the ship last year to the present time, 3 persons have been admitted to the Lord's Supper; 4 to the class of candidates; one man and 4 children have been baptized. Our Esquimaux congregation consisted, at the close of the year 1812, of 32 communicants, 5 candidates, 11 baptized adults (not yet communicants), 6 candidates for baptism, and 33 baptized boys and girls. In all 87 persons; 35 unbaptized persons dwelt on our land. Total of inhabitants, 122.

The Lord has mercifully preserved us and our people from heavy illness; and we have great reason to thank Him for innumerable mercies, whenever we take a retrospective view of the time past. We devote ourselves anew to Him and His service, and trust that He will accept of our weak endeavours, and help us in all things. No heathen live, at present, in our neighbourhood, and no Esquimaux have come hither from the south.

The schools have been diligently visited both by adults and children, and the Lord has laid His blessing upon them. We beg you, in our name, most cordially to thank the worthy British and Foreign Bible Society, for the valuable present of the gospels of St. Matthew, St. Mark, and St. John, printed at their expense in the Esquimaux language. We may truly add the warmest thanks of our Esquimaux for this great gift. May the Lord bless them abundantly, and may they also feel how truly we love and respect them.

The Esquimaux have had but a scanty supply of provisions this year. They caught but few seals, even in the nets, though they gave themselves all possible pains to effect it, being well

acquainted with that mode of taking them; but there were few seals, nor are there hereabouts many good places to set nets. As they had been diligent in catching cod-fish last summer, they had reserved some stock for the winter, which kept them from starving. We have, however, been obliged to help them out. The public store-house for provisions, is not yet built, as the Esquimaux were not able to help us, on account of their anxiety to procure food. Nor could they even lend us much assistance in cutting firewood, which obliged us to spend a longer time than usual at that work, till the depth of the snow forced us to quit it. It becomes every year more difficult to procure it, on account of the distance of the woods. The large boats and their tackle, belonging to the Esquimaux, are all in very wretched condition, by which they are rendered unable to assist us to bring home fire-wood out of the bay. We shall, therefore, even this year, be prevented building the store-house, if they cannot help us, but we will do what is possible. The small quantity of seals caught here makes the cargo from this place but small. Nor were there any foxes, and we sometimes fear, that less and less will be gained in this place to cover the increasing expense of the ship. The excessive coldness of the foregoing winter prevented our gardens from yielding much, and even now nothing will ripen. But we had plenty of hares, and (rieper) moor-game. Not till after Easter could we get any opportunity of holding correspondence with our brethren and sisters in the other settlements.

The Esquimaux desire us to salute you all most cordially, and to tell you, that it is their determination to abide faithful to Jesus, because they know, that without Him they can do no good thing. They, therefore, wish to give joy to Him, who has suffered so much for them.

We rejoice that you have been enabled to come to the relief of our poor suffering Missionaries in Greenland. May God bless the benevolent English Government for their compassionate attention to the case of the poor colonists, and you for your willingness to send them help. We join them in thanking you for this proof of your love.

As our dear Brother and Sister Hastings have obtained leave to accompany their son Lewis to England, and to place him in the school at Fulnee, for the present, they will now proceed on their voyage with the *Jemima*. We commend

them to your love, and that you would kindly care for them during their abode with you, till the return of the ship, that it may prove a refreshment to them in soul and body. We pray that their son may prosper for our Saviour among His people.

We have received Brother and Sister Kmoch as our future fellow-labourers here, with great pleasure, and pray that their services here may be accompanied with the blessing of the Lord.

The departure of two of your number, the Brethren Spilsbury and Gordon, gave us much pain, but we know, that they are now resting in the presence of God, in lasting bliss.

At length, on the 24th of this month, the *Jemima* entered our harbour, after a troublesome voyage of seven days from Nain, during which she was in some danger among the islands, owing to the fogs and high winds. We welcomed our good friend Captain Fraser, the mate, Brother and Sister Kmoch, and the single Brother Shaw, from Okkak, with much joy; but regretted not to see Brother Stock, destined for Hopedale, on board, as the Brethren at Nain had found it needful to detain him there, to assist in the building of their new church. We were also disappointed in not seeing Sister Burghardt on board, who had already made every preparation to return to England with the ship, but found herself too weak to undertake the voyage.

Brother Wolff and his wife, notwithstanding their increasing infirmities, have resolved, in consideration of the smallness of our number, to stay another year in Labrador. May the Lord strengthen them for their continued services.

As the establishment of a new settlement in the north is postponed, the son of our late Esquimaux Brother Jonathan, with his, and some other families, have determined to move hither. By this accession, and two other persons, who have come hither to see their children, the number of inhabitants will be considerably increased this year.

We are sorry that Brother Shaw, now going to England, will not return to the service of this mission. May the Lord bless him, wherever he may be situated.

We assure you, dear Brethren, that we often remember you, and pray for you. May the Lord our Saviour be with you in all you do, and bless you from the fulness of His grace, with

courage, wisdom, and ability to maintain His work here in Labrador, as in many other parts of the world, to the glory of His adorable name. We salute you all, with all our dear friends in England, both in our congregations and societies, and other denominations, and beg you to remember and pray for us your poor Brethren and Sisters at Hopedale.

J. HASTING,
J. C. WOLFF,
S. ANDERSON.

F. J. MUELLER,
A. KUNATH,

LETTER

From Brother CHARLES FREDERIC DENCKE, to the Secretary of the Society, dated

FAIRFIELD, in UPPER CANADA. June 10, 1813.

THOUGH personally unknown to you, yet being persuaded of your love and kind participation in the concerns of this mission, I had long ago intended to write to you; and now, indeed, find it needful, as our communication with the United States is entirely cut off for the present, by the breaking out of the war.

Hitherto the Lord has helped us. Though this part of the country has been made, for a short time, the theatre of war, we have cause to be thankful, that we have experienced comparatively but little of its effects. The Lord heard our prayers, and preserved us, and this settlement, where He has erected His standard, and caused His word to be preached.

Our Indian congregation has remained in its usual course. Though we wish to see more of divine life among them, yet we may truly say, that the work of the Lord's spirit is manifest in many souls, and there appears a real awakening, especially among the female part of the congregation.

On the Sunday after Easter, 22 persons met to celebrate their reception into the congregation, admission to the Holy Communion, or re-admission to church-fellowship since Easter 1812. Four of them have, since that time, departed hence in the faith of Christ. A malignant fever has been rife in this country, and carried off many. We have had, this year

already, fifteen funerals. This circumstance has proved, with many, the occasion of much salutary self-examination.

Many Indian brethren and sisters, who, when Pettquottink was relinquished, had either removed to Goshen, or remained in that country, have come hither, being obliged to quit their places of abode, through the circumstances of the war.

We have received no account from Goshen or Sandusky for a whole year, except that we hear, that all the dwellings at the latter place have been destroyed by fire.

Several of our young Indians have been under the necessity of joining the army, in consequence of a representation from Government, that the danger was pressing, and the measure unavoidable. Hitherto we have not heard, that any of them have suffered harm.

We beg you to send us text-books, Periodical Accounts, and any other publications, or accounts from our congregations and Missions, as we are cut off from every nearer source of information.

Brother Schnall and his wife have been very ailing in April last, especially the former; but he is again better. Our aged fellow-labourer, Brother Young, is in tolerable health, and my wife and I are, thank God, very well.

How glad shall we be to be favoured with your correspondence, and with reports of the work of the Lord, both in that church to which we belong, and everywhere, where His name is glorified. Remember us poor Canadians, separated from our brethren, in a far country.

As so many strange Indians of various tribes are brought hither by the war, how fervently do we wish and pray, that they may hear the word of God with effect, and begin to desire to have teachers sent to them likewise.

To your Society for the furtherance of the gospel, we all join in most cordial salutations, and commend ourselves to your remembrance and prayers. We salute all, who, with us, love and call upon the name of our Lord Jesus Christ, and remain, in His fellowship, dear Brother, your most affectionate Brother,

CHARLES FREDERIC DENCKE.

EXTRACTS

Of Letters from GNADENTHAL, CAPE OF GOOD HOPE.

April 21, 1813.

“MY last letter, of February, accompanied the diary of this mission, up to the end of the year 1812, and I hope that the parcel has reached you safely. The Lord be praised that He grants our correspondence to continue uninterrupted, and that so few letters between us have miscarried.”

“To day I have to report to you an event which has filled all our hearts with much sorrow, on account of the loss this mission has sustained. It has pleased the Lord to take to Himself our dear fellow-labourer, Brother John Christian Kuehnel, and to permit this His faithful servant to enter into eternal joy. He had laboured for some time under a pulmonary complaint, and longed to be released from his bodily sufferings. This favour was granted him last night, about half past twelve o'clock.”

“Our late Brother was indeed a missionary of the right stamp, truly devoted to, and always diligently employed in His work. He was highly and deservedly beloved and respected by the congregation, and nothing gave him more heartfelt pleasure, than when he perceived that its members attained to, and grew in the knowledge and love of the Lord Jesus Christ. He now rests from all his labours, and his works follow him. Many tears are shed by our people, who bemoan the loss of their beloved teacher, in deep affliction. His memory will always remain dear and precious to them and us. He is the first of the three Missionaries, who, in the year 1792, renewed the Brethren's mission among the Hottentots, and upon whose labours, from the beginning, the Lord laid such great blessing, that has departed out of this world. For the loss of his wife, who went before him to eternal rest, on June 8th, 1810, (see page 145), he was for some time almost inconsolable, and his health has, ever since, been on the decline. Yet he continued active and zealous in every part of his duty, and the Lord blessed him in his various exertions for the benefit of the mission; for he had an upright, disinterested mind, and preferred

the welfare of the cause of God to every other consideration. He has left an orphan son, who is, at present, at school at Fulnee, in Yorkshire; and whom, shortly before his departure, he commended, in fervent prayer, to the Lord, and to the love and care of his Brethren.

“ May many among us be prepared by our Saviour, to follow the footsteps of our dear late Brother, and serve Him with the same devotedness and zeal, as faithful labourers in His harvest.

“ We all enjoy, at present, a good state of health, and by the grace of God endeavour to serve the cause committed to us to the best of our poor abilities. With humility and gratitude, I may also mention, that it pleases the Lord to cause the word of His death and atonement for sin, to be the power of God in the hearts of many heathen, by which they are brought from darkness to light. Yesterday a Caffre family obtained leave to live on our land. The Passion-week was a season of great blessing to us and all our dear people. On Maundy Thursday, three persons partook of the Lord’s Supper with us for the first time, and 39 were present as candidates, 19 of whom will be confirmed for admission to it the next time. On Easter-Sunday, 22 were baptized into the death of Jesus. On this solemn occasion a Scotch missionary, the Rev. Mr. George Thom, was present, and afterwards expressed his great joy in beholding, for the first time, the baptism of converts from among the heathen. 19 were admitted among the candidates for baptism.

“ During these holidays we had here a great number of both Christian and other visitors, insomuch that our spacious church could not contain them all, and many stood without.

“ On the 2d of this month we had the pleasure to see his Excellency Sir John Francis Craddock, governor of this colony, with his son and two aids-de-camp, Lieut. Col. Reynell and Major Munro, arrive with us on a visit. His Excellency seemed much gratified, and expressed his satisfaction with all he saw and heard. The melodious singing of the Hottentot congregation in the evening-service pleased him much. We had much conversation with him relating to the concerns of this establishment, and that at Gruenekloof, and were thankful to perceive that he is favourably disposed towards the mission. He left us on the day following for the warm baths.”

June 26, 1813.

YOUR letters of the 14th October, and 20th November 1812, have afforded us great satisfaction by the variety of interesting information they contained. We always experience the most lively joy, whenever we receive letters from Europe, and are truly grateful for our correspondence with England. But we are sorry, that partly through mistakes, the expense of some of our parcels has been so great, and shall be obliged for any direction you may send us, how to convey our reports to you more cheaply.

With a view to extol the name of our adorable Saviour, whose work alone it is, and with the most humbling sense of our own unworthiness of such favours as we receive, and which fill us with inexpressible joy and gratitude towards Him, I sit down again to report to you the state of the Mission. Innumerable are the proofs of the divine power attending our weak testimony of the love of God in Christ Jesus, which are daily made manifest among our dear Hottentot congregation. The simple relation of what He has done and suffered to redeem us from sin and death, penetrates and melts their hearts. On Sundays, and at festival seasons, we have also generally a great number of strangers at church.

Our communicant congregation affords us peculiar satisfaction; and when, in due course, we speak with the individuals previous to the Lord's Supper, our own souls are greatly benefited, and our hands strengthened, on hearing the simple, heartfelt expressions of their earnest desire to show their love to our Saviour for all the mercy conferred upon them, in their whole walk and conversation. They are now so numerous, that we are obliged to celebrate the Holy Communion in two divisions.

On the Sunday after Easter, 178 persons, who had been either admitted to the Lord's Supper, baptized, or received into the congregation (having been baptized as children) since Easter 1812, had a solemn meeting, when they adored and praised the Lord for their calling and election of grace, with cheerful voices, and with numberless tears of gratitude and love.

Since the commencement of this year, 40 new people have come to live here; 24 children have been born; 46 adults and

16 children baptized; 31 admitted to the Holy Communion, and 31 to the class of candidates for it.

We enjoy the favour and protection of our excellent Government; and though we perceive that not all the white people in the country are friends to the Mission, yet we trust in its wisdom and justice, that all difficulties will be removed, and permanency ensured to our Missions here and at Grue- nekloof.

Brother Schultz has succeeded our late Brother Kuehnel in the management of the cutlery business carried on here, in which several Hottentot boys have made good proficiency. We pray the Lord to lay His blessing upon the faithful labour of this Brother, as He did upon those of our dear departed fellow-labourer.

Concerning our congregations and settlements in Germany, we feel much anxiety, and offer up many fervent prayers to the Lord in their behalf. May He bless you, and all our Brethren and friends in England. We particularly desire to salute your worthy Society for the furtherance of the gospel, in London.

I remain, ever, dear Brother, your most obliged and affectionate Brother,

J. A. KUESTER.

ACCOUNT

Of the Imprisonment and Execution of a Negroe Criminal, in the Island of St. CROIX, WEST INDIES, who was visited by the Missionaries of the Church of the Brethren, while under sentence of death, by desire of the Judge.

*Extracted from the Diary of FRIEDENSTHAL, of
June 1813,*

JUNE 12th. Brother Jessen received a letter from the Byvoigt, (Judge), requesting, that one or two Missionaries might visit a negroe man under sentence of death for murder, who was to be executed on the 14th, and prepare him for death.

Brother Lehman went accordingly to the prison, and saw the wretched criminal, whose name was Lancaster. Having

desired that he might be permitted to speak with him alone, a separate room was immediately granted for that purpose. At this first conversation, Brother Lehman found that the poor man was a most blind and ignorant heathen, who had not even an idea of God, much less of salvation by Jesus: and on speaking to him of the necessity of conversion, he seemed perfectly indifferent about his soul, and truly dead in sins and trespasses. Being asked, whether he did not feel some remorse on account of the murder he had committed on a poor girl of about twelve years old, whom he had cut all to pieces, he answered, "No, for when I did it, I was drunk, and had not the use of my senses, and therefore could not help it." The missionary asked, "But why did you murder that poor child? Had it in any way offended you?" "No," replied he, "not at all. I met her on Sunday, as I was coming home, and I killed her, being drunk; but why I did it, I don't know, for I was not in my senses." "But do you believe that what you have done is right." "No, for they want now to take away my life for it, though I was not in my senses." Several similar questions and answers passed between the missionary and the criminal, but to no purpose. He kept insisting upon it, that as he had been intoxicated, when he committed the murder, he was the less to be blamed.

Brother Lehman feeling the whole weight of the charge committed to him, and deeply deploring the miserable state of the poor negroe's mind, went to the Byvoigt, and told him, that if the execution could not be deferred, it appeared as if not much good would be done by our visits. The Byvoigt said, that he must refer the case to the Governor-general, and would inform us of his Excellency's answer.

In the afternoon a message was sent us, that the execution should be put off till further notice, that we might gain time to visit and converse more with the criminal. We therefore met together to confer in what way we might best attend to this poor negroe; and having prayed the Lord to give His blessing to our labours, we resolved, that one of the Missionaries should visit him every forenoon, and the two negroe assistants Jacob Cruse and Nathaniel Fry, every afternoon, while the respite lasted.

On the 14th, in the forenoon, the Brethren Jessen and Lehman visited poor Lancaster, and had a long conversation

with him concerning his present and future state. Now, though he evinced the grossest ignorance, and still repeated, that being not in his senses, when he perpetrated the horrid deed, he could not be held accountable for it, an error which the Missionaries endeavoured, by every argument, to combat, yet he grew more pensive, and seemed to feel some degree of uneasiness about himself, though nothing could convince him, that he was, by nature, in soul and body, a corrupt creature, and must be eternally lost, unless Jesus Christ had mercy upon him, and delivered him from the power and curse of sin. This he could not, by any means, be brought to comprehend. We cried fervently to the Lord in behalf of this poor man, that he would show mercy unto him, and enlighten his heart to see the depth of depravity and wickedness into which he was sunk, and be led to seek and find help with Jesus, the only Saviour of lost sinners.

During the course of our conversations to-day, he related that he had been baptized in Guinea, and belonged to the Mandingo nation; and being desirous to know in what manner he had received baptism, we took a Mandingo negroe, who was a communicant of our congregation, with us, on the 15th. Poor Lancaster was much pleased to be able to speak with his countryman in his native language; and we now discovered, that as to his baptism, he had received it from an itinerant negroe, which, of course, we could not consider as valid.

Brother Lehman took occasion now to speak to him very closely, and with great earnestness. He told him, that he was a slave of sin and of the devil, that by his works, he had not only well deserved that just punishment which the offended laws of God and man would shortly execute upon him, by depriving him of his natural life, but that his sins against Almighty God were so heinous and atrocious, that after this life he would remain under the divine wrath and vengeance to all eternity, and if he died in his present state, must soon be doomed to everlasting misery. But that Jesus Christ, the Son of God, had come into the world, and become man, that by His innocent sufferings and death, He might take upon Himself the punishment which the sins of the most guilty had deserved, thereby to reconcile us to God. The Missionary then kneeled down with the criminal, and prayed most fervently to the Lord our Saviour, that for the sake of His bitter sufferings and death,

He would be entreated in behalf of this poor sinner also, have mercy upon him, deliver him from the chains and fetters of sin, by which he was now held fast in bondage to Satan, and grant him to partake of His redemption. During this prayer, a most heart-melting sense of the presence of the Lord overpowered the company, all of whom were deeply affected, and shed many tears; and even poor Lancaster began to weep bitterly. At taking leave, Brother Lehman begged him to retire, that he might think seriously on all he had heard, and reflect upon his wretched situation, which he promised to do. The Missionaries also requested the Byvoigt to allow him a separate cell, where he might more undisturbedly devote his time to contemplation. Even this was granted, by the humanity of the judge, without difficulty.

We took advantage of this indulgence to read to Him the history of our Saviour's sufferings, out of the English Harmony of the Four Gospels. He had never heard it, and listened to it with devout attention. This was done every afternoon.

On the 16th, early, being asked by the Missionary, how he had slept, he replied, that he had slept but little, and added, "I am a miserable sinner. I have acted basely. I have done a great deal of evil, and now I must soon die! O what is to become of me!" The comforts of the gospel were then set before him, and he was directed to Jesus, who came to save sinners, even the chief, and will receive all who accept of His mercy as a free and undeserved gift. The conclusion of the visit was made with prayer, in which the poor penitent was again commended to the mercy of our all-sufficient Saviour.

The daily reading of the history of our Lord's sufferings was continued, and the negroe assistants could not speak enough of the great and visible change wrought in the heart and conduct of poor Lancaster, and how the word of the cross of Jesus approved itself indeed as the power of God unto him. At home we united in thanks to our Saviour, for the mercy shown by Him to this poor criminal, in which every one of us took most cordial share. He was visited every day, and after each conversation, joined in prayer with the visitor.

On the 19th, he begged earnestly that he might be baptized, and expressed, with great fervency, his desire, that our Saviour would pardon his many and great transgressions, for the sake of His blood, shed for the remission of sin, and

that death which He had endured for him, nor suffer his poor soul to be eternally lost. He was asked, "whether he was now willing cheerfully to depart out of this world, and to appear before the throne of God?" He replied, "Yes! I am indeed frequently terrified at the thoughts of death, when I reflect how much evil I have done, but I immediately turn in prayer to our Saviour, and then all my desponding thoughts vanish. Therefore I will pray continually to Him who has died for me. He will not suffer me to be lost."

In our conference to-day we considered of the propriety of granting poor Lancaster's request to be baptized, and came to the following resolution, that as it was evident, that the Lord had heard our prayers, and opened his heart to understand and receive the gospel in faith, we might now administer this holy ordinance to him, conformably to the will and word of God our Saviour Himself. We accordingly informed the Byvoigt, that we intended to baptize him on the 21st, and would not delay the fulfilment of the sentence of the law any longer than the 22d. He was satisfied with our proposal, and gave the necessary directions.

On the 21st, at the morning visit, after some very satisfactory conversation, he was informed, that he should be baptized in the afternoon. The poor penitent expressed his joy in the liveliest manner, and said, "Though I am such a bad man, yet I perceive that my Saviour will not reject me, but show mercy even unto me. Thanks be to Him through-out all eternity."

In the afternoon, at four o'clock, Brother Lehman went to the prison. Many were already assembled, waiting for him, some belonging to the prison, both whites and blacks, and others who had obtained permission to be present at the solemn transaction, people from the town, and many of our negroe congregation. Lancaster's irons had been taken off, and he was sitting on a stool, perfectly clean, and dressed in white. After the singing of an hymn, Brother Lehman spoke on the 11th verse of the 33d chapter of Ezekiel: "*As I live, saith the Lord, I have no pleasure in the death of the wicked;*" combined with the words of our Saviour, Matthew 11, 28, "*Come unto me, all ye that labour, and are heavily laden, and I will give you rest.*" During the discourse, great silence and devout attention prevailed in the whole assembly, and

when, at the conclusion, the subject was treated of in application to the state of the poor criminal, silent tears flowed plentifully down his cheeks. He answered the questions put to him, according to the usual liturgy of the Brethren's church, used at baptisms*, with humility and distinctness, after which, kneeling down, a most fervent prayer was offered up, that the Lord would pardon and absolve this poor penitent sinner, give him an assurance of the remission of his sins by the blood of atonement, and cleanse him from all unrighteousness in that precious fountain. Brother Lehman then baptized him in the name of the Father, Son, and Holy Ghost, and called him Thomas. The conclusion of the service was made by the singing of a hymn.

But we can never find words to describe the powerful sense of the presence and peace of Jesus, which, throughout the whole of this solemnity, pervaded all hearts. Rather let us sink down in the dust, and adore Him for that unbounded compassion and mercy, which he shows even to the vilest of the vile, thereby proving the truth of His promise, that whosoever cometh unto Him, He will in no wise cast out.

Brother Lehman had now a most difficult and distressing task to perform, being commissioned to inform poor Lancaster, that on the morrow he should suffer the punishment due to his crime, and be brought to execution. He answered: "Yes, I

* The questions here referred to, are the following:—

Q. Dost thou believe that thou art a sinful creature, and hast, by thy sins, deserved the wrath of God, and eternal punishment?

A. I do believe it.

Q. Dost thou believe, that Jesus Christ became a man for us, and by his innocent life, blood-shedding, and death, reconciled us poor sinful creatures to God?

A. I verily believe it.

Q. Dost thou believe that He hath purchased for thee, by His blood and death, remission of sins, life, and happiness eternal?

A. I verily believe it.

Q. Wilt thou, in this faith, be baptized into the death of Jesus, and be washed from thy sins in His blood?

A. That is my sincere desire.

Q. Dost thou also desire to be delivered from the power of sin and of Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in Him?

A. That is my sincere desire, and I renounce the devil, and all His works and ways.

“ am ready, for my Lord Jesus Christ has forgiven me all my sins. My sins are no more there to condemn me; He has taken them away; He will not suffer me to be lost, but receive me in mercy.” He pronounced these words with such an humble voice, and cheerful countenance, that all who heard him were filled with astonishment. He was admonished to spend the few hours he had yet to live, in prayer, which he promised to do. At taking leave, he earnestly besought the Missionaries not to forsake him, but to return to him in the morning.

On the 22d, early, Brother Lehman repaired to the prison, to be of comfort to poor Thomas in his last moments, and to accompany him to the place of execution. The officer on duty met him at the door, and declared, that he had never in his life been witness to such a scene; that the poor criminal had spent the whole night in prayer, and exhorted other criminals, who were confined for similar offences, to repent, and confess the whole truth, as God knew their hearts, and all their evil deeds, and to turn unto Him for mercy.

As soon as Brother Lehman entered the room, Thomas, who was already brought thither, came up to him, and expressed his thanks for the favour conferred upon him on the preceding day, adding, that he had not slept at all during the night. Being asked the cause of his taking no rest, he replied: “ This is my dying day, and I shall soon see my Saviour face to face. He is there, and waits to receive me.” After some observations had been made concerning the blessedness of those, who have sought and found grace, and the forgiveness of sins with Jesus, he knelt down, and the Missionary offered up thanks and praise to God for the mercy shown to this poor lost sheep, whom he had plucked as a brand from the burning, entreating Him, that He would preserve him to the end in the true faith, and receive his departing spirit into His arms and bosom. As soon as they rose from prayer, word was brought, that the military were drawn up on the parade, in readiness for him; upon which Brother Lehman and Thomas left the prison, and entered a ring formed by the soldiers. The delinquent was without fetters, and dressed in white. The procession now moved forward through the whole length of the town, the streets being crowded with people, and the windows and roofs filled with spectators. During their whole walk, the Missionary

spoke comfortably to the poor sufferer, and exhorted him to look stedfastly to Jesus his Redeemer, who likewise went for him to the cross, and would not forsake him in his last extremity. Thomas was still, and silently repeated every word. When they had got out of town, and could see the place of execution at some distance, he seemed to shudder, and stopped for a moment; but on being encouraged not to lose his confidence, but to keep the eyes of his faith fixed on his Saviour, who went willingly to death for him, he said, with trembling lips, "O Lord Jesus! I will likewise come! O strengthen "thou me!"

Being arrived at the gallows, and the master of the police having again read to him the sentence of the law, he mounted the cart, when his hands and feet were again tied with ropes, Brother Lehman addressed him: "Thomas, for whom was Jesus bound?" He answered, "For me." "For whom was Jesus crucified?" He replied, "For me; for my sins." This he did with such clearness and distinctness of voice, that it excited great astonishment. His last words were, "Lord Jesus! be merciful unto me!" Brother Lehman added, "Remember Jesus Christ, who died and rose again for you!" During these words the halter was fixed about his neck, and he was launched into eternity. He died without any struggle, and we are confident that he went over, as a reconciled sinner, into the arms of his Saviour, who has made an all-sufficient atonement even for the worst of transgressors.

The great resignation with which poor Thomas went to execution, exceedingly surprised many both white people and negroes, who were formerly acquainted with him. One of the clerks of the court called afterwards upon us, and could not sufficiently express his wonder at the change wrought in the deportment of this negroe. He related, that when he was brought into court, he behaved in the most audacious and brutal manner, and his conversation was the most scandalous and wicked ever heard. He added; "But how did he afterwards pray to God for mercy; and how patiently, like a sheep to the slaughter, did he not go to his death! Many, besides myself, never expected, that that would be the case with him! O how great is the benefit derived from the Christian religion!"

EXTRACT

OF THE

DIARY of the UNITED BRETHREN'S MISSION, among the
HOTTENTOTS, at GRUENEKLOOF, CAPE OF GOOD HOPE.

1818.

ON entering into the new year, we commended our dear congregation of believing Hottentots, and ourselves, their servants for Christ's sake, and the whole Unity of the Brethren every where, together with all who, with us, call upon the name of our Lord and Saviour Jesus Christ, yea, the whole human race, in fervent prayer, to the mercy of God, most earnestly desiring, that He may yet gain many thousands from among the heathen, as the reward of the travail of His soul.

4th. Six persons were admitted among the candidates for baptism; and on Epiphany, the 6th, three adults were baptized by Brother Schmitt. This festival was a day of joy and gladness, on which the Lord richly blessed us, and our Hottentot flock.

From the 11th to the 13th, Brother and Sister Schmitt were employed in speaking with the baptized. They found cause to rejoice over most of them, though some do not steadily proceed in the way of the Lord, whom we exhorted to turn to Him with their whole heart.

The communicants, with whom Brother Bonatz and his wife spoke on the 13th, give us much satisfaction.

Peter said: "Last Sunday I contemplated what great things the Lord has done for me and my whole nation, before teachers arrived here, some ran one way, and others another: we knew nothing of God, and not even how to provide for our bodies. Our Saviour has now, by means of our teachers, brought us together, and even disposed our good Government to become attentive to us, and care for our souls and bodies. What a pity is it, that this great mercy of God is not known and acknowledged by all, and

“ that men are not thankful to Him for it. Some behave, indeed, very bad, but I still hope that the Lord will change their hearts. I am, myself, so great a sinner and debtor to God, that I ought not to stand looking at other people’s faults.”

Adam, a very aged man, having made a very satisfactory declaration of the state of his mind, added: “ I am old, and love to keep quiet. Then I remain undisturbed, for by much talking the heart gets so distracted, that at last it forgets our Saviour Himself, and loses all feeling.”

17th. After attending the classes of the communicants, we set off for the Laweskloof, where we called upon all the inhabitants, and found many of them ill of fevers and eruptions. We felt the greatest compassion for several, who lay there in a helpless state, but seemed to have no concern whatever, either for their souls or bodies.

25th. Sister Bonatz was safely delivered of a healthy daughter, which the father baptized, and called Joanna Justina.

26th and 27th. We had a very agreeable visit from Mr. John Herbert Harington, chief judge of the East India Company’s court in Bengal, in company of Mr. Thom. They visited all the dwellings, and attended our worship; conversed very kindly with many of our people, on the ground of our faith, and in general showed great interest in the welfare of this work of God among the heathen. At taking leave, Mr. Harington most generously gave us 50 dollars, to be distributed among the poorest Hottentots of our congregation, and 100 dollars towards the support of the Mission. We felt very grateful for this most seasonable relief, and on the 31st, having fixed upon 24, as the poorest of our people, we sent for them, after the afternoon’s service, spoke to them of the goodness and mercy of the Lord, shown to them in so many ways, how he had directed the hearts of so many of his children, of various denominations, to take share in their spiritual and temporal welfare, and now had sent them particular friends in Mr. and Mrs. Harington, who, by active benevolence wished to administer to their necessities. We then made the distribution. They were much affected, and said, that they were unworthy of the love and kindness of their teachers, and of such good

friends, being yet so very deficient in showing their love to our Saviour and His people, but expressed their thanks to these generous benefactors, in the most lively terms, and with many tears of gratitude.

February 1st. The treading out of our corn was finished. Though there has been so much dry weather, we were thankful to find, that it had yielded more than we expected, insomuch that we hope to have enough for the year's consumption. This will, indeed, be a great benefit, the price of corn being so very high; and as the harvest in general did not turn out abundant, it is to be feared that it may rise much higher.

6th. Six persons obtained leave to live on our land. But we were under the necessity of dismissing five, who were here on trial, on account of their disorderly conduct.

13th. We celebrated the Lord's Supper with a blessed perception of His gracious presence. One person partook of it for the first time.

14th. We were much alarmed and grieved at an event which threatened to bring great disgrace upon our people. Some of the inhabitants had been at the mill, and bought spirits, both there and on the road. One of them, who was a candidate for baptism, got intoxicated, and quarrelled about some trifle with his own brother, whom he pursued with a knife, attempting to stab him. We suffered the fugitive to take refuge in our house, and set a watch upon the drunken man. In the afternoon Brother Fritsch rode to the field-cornet, acquainted him with this unpleasant affair, and represented the danger of selling spirits to the Hottentots. He promised to take care, that in future no Hottentot should be permitted to buy spirits, who did not bring a ticket from us.

16th. *Anna Chater Saul* departed this life. She was baptized some years ago at Gnadenthal, and admitted there to the Lord's Supper. In 1810, she moved hither with her husband. She walked worthy of her heavenly calling, and was always cheerfully resigned to the will of the Lord. Her exemplary conduct edified the whole congregation, and she often prayed to our Saviour to grant her grace and strength to act in conformity to His word. If she found any opportunity of speaking to her sisters of what the Lord had done for her soul, her mouth was filled with praise and thanksgiving. In her whole

deportment it was evident, that the grace of God had not been bestowed upon her in vain. Shortly before her end, she sent for Brother Schmitt and his wife, and entreated them to pray the Lord soon to take her home. She added: "I am ready, and only waiting for my Saviour, to come and take me to Himself as an unworthy but reconciled sinner." More persons belonging to our congregation, having assembled, Brother Schmitt offered up a fervent prayer, commending her departing spirit to her Redeemer; soon after which she fell gently asleep.

21st. We had a numerous auditory of Christian visitors, who were present during the forenoon's service.

28th. At the commencement of Lent, we prayed the Lord to make the subject of His sufferings and death anew the means of awakening and blessing, both to our people, and to all who may hear the gospel in this place.

March. In these days we were employed in cleaning out our pond, and raising the dykes. As in this dry weather the water is very low, it was the more easily done; but we began to be anxious about our poor cattle, which would soon have had nothing to drink, if we had not been successful enough to find, to the north-west of our houses, some springs, which furnished an ample supply.

10th. We spoke with all our communicants.

Jacob being asked, whether he lived peacefully at home, replied: "No, I sometimes get a dispute with my old wife *Susanna*." On inquiry respecting the cause of these disputes, he answered: "Each blames the other about something in the housekeeping; for each pretends to know best how to manage affairs; and then we begin to use quarrelsome words. However, they do not sink into our hearts, nor breed any malice, so as to prevent our going to the Lord's table without reconciliation."

Joanna, a very skilful midwife, who had returned from attending a farmer's wife, related, that some days ago she entreated the farmer to send her home. The farmer inquired the reason of her wishing to leave them. This gave occasion to the following conversation.

She replied: "I think the Holy Communion will be celebrated at Gruenekloof. I therefore wish to make haste. Nor

“ can I approach to the Lord’s Supper without taking some
 “ time seriously to think about myself, and to pray to God my
 “ Saviour to forgive me all my sins.” *Farmer.* “ What sins
 “ have you committed?” *A.* “ I can’t mention any particu-
 “ lar one; but as we are all sinful creatures, and do not al-
 “ ways do that which our duty to God requires, it is always ne-
 “ cessary that we should seek forgiveness with Him.” *F.*
 “ Where does it stand written, that all men are sinners?” *A.*
 “ In the Bible.” *F.* “ Find the place, and read it to me.”
A. “ I can’t read, for I was, old when our teachers came
 “ hither; but I have retained much in my heart of what I have
 “ heard them read. Let my Baas only begin from Adam, and
 “ read his Bible through, and then he will find everywhere,
 “ that all men are sinners.” *F.* “ What more do you
 “ know?” *A.* “ I know that all men, who wish to be saved,
 “ must pray to God to forgive their sins, renounce the devil
 “ and all his works, and devote their lives unto God.” *F.*
 “ And do you believe all that?” *A.* “ Yes, indeed I do!” The
 farmer replied: “ You are a happy creature, to have such
 “ faith.”

13th. Just as we were preparing for the Communion, we received a parcel from London, with most interesting letters, dated in November last.

14th. The conversations of the candidates for baptism, in their classes, were lively and edifying. They complained, that they were naturally disposed to hide their faults, and to find many excuses, why they need not appear to their teachers as bad as they really were.

15th. In the men’s meeting for instruction, *Joshua* having put a question on the subject of witchcraft and idolatry, Brother Bonatz observed, that there were, indeed, such people, who pretended to have communication with the devil, and used incantations in sicknesses, &c. accusing certain persons of having bewitched the patient; but this was the devil’s work in the hearts of unbelievers. As to idolatry, we had perceived, that among their nation, there was great veneration paid to a certain species of jackalls, whom no one dare shoot. Others carried about with them some kind of stones in a bag. Brother Bonatz asked, what all this meant? The men answered: “ The people believe that such jackalls or stones are deities, and

“ can help them, and they will not come to our Saviour, who alone can save.” “ This,” replied the Missionary, “ is idolatry.” The men said: “ We now understand you, and therefore think, that every thing may be called an idol, to which the heart cleaves, in preference to our Saviour.”

18th. Brother Fritsch returned from Capetown, where he had been on business, and brought us letters, among which was one from Holland, from whence we learnt, that our brethren there intended to have sent us a box, containing copies of the Dutch translation of the Harmony of the Four Gospels, but could not obtain permission from Paris. We were very sorry, that we are thus deprived of this most useful book.

24th. Seven persons were admitted to the class of candidates for baptism; and, on the 26th, being the anniversary of the beginning of this settlement, 8 persons received holy baptism. With thanks to our Saviour for the mercy he has shown towards us in granting his blessing to accompany the labours of the Missionaries here, we called to mind, that during the last five years, 93 persons have been baptized. As there has been but little advance of late among our new people in church-privileges, the solemn transactions of this day made a deep impression upon the congregation. A great number attended at all the several meetings.

We heard in these days, to our sorrow, very alarming accounts of the state of health of our valuable Brother Kuehnel at Gnadenenthal, whose departure seems approaching.

28th. Field-cornet Linde paid us a visit. He spoke to four married women, whose husbands are with the army, serving against the Caffres, and offered, in the name of Government, to send them to the camp on the frontiers. They answered: “ We cannot leave this place, for here we are instructed in the word of God.” After some days, however, one of them, Agnes, resolved to join her husband Renatus, who is baptized.

We commend ourselves and our dear congregation to the remembrance and prayers of all our Brethren everywhere.

EXTRACT

Of Letters from BROTHER JOSEPH NEWBY, *dated* GRACEHILL,
ANTIGUA.

April 6, 1813.

FOR upwards of a twelve-month, many new people have attended at our three chapels, especially on Tuesday nights, when they meet in classes. From among these, after they have been some time candidates, a good many, on every monthly prayer-day, are added to the church by holy baptism; or such as have been baptized as children, by reception into the congregation. The number of these amounted, on our last prayer-day, to 60 persons.

One of the principal failings of the negroe-character is, cautious reserve in speaking of the state of their souls, and they seem herein greatly to differ from the Hottentots. Undoubtedly much of this reserve is owing to their peculiar situation, and the slavish fear which generally accompanies every conviction of transgression. We lately took an opportunity to encourage them to be more unreserved in confessing their faults and asking advice, as we were reading to them part of a diary from Gnadenthal, at the Cape of Good Hope.

We had observed, that the candid acknowledgments of a Hottentot candidate for baptism, mentioned p. 269 of Vol. V. of the Periodical Accounts, had made a very sensible impression upon them: they observed, that he expressed exactly the same feelings which they themselves had experienced.

April 23, 1813.

“ WE have just had a most blessed celebration of the Passion-week and Easter-holidays, both here and at St. John’s and Gracebay. Very great numbers have again attended the reading of the last discourses of our Lord, and the history of His sufferings and death, both at the chapels, and on several estates, which we visit for that purpose.”

“ I account last Good-Friday one of the happiest days of my ministry. It was my turn to be at home, and Brother Light’s to visit some distant plantations. The meeting for reading and contemplating the account of the last hours of our Divine Redeemer, previous to His death on the cross, was

appointed for one o'clock, as the negroes' noon-time was to last from twelve to two. O I wish my dear Brother L. had been there to have witnessed what I did, during those two hours. I thought I saw an almost literal fulfilment of Isaiah lx. v. 1 to 11."

"As I sat in my room, having a good view of the roads leading from different plantations, I could see the people running in companies, at various distances; and as it occurs with persons, when they are in eager haste after any thing from which they expect much pleasure, one may see the bent of the mind in the attitude of the body, so it was here. They took every short cut, the young and stout passing before the lame and infirm, and the latter pressing on with all their might, stretching their heads and arms forward, every effort bespeaking the eagerness of their very souls, to be present at a place, where they might hear the marvellous history, how Jesus, the Son of God, gave himself a sacrifice for sinners."

"When I considered that many, if not all of these poor people, had just thrown down their hoes, left their noons' morsel, and foregone their little rest in the middle and heat of the day, of which they stood so much in need, for the support of their bodies under hard labour, I broke out almost involuntarily in this ejaculation: "O Lord Jesus! feed these
"poor hungry souls with the precious word of Thy sufferings
"and death. O enable Thy poor unworthy servant to give
"them their meat in due season!"

"As I went towards the chapel, I beheld still many coming at a distance. The chapel was soon filled, and the last comers had to stand before the doors and windows."

"When I began to read, the most eager attention was visible in every countenance. It was, indeed, an hour of blessing for both speaker and hearers."

"Sister Light, who could not leave her room on account of indisposition, observed, from her window, the behaviour of those, who stood on the outside of the chapel. That of two boys struck her much. When the congregation within kneeled down, these two boys got as near to the door as they could, and likewise fell on their knees. One of them remained kneeling, till the service was concluded."

"I stood afterwards at my door, to see how the people returned to their homes, and was much affected by the devout,

quiet manner, in which so large a congregation separated, the very countenances of many bespeaking that humble, broken, and contrite spirit which accompanies a true conviction, that our sins have crucified the Lord of glory."

"In the evening, the chapel was again crowded, and when, at the words *He bowed His head and gave up the ghost*, the congregation fell on their knees, such an awful and heart-melting sense of the all-atoning death of Jesus pervaded the assembly, that some wept aloud.

"Reflecting upon this subject, which I did with humble gratitude to our gracious Lord and Saviour, I thought; What is it that makes these poor negroes, who by nature are lazy, sensual, and devilish, and by being long accustomed to wallow in sin without controul, far alienated from God, so eager to hear the simple testimony of Jesu's sufferings and death, that they readily forego some of the first and most powerful calls of nature, such as rest and the satisfying of hunger, while the same subject is, to one part of the civilized world, foolishness, and to another, a rock of offence? I was not long left in suspense, how to resolve this question. It is the Lord and His Spirit, that hath opened their hearts! and therefore, as it was in the days of His flesh, while the proud and self-righteous Pharisee hated and despised Jesus and His doctrine, and the worldling could spare no time from his earthly pursuits to attend to Him, who came from Heaven to give us everlasting riches, we are repeatedly told, that *the common people heard Him gladly*. Thus it is in this our day."

"On Easter-Sunday there were as many people at Gracehill, as would have twice filled our spacious chapel."

EXTRACT

Of Letters from BROTHER JOHN LANG, dated CARMEL, ST. ELISABETH'S, JAMAICA.

March 15, 1813.

THE great storm, which we experienced last summer, has most materially affected the condition of the negroes, by destroying all their provision-grounds. Whenever we go to visit them in their huts, they cry out, "Massa, hunger kill

we;" and indeed they look so lean and emaciated, that we cannot behold them without pity. It will be full two months before the plantains and the Indian corn become fit to eat. Were it not for our coffee planters, who, when coffee fell so much in price, planted plenty of a certain fruit, growing in the ground, which a storm cannot carry away, the poor people would absolutely be in danger of starving."

Nov. 11th. "About day-dawn, we had a dreadful earthquake, which did much damage; but, thanks to our Almighty Preserver, we experienced no harm either from the storm or earthquake.

"Respecting the mission, I may truly say, that the Lord blesses our feeble endeavours to make known His name among the heathen. Since Easter last, 41 persons have been baptized here and at the Bogue; and 56 have become candidates. A good number were admitted to the Lord's Supper. New people frequently apply for baptism and church-fellowship."

"Among the new-comers was a negroe, who lives twelve miles from Carmel. He said: "Massa, I would have you to know, that I want to come to you, and to be baptized. I am a Mahometan; and in my country we also believe in Moses. But I think my faith is now old, and not the right one. I wish to come to Jesus Christ. I have one wife, and she is of the same mind. We have prayers together, and always pray to Jesus Christ. Did we not live so far off, we should have come before now, and begged you to baptize us."

September 13, 1813.

"I FEEL pleasure in telling you, that the Mahometan negroe, mentioned in one of my last letters, is now among the candidates for baptism. He attends every fortnight at Peru. Last Sunday he brought a friend with him. The latter said to the Peru negroes; "O, I wish I were as happy as you, and had such opportunities of hearing the word of God."

"On the first of August, we experienced a very severe storm, which, in some places, did great damage. In St. Elisabeth's we were more frightened than hurt."

"We have at present no bread to eat. Flour is £10:13:4 per barrel, and some ask three tons of log-wood for a barrel, which is equivalent to £24.

DESTRUCTION

*Of the Missionary Settlement of the UNITED BRETHREN,
at FAIRFIELD in CANADA,
By the American army under General Harrison.*

—
October 6th 1813.

The following is an Extract of the Narrative of Brother SCHNALL, one of the fugitive Missionaries, who arrived, after many hardships, at LITIZ in Pennsylvania.

“ IMMEDIATELY after the occupation of Malden and Detroit by the American army under General Harrison, the Indian Brethren and Sisters had several meetings, to consult, whether they should fly for safety. Some proposed to go to the West-side of Lake Huron, having received an invitation from the Indians in that country, but the majority inclined to emigrate to the country lying on the Grand river, about 100 miles from Fairfield.

When we spoke with the individuals previous to the Holy Communion, to be held on the 2d of October, most of them expressed their resignation to the will of God, under these trying circumstances, but deprecated the painful alternative of being separated from their teachers.

The Missionaries being fully convinced, that it would be impossible for the Indian congregation to remain at Fairfield, consulted in what manner *they* should act, and resolved, that Brother Dencke and his wife, who were in good health, should accompany the fugitive congregation, but that Brother Schnall and his wife, with the aged Missionary Michael Jung, being lame and dependant on them for care and nursing, should proceed to Bethlehem in Pennsylvania.

Their ardent desire once more to partake of the Holy Communion with their dear congregation, on the 2d of October, could not be fulfilled, as on that very day 70 sick English soldiers arrived, who were accommodated in the church and school-house. The Brethren regretted this disappointment the more, as three great girls were to have been partakers for the first time. The houses both of the Missionaries and Indians had been for some time occupied by fugitives, and

now many more of these unfortunate people were added to the number.

Oct. 3d. The surgeon ordered the church to be cleared, that the usual Sunday's-service might be performed. The congregation now met for the last time in this place of worship; they offered thanks and praises to the Lord for the manifest blessing he had laid upon the preaching of the Gospel in this settlement, and, with fervent prayer and supplication, besought him, that he would not suffer its saving light to be extinguished in these parts, but preserve this dear flock of believing Indians from all the assaults of Satan. A discourse was then delivered upon the Gospel appointed for that day.

On the 4th, the British General Proctor informed the Missionaries, that he was willing to purchase their houses, Indian corn, garden-fruits, furniture, and any thing else they could spare, for the use of the army. He promised that another tract of land should be given to the Christian Indians for a temporary residence during the war, and that they should be provided from the King's Stores with provision and clothing. The Indians were now convinced, that they must quit the settlement altogether, and finally resolved upon this measure. A part of the congregation had immediately set out on their voyage up the river, as soon as the approach of the Americans was known. To-day a second company followed them, and on the 5th in the forenoon Sister Dencke set off, accompanied by many canoes. Brother Dencke followed in the afternoon, with many Indian Brethren on horseback.

On the same day, an engagement took place between the American army and the English detachment, about a mile and a half from Fairfield, in which the latter were overpowered, General Proctor escaped with 15 soldiers, the other regulars were either killed or taken, and the Indian auxiliaries escaped into the woods. On the same evening, a great number of Americans entered the settlement, chiefly on horseback. At first, they pretended to be friendly, and promised to do no harm to the Missionaries, nor to take any of their private effects, and likewise expressed their regret, that the Christian Indians had left the place, as they had intended them no harm.*

* The fears of the Christian Indians were however well-founded, and the remembrance of the events of 1780, justified their flight, (See Loskiel's Indian Mission page 175).

In the same night, however, they began to treat the Missionaries with great severity, accused them of secreting king's stores and English officers, and demanded with fierce importunity, that they should be delivered up. The assurances given, that the accusation was not founded in truth, were of no avail. Every room and corner was searched; and particularly the roofs of the chapel and school-house. John Dolson, who had fled hither with his family, and two other men, were made prisoners, but liberated on the following day. They told Brother Schnall, that he, being a Missionary, was not to be considered as a prisoner of war, but that he must not consider it as an insult, that his house was to be guarded during the night. They were now ordered to open all their trunks and boxes for examination, and no person was permitted to go out of the house without a guard? Of course they could take no rest, but spent the night in silent prayer to the Lord, commending themselves, and the white people, who had sought refuge with them, to His almighty protection.

October 6th was for them a most painful and oppressive day. Very early in the morning, the Americans began to plunder the settlement, and seized on all kind of provisions. The poor Missionaries were even obliged to surrender their last morsel of bread: 50 bushels of potatoes, 12 of apples, all kind of garden-stuff, and 600lb. of flour, which they had just purchased for winter-consumption, were taken from them, and 10 bee-hives emptied of all the honey, without destroying the bees.

During the plundering, general Harrison and several officers arrived. Brother Schnall immediately waited upon him, and recommended the settlement to his protection, requesting also, that some compensation might be made for what was thus taken. His request was refused, but he was told, that the Missionaries had liberty to quit the place. Commodore Perry, who was one of the party, meeting Brother Schnall in the street, behaved to him with kindness, said, he knew our society and respected our Missions, and promised to procure a passport, that they might depart without being molested, which he likewise effected. After this interview, he came several times to their house, by which their anxiety was in some measure relieved; some of the officers and privates also expressed pity for their hard case. Some even used force to

keep off the wild and lawless soldiery, who all day long heaped upon the Missionaries the most bitter curses and mockeries. By this interposition, they gained time to pack up their goods. John Dolson accommodated them with his waggon and horses, and afterwards rendered them the most essential services on their way to Detroit. Commodore Perry now informed them, that he should soon leave the settlement, and advised them to make haste and get away, for if they staid after his departure, he would not answer for their being able to proceed. General Harrison likewise sent them word, that they should hasten their flight. But as they were going to load the waggon, they were once more obliged to submit their baggage to a thorough search. Not the smallest article, however, was found, which could tend to impeach their character, Brother Schnall's papers not containing the least political matter. They were now obliged to leave behind them all their furniture, such as stoves, tables, chairs, chests of drawers, &c. as likewise all their cows, pigs, &c. which, if time had been given, might have been sold for several hundred dollars.

No sooner had they quitted the place, but part of it was set on fire, and on the following day, the rest of the buildings were wholly consumed; not even the smallest out-house was spared.

On the 15th the Missionaries arrived at Detroit, where commodore Perry had given them hopes, that they might cross Lake Erie with some ships about to sail on the 17th. But on the 16th, he informed them, that the ships were already too full, which obliged them to wait for another opportunity. As they found no suitable lodgings at Detroit, they took up their quarters at Sandwich, with Mr. Papi, who treated them with great kindness and hospitality.

Before they left Detroit, Brother Schnall had once more an opportunity of seeing general Harrison, and again begged, that some compensation might be allowed for the stores and provisions seized upon at Fairfield. The general, however, refused it, as he was pleased to pronounce Fairfield to be an English garrison-town!

From General Cass, commandant at Detroit, the Missionaries obtained a passport to go to Bethlehem. This gentleman, who had been at Bethlehem, expressed com-

passion for them, and made many inquiries about the manner of living of the Christian Indians, and whether the word of God had produced fruit among them. The travellers experienced great hardships in the prosecution of their journey, but likewise many signal proofs of the favour and protection of the Lord.

From Sandwich they went to Cleveland, crossing Lake Erie in an open boat, and proceeded in a waggon drawn by oxen to Pittsburg. Here they got a stage-waggon to convey them to Litiz. Towards the end of their journey, they found several people well disposed towards the Brethren's Missions, and at some inns were received and treated with free cost.

Painful as the total destruction of this settlement of Christian Indians must be to them, and to all our Brethren everywhere, yet we have abundant cause for thankfulness, that the Lord preserved them and their people from all bodily harm and loss of life, and brought Brother Schnall with his wife and daughter, and our aged Brother Michael Jung, safe to Litiz. The latter, however, had a fall, about 40 miles before they reached the latter place, by which his lameness has so much increased, that he must be nursed like a child. We commend our poor fugitive Indian congregation, with Brother and Sister Dencke, whose present situation is unknown, to the remembrance and prayers of all our Brethren and friends everywhere. May the Lord be their Protector and Guide.

EXTRACT

*Of the DIARY of the Mission of the UNITED BRETHREN at
GRUENEKLOOF, of April, May, and June, 1813.*

(Continued from page 432.)

APRIL 1st, *Margaret Faro* visited us. She said, "I wish I knew how sufficiently to thank our Saviour for all the mercy he has shown to me, but I feel that I am much too weak, to do it as I ought. In the place, where I was brought up, I wanted to listen to my Baas' children, when they read in the bible, but was prevented. Some said: God created the

Christians, but your nation belongs to the race of baboons. God be praised, that I now know, that He has not only created us *men*, but that, through mercy, we may be saved through Jesus Christ. Indeed I am unworthy of such favour. Might I only live to him and prove faithful to the end!"

5th. There was a report, that some of the men of our place had deserted from the army on the Caffre frontier, which grieved us much. But not long after, we heard, that they were all with their regiment, and sent love to their friends, by some people who had been to fetch cattle, and saw and spoke with them.

11th. Brother Bonatz and his wife spoke with the baptized to their satisfaction.

Nathaniel observed, that he rejoiced, that again the time had come round, when he might converse with his teacher, for he did not know what to make of his present state of mind. "One day," said he, "I perceive the love of our Saviour so powerfully, that I cannot find words to express it, and on another, I feel so cold and dry, as if there never had been any divine life in my soul. My teacher must explain it to me, for I am truly grieved and perplexed about it." He was reminded, that we live from day to day by grace alone, and stand daily in need of repeated proof of the presence and favour of our Saviour, and of acceptance through his blood; nor must we depend on past experience, and grow negligent, but always, with watchfulness and prayer, look up to him, as the Author and Finisher of our faith." He replied: "Yes, it is need and want that drives me to him, or I should soon forget him."

John Philip: "My last illness was made useful to me, for I was led to consider my past life, and to cry to our Saviour for mercy. I had forgotten to cleave to him for this year past, and was grown proud and vain, thinking myself better than others; therefore my proud heart would not come to him."

Rachel: "Yesterday I paid off a debt, which had long hung heavy upon my mind. When I had done it, I thought: O that my great and many debts which I owe to God, might in like manner be paid, and my sins blotted out. At my baptism I could believe, that he had forgiven me all sin, but I have, since that time, had many evil thoughts, which give me great concern."

Juliana. "My greatest burden is, that my children seem to prefer the service of the devil to that of God. I did so too, till distress on account of my sins made me fly to Jesus."

Susanna. "When I was called to speak with you, I rejoiced, and thought I had much to say, but now I sit here, and say nothing. Indeed it is better to show in my walk and conversation, that I am a follower of Jesus, than to make many words about it. One wish, however, I must mention, that my children may be baptized, and grow up for the Lord."

Frederica. "My husband is a soldier and with the army, but I cannot leave this place. With him indeed I should have enough to eat and drink, but my soul would have no food. I therefore trust to God, that He will provide for me here."

Amelia related, that her husband had been brought to very serious reflection by means of their daughter Ernestina, a child of three years old, who addressed him thus; "Father, how is it, that my mother, my brother Samuel, and myself, are all baptized, and not you. Is it not your intention to pray our Saviour to grant you the same favour?" The father was moved to tears, and soon went out of the house into the field. When he returned, the child said: "Now, father, I suppose you have been praying;" which he answered in the affirmative. On the next day, when he was called and informed, that he should be baptized, he was much affected, and said: "Then the Lord has heard my child's, and also my prayers."

15th. Being Maundy-Thursday, we partook of the Lord's Supper, commemorating his bitter sufferings, in that holy ordinance, which He Himself instituted, in the night in which He was betrayed and delivered up for our offences.

On Easter-Sunday morning we prayed the litany in our burying-ground. Several Christian and Hottentot visitors were present.

On Easter-Monday, 6 children were baptized, and being all above two years old, the ceremony was conducted as at an adult baptism. The stillness and devotion of the whole audience was remarkable, and the children were deeply affected.

25th. Thirty persons who had been baptized, and fifteen, admitted to the Lord's Supper since Easter last year, met to give thanks to the Lord for His mercies, and anew to dedicate themselves to Him, as His blood-bought property.

26th. By letters from Brother Kuester at Gnadenthal, we

learnt, that it had pleased the Lord to call home to rest his faithful servant, Brother Kuehnel. We were not surprised at the issue of his long illness, but felt great pain at the loss of so valuable a fellow-labourer in this part of the Lord's vineyard.

May. Our Landdrost gave notice, that he meant to survey the land between our place and the Klaberfalg, and wished that one of us might be present. The Brethren Bonatz and Schmitt therefore went to the spot, but found a letter, giving them notice, that the business was postponed; at the same time, informing them of an attempt to deprive us of part of our property.

9th. In the class of the communicants, the conversation turned upon the rites and discipline of the Brethren's Church, of which our people have very imperfect notions. We explained to them several of our regulations. They then came to speak of the kind share taken by the Brethren's congregations in Europe in their welfare, and that, by their bounty, they had obtained teachers, with a house to live in, and a place of worship, where they might conveniently meet to hear the Gospel. Some said: "This is love indeed! Our love to our Saviour, and to our Brethren and Sisters in Europe, who are always seeking to do us good, is nothing compared to it. And as for our love towards each other, it is sometimes, alas, like smoke, which soon passes away."

15th. The Field-cornet sent a letter to inform us, that there had been some calumniating reports propagated by a certain woman, much to our disadvantage. Brother Schmitt and Fritsch therefore went to him, to prove the untruth of her malicious assertions. She had given out, that we told the Hottentots, that those who came to live at Gruenekloof were no longer under the jurisdiction of the Field-cornet; and, in proof of her calumny, pretended, that she had heard it from one of our people. The latter being questioned accordingly, was astonished at the accusation made, and most solemnly denied it. The Field-cornet is our friend, and in the beginning felt hurt, but was soon convinced, that the wicked woman had belied him. Thus the enemy is ever at work, but the Lord is our refuge!

Towards the end of the month, most of our people went to plough for the farmers.

28th. *Lena Pieters*, who had been excluded, but has again obtained permission to live here, came and said: "I am more than ever desirous of knowing Jesus as my Saviour, and I do indeed perceive, that, base and worthless as I am, he will not reject me. While I was excluded, I have often torn my legs by working my way through thorns and brambles to come hither to the public worship, and now, that I may again live here, the word of God tastes more sweet to me than sugar or honey." This person, who formerly led a very wicked life, shows true conversion of heart, in a total change of behaviour.

June 2. The abovementioned survey of the land between the Klaberfalg and Gruenekloof, took place, when our boundary was anew secured. The Landdrost and his company afterwards dined with us, and Brother Bonatz took this opportunity of conversing with him about several particulars, connected with the tenure of these premises. He is a friend to the mission, and promised to serve us wherever his assistance might be wanted.

On the 3d, we spoke with all our communicants, and rejoiced to find them all growing in the love and knowledge of our Saviour.

Adam, an old man of 80, who had been to the Capetown on foot, on being asked, whether he had spent his time in communion with the Lord, answered, "O yes, He is my highest good; I have nothing beside Him in this world. He hears all my complaints, and I can converse more freely with Him, than with my best friend. Sometimes I could not help praying to, and praising Him on the road, with a loud voice, so that passengers heard me."

Peter said: "I was a wicked sinner, and whenever the rainy season sets in, I have a great deal of pain, from the effects of hurts, received during my former wild and profligate life; but when I feel these pains, I think of the mercy of my Saviour, who has freely forgiven me my sins."

5th. Brother Schmitt and his wife returned from Capetown. The rainy weather had made their journey very unpleasant. The great severity of the cold at this season has deprived us of a bullock and a cow, who were in such a starved state, by the effects of the former drought, that, with all feeding, they could not be kept alive in this cold weather. The bullock was devoured by the wolves, who again approach our

dwellings, and attack the kraals. They got in among the sheep and goats, and worried four, one of which they carried off.

6th, being Whitsunday, we partook of the Lord's supper for the strengthening of our souls in the love of our crucified Saviour.

14th and 15th. We spoke with the candidates for baptism, new people, and children. *Lena Pieters* expressed herself thus: "I have that sure confidence, that our Saviour will forgive me all my sins. When I pray to Him, I can hardly speak for weeping, in the contemplation of what He has done and suffered for man's salvation; and of His great love even to me, in teaching me to know Him, as my Saviour. O what an abominable life did we not lead when we lived in the Lauweskloof, before teachers came to us. Once my former husband came quite drunk into our house at night, with a loaded gun in his hand, which he pointed at me, declaring that he would kill me. The powder flashed in the pan, by which my life was spared. Another time, in a drunken fit, he attempted to stab me. Yes, if the ground at Lauweskloof could speak, it would say, 'How is it possible that God could bear such people with patience.'"

18th. Two persons were admitted among the candidates for baptism, and three re-admitted. One of them had left Gnadenthal four years ago. She was much affected, and declared with many tears, that it was now her fixed resolution to live only to God.

20th. Being prayer-day, four children and three adults were baptized into the death of Jesus. To-day, many Christians, strange Hottentots, and slaves, attended divine service here.

27th. A tyger found his way into our premises, and devoured a sheep.

28. We had the joy to receive letters from London, with the pleasing information that our Brethren of the Elder's Conference of the Unity were well, and the Lord's work among other heathen, especially in the West India Islands, continued to increase.

Brother Schmitt and his wife spoke with all the baptized, with much satisfaction.

29th. Some men came, and confessed that they had felt

enmity to each other in their hearts, and wished to be delivered from it. One of them said: "In the last meeting for instruction, when the teacher spoke on the fifth commandment, I was so angry, that I could hardly contain myself. I was ready to speak out, and tell the teacher how provoked I was, that he should have discovered and betrayed all the wicked schemes I had formed, which were nearly ripe for execution, and thus expose me before all men. Now I see what a wicked creature I am, and that it is high time that I should turn, with all my sins, to God my Saviour, for pardon."

We salute all our dear Brethren and friends in Europe, in the fellowship of Jesus, request their prayers for us and our people, and remain, &c.

JOHN G. BONATZ, H. SCHMITT,
J. FRITSCH.

EXTRACT

Of the DIARY of GNADENTHAL, of the Year, 1813.

JANUARY. We entered this new year with that comfortable assurance in our hearts, that the Lord would continue unto us His help and protection, and cause the word of His cross to approve itself also in future as the power of God unto salvation, among those, whom we are favoured to serve in this place. The texts appointed for the day, were peculiarly encouraging to us.

In the first days of this year, Brother Leitner and his wife spoke with all the candidates for baptism. Some of them were found to have suffered harm during their stay at the farmers in the harvest.

6th, being Epiphany, we celebrated the day in joyful commemoration of the mercy bestowed upon heathen nations, to whom, by the coming of our Saviour Jesus Christ, a new and living way is opened to heaven and happiness. The congregation met early, to offer up prayer and praise, to Him, that He has also called them by His word and spirit to be partakers of this grace.

10th. We read some portions from Crantz's History of the

Greenland Mission to the Hottentots. In the afternoon, sixteen adults received holy baptism.

On the 8th, we celebrated the anniversary of the dedication of our Church, fourteen years ago. During this short period, 959 persons have been baptized in it, and 593 added to the candidates; 270 admitted to the Lord's Supper, and 378 became candidates for it.

To-day two children were baptized, and two persons received into the congregation: an aged man, Nicholas Fister, departed this life. He was truly devoted to the Lord, and his only desire was to live unto Him. He was of a very quiet disposition, and spoke little, but if we entered with him upon spiritual things, his lips overflowed with gratitude to our Saviour, for having brought him out of darkness to light.

10th. Many strangers were here on a visit, and seemed much pleased with the settlement. Others arrived on the 13th, among whom were two gentlemen belonging to the council of justice at the Cape. They had returned, after five months absence on an official journey to the Low Country, and expressed great delight in finding here so pleasant a place, in which, according to their expression, such refreshing stillness reigned, that the heart could again expand freely.

16th. We partook of the Lord's Supper, fifteen were present as spectators, nine of them with a view to confirmation the next time.

17th. Our chapel-servants met, with whom we had much agreeable conversation, respecting the duties of their office.

24th. Sister Kuester was safely delivered of a daughter, which received the name Justina Augusta, in holy baptism. We were in these days under the painful necessity of excluding three of our people from the meetings of the baptized, on account of disorderly conduct during the harvest. Of many of them we heard a pleasing testimony, and were assured, that, wherever they are, it is their chief aim to walk worthy of the Gospel. The candidates for baptism expressed an earnest wish to be baptized, at the same time confessing their unworthiness. It is evident in most that the Holy Spirit guides them, by degrees, into a deeper insight of their own sinfulness, and more knowledge and value of the grace, and salvation procured for them by the all-atoning sacrifice of Jesus. Several children also came to speak with

us and ask advice. One of them, Francis, was asked, whether it was his wish to become a child of God. Having answered in the affirmative, the Missionary said: "And do you pray Him to make you so?" upon which, folding his hands, he repeated the Lord's prayer, aloud. He added afterwards a fervent prayer for his mother, brothers, sisters, and connexions, and concluded by repeating a suitable hymn, which he had learnt at school.

26th. A candidate for the Lord's Supper, called Joanna Hess, departed this life. In her whole walk, she evinced an earnest desire to live alone unto the Lord. When we spoke with her of the love of Jesus to sinners, she rejoiced exceedingly. Her complaint was of the consumptive kind. As she lived far from the church, she moved in the latter days of her life to Thomas, who was prevailed on to give her a lodging, that she might have the advantage of attending divine worship. But when she came last to be spoken with, she could hardly reach our dwelling, and only said these few words: "Our Saviour has forgiven me all my sins. I feel His peace in my soul, and know, that He will soon come and in mercy take me home to Himself." She departed, rejoicing in the love and pardoning grace of her Redeemer.

31. Brother Kuehnel's health seemed so precarious, that we sought to obtain advice from a gentleman at Schwellendam, Mr. Jacob Brager, who is particularly skilful in the treatment of pulmonary complaints.

February. During the first half of this month, we were busily employed in building a workshop, and stone cellar, and making various repairs.

6th. We had an agreeable visit from several English officers.

9th. *Daniel*, a Caffre, with his wife and children came hither with a recommendation from our Brethren at Gruenekloof, and requested leave to live here, which was granted.

To-day we gathered the saffron-pears, from the late Brother George Schmidt's pear-tree, which, though now so old, generally yields a plentiful crop. The pear itself is not of the largest kind, but one of them weighed nearly a pound and a half.

10th. A married couple, who lived very unhappily toge-

ther, till at last it came to blows, after which the husband had sent the wife away, came to Brother Kuester. The man said: " My wife carries fire upon one shoulder, and water upon the other. When she begins a quarrel, and has kindled a large fire, and perceives, that it is likely not to turn out well for her, then she applies the water, and wants to put it out, but it is mostly too late." After a long conversation between them and the Missionary, both confessed that they were great sinners, and equally guilty, and with many tears, asked pardon of each other.

Eight persons were to-day confirmed for the first participation of the Lord's Supper.

11th and 12th. We spoke with all the communicants individually, and found much reason to thank and praise the Lord for the great mercy He shows to this division of our congregation. Our chief concern at present, is about the young people, who seem indifferent about the state of their souls. The Holy Sacrament was administered on the 13th, when the Lord was indeed present with us to bless us.

15th and 16th. Classes were held with the baptized, with lively and edifying conversations. *Simeon* expressed himself thus: " The spirit of God is a strict judge. For if a man even thinks to hide some offence or other from his teachers, he will not let him rest till he has confessed it." " Yes, Brother," replied another, " our Hottentot way is, when we return from the farmer's, and our teachers inquire, whether all has been well with us, to say; ' O yes, Baas, all is well, nothing has happened amiss;' but after all, it often appears, as if our teachers could look through our skin and find out that we have not told the truth."

A Caffre said; " When I first came to live here, I used to be very angry at the teachers: for I believed, that they picked out all their favourites, to baptize them. Yet several of the people even then told me, that this was not the case, but that whoever would be baptized, must pray to our Saviour to make him fit to obtain that favour. This I did not know how to do, for I had never prayed in my whole life. Some time after, I went with one of the baptized into the wood to work, and we put up a hut to sleep in. Every morning, as soon as the day dawned, my companion

“ used to go out, and I wondered why he staid away so long.
 “ I thought I would steal after him and see what mischief he
 “ was doing. I did so, and found him on his knees, talking to
 “ God, in such a manner, that it went to my heart, and the
 “ tears came into my eyes. I went slyly to the other side of
 “ the bush, and did the same, and since that time, I have
 “ been taught by God’s Spirit to pray, and am happy in con-
 “ verse with our Saviour.”

Matthew said: “ Before I was baptized, I once went to
 “ Brother Schwinn, and told him all the wicked things that
 “ were in my heart. He replied, ‘ Go and confess all your
 “ sins to God,’ and dismissed me. I went to work at a far-
 “ mer’s, but my soul was so disquieted within me, that I
 “ could not stay. I returned home, and took my refuge to
 “ prayer, crying to the Lord for mercy. Soon after this, I
 “ was baptized. I have thus learnt, that it is much better to
 “ confess our sins, and seek forgiveness, than to boast of our
 “ goodness, even if we had any. But what we have, we
 “ receive all through undeserved mercy.”

16th. A letter from the assistant Landdrost, informed us,
 that all those Hottentots, who are not regular servants of some
 master, must appear at the office on the 17th of next month,
 and pay 16 stivers for their freedom.

17th. We sent two horses, to fetch Mr. Jacob Brager
 from Schwellendam, as Brother Kuehnel is daily growing
 weaker, and can hardly any longer sit up to dinner, which fills
 us with much concern.

19th. After six weeks drought, the land was refreshed by
 a fruitful rain, for which we were very thankful.

20th. Mr. Brager arrived; he gave us very faint hopes of
 the recovery of our dear fellow labourer: but very kindly pro-
 mised to come whenever his assistance was wanted.

March 8. A communicant Sister came to a Missionary,
 and with many tears related, that she had for some time past,
 been in a state of spiritual sleep, and more dead than alive,
 but now, through the mercy of God, had come to life again,
 and was greatly alarmed at her unhappy state. She related
 the occasion of this new awakening as follows: “ Last night,
 “ I was considering my whole course of life, when all on a

“ sudden, I felt such heaviness seize me, that I was obliged
 “ to rise, and go out into the open air. There I fell prostrate and
 “ entreated the Lord to have mercy upon me, and to give me
 “ assurance of the forgiveness of my sins, and of His favour
 “ towards me. He did not leave my prayer unheard. I was di-
 “ vinely convinced, that he had answered my petition. Imme-
 “ diately I ran to Catherine’s house, for though it was night, I
 “ could not help communicating to her, what mercy I had ex-
 “ perience. When I stood at her door, I heard her praying
 “ within, and on entering, found her on her knees. I fell
 “ about her neck, and told what had happened to me. She re-
 “ joiced and said, ‘I have often thought of you, and even within
 “ this hour, before you entered my house. Now pray our Sa-
 “ viour to give you grace to speak confidentially with one of
 “ our teachers, and to take his advice.’ I have done it, and
 “ entreat you to remember even me in your prayers.”

15th. We received letters from London, which afforded us very great pleasure, and gave us much interesting information

16th. All our men went to Swartberg, to the Landdrost’s office to pay, for the first time, a kind of poll-tax, and as some were charged a dollar, and others a dollar-and-a-half, and they had not so much money, it caused them no small perplexity.

19th. Ignatius departed this life in faith and dependance upon the merits of Jesus. He had for several years served in the Cape regiment, and was dismissed about two years ago, on account of great weakness. Before his conversion, he was a man of an uncommonly wild and ferocious disposition, and a terror to others, and thinking that this way belonged to a good soldier, was not a little mortified, when sometimes, by way of enforcing obedience, an officer would use his cane, without his daring to resent the affront. The first alarm he felt on account of the state of his soul, was by occasion of the earthquake on the 4th of December, 1809. He then first cried to God for mercy. Shortly after his removal to this place, his whole deportment was entirely changed. He walked worthy of the gospel, and his conversation was edifying. He looked forward to his dissolution with confident trust in the love and merits of his Saviour.

20th. We had inexpressible pleasure in receiving letters from England, Holland, Labrador, and Barbadoes, with ac-

counts from our congregations and Missions, and Periodical Accounts.

We also received a chest of old clothes from the Reverend William Jones, Chaplain to the Colony, for the use of our poor Hottentots, accompanied by a most friendly and encouraging letter.

24th. Doctor Hassner paid us a visit, in company of a French family from the Isle of France, who were using the waters at the warm baths. They all seemed much pleased with the settlement, and expressed peculiar satisfaction with the harmonious and sweet singing of the Hottentot congregation. We had a succession of visitors till the 28th. On that day, seven persons received holy baptism. One of them was a Caffre, born in the Kraal (or village) of captain Konga, father-in-law to king T'Geika.

29th. Was the funeral of Anna Regina Haas, who, both by her own account, and her appearance, must have been upwards of ninety years old. In the latter years of her life, she had been afflicted with various ailments, but was always resigned to the will of our Saviour. In the congregation she was approved as a true child of God, and lived with her husband, who is a Hottentot captain, in an exemplary way. When she perceived that her end was approaching, she sent for her children and grand-children, and admonished them in the most loving manner, to abide faithful to our Saviour, and to be obedient to their teachers. She sent the same message to her absent relatives.

30th. We received a list of those Hottentots who had not paid the tax at the Landdrost's office, with an order to collect the money, which amounts to upwards of ninety dollars. As many of them are aged and sick persons, who must be supported by charity and collections for the poor, we were much distressed by this requisition, the more so, as our remonstrance did not meet with a favourable answer.

April 2. We were honoured by the arrival of his Excellency, Sir John Francis Craddock, Governor of this colony, with his son, and two Aides-de-Camp, Lieutenant Colonel Reynel, and Major Munro. Most of the Missionaries, and a great part of the congregation went to the adjacent hill to meet him, and the Hottentots welcomed him by the singing of several verses.

Having alighted, he accompanied us to our house, and soon proceeded to the village, where he entered into some of the Hottentot's houses, and in the course of conversation gave us a desireable opportunity of speaking to him on several subjects, relating both to Gnadenthal and Grueneloof. The whole company attended the evening service, and his Excellency expressed great pleasure, particularly with the singing of the Hottentot congregation. He left us on the 3d, for the warm baths. The Brethren Kuester and Leitner accompanied him to our boundary, when he once more assured them of his good-will towards the Mission, and his readiness to favour our undertaking, whenever we might apply to him.

6th. We had an agreeable visit from Major Kinloeh from Bengal.

Brother Kuester and his wife, were at this time engaged in speaking with all the individuals belonging to the classes of the baptized, candidates for baptism and children, and, to their great joy, found most of them in a state of mind, affording the best hopes for their advance in grace. All expressed their wish, that the approaching Passion-week might be to them, as hitherto, a season of blessing.

Enoch said: "The bitter sufferings of Jesus alone have melted my hard heart, and I desire to love Him above all things, for the sake of his death for me."

Ezekiel, a Caffre, newly baptized, could not find words to express his thankfulness. He said that he knew two more of his countrymen, who wished to come and live at Gnadenthal, and added: "O that all my people, (the Caffres), might become the property of Jesus! O pray always for my poor nation!"

Benjamin. "If you want to see a true hypocrite, then look at me. I have always appeared better than I am, fearing, that if I told you the whole truth, you would think worse of me, than I deserve. But now I will tell you all that is in my heart." Upon which he made a full confession of his former wicked life, and was directed to the Friend of poor, repenting prodigals.

Charles. "When, on that evening, when the communicants have their separate meeting, I must leave the church, and the door is bolted after me, it seems to me as if I should once experience the same, when heaven's gate

“ may be shut against me. This has sometimes filled me
 “ with such terror, that I could not go home, but went out
 “ into the fields and wept, and cried to the Lord for mercy.
 “ Do not forget my longing desire to partake of the Holy
 “ Communion!”

Isaiah Klein. “ I now know by experience, that we
 “ may everywhere have the presence of our Saviour with us,
 “ and be helped by Him. Thus I found it, when I was serving
 “ with the regiment in the Low Country. He is every-
 “ where, and would be near me, even in the bottom of a
 “ dungeon. I therefore trust, that He will be with my two
 “ brothers, who have been obliged to become soldiers.”

10th. We commenced the celebration of the Passion-
 week with fervent prayer to the Lord, that He would cause
 us again to enjoy those divine comforts, which flow to us from
 the merits of His sufferings and death, that we may never for-
 get, what it has cost Him to redeem us from sin and curse.

13th. Nineteen persons were added to the candidates for
 baptism.

15th, being Maundy-Thursday, we partook of the Lord's
 Supper, in commemoration of the institution of that holy or-
 dinance by our blessed Saviour himself, in the same night
 in which he was betrayed and gave himself a sacrifice for us.
 Three persons partook for the first time, 19 were spectators
 with a view to confirmation, and 20 as new candidates.

16th. A large company arrived here from the warm
 baths, who all left us the following day, except the Missionary
 George Thom, and his young companion. They conversed
 with many of our people, and expressed their satisfaction with
 their ready answers.

17th. The whole of this week has been a season of much
 blessing to us and our dear people, in which we anew did
 homage to our crucified Redeemer, and determined to know
 nothing but Him as our only hope and refuge in life and
 death.

18th. On Easter-Sunday morning, we prayed the Litany
 in our burying-ground, and rejoiced in His glorious resur-
 rection from the grave. Three children were baptized by
 Brother Marsveld.

19th. On Easter-Monday, 22 adults received holy bap-
 tism. Our friend Mr. Thom, who was for the first time pre-

sent at a baptism of persons from among the heathen, expressed how greatly he had been edified by the solemn transaction, and afterwards, in a very earnest address, exhorted them to remain faithful to our Saviour. Shortly after, he with his friend left us for Capetown. The conclusion of the festival was made by the solemn reception of some persons, baptized as children, into the congregation. So great a number of strangers attended the celebration of this festival, that our large church could not contain them, but many were obliged to stand, or sit before the doors and windows. They were Christians, Hottentots, and slaves from distant places, several of whom came to us, to express their thanks for the blessing they had enjoyed on this occasion. Eight persons obtained leave to live here, three of whom were a Caffre family.

20th. It pleased the Lord to call into eternal rest, our much-beloved brother and fellow-labourer, John Christian Kuehnel, a most active, useful, and faithful servant of Christ, among the Hottentots, and the first of the three brethren, who were made the blessed instruments in the hands of the Lord, to renew this Mission, who has been permitted to enter into His joy. On the 23d, we and our whole congregation followed his remains to the grave, a large company of Christians and heathen having assembled on the occasion. Brother Kuester delivered the funeral discourse from the Scripture-text of the day on which our late Brother departed: *Precious in the sight of the Lord is the death of His Saints.* Ps. cxvi. 15. A short account of his life was read, which was heard with great attention, and the many tears of the Hottentots proved, how much they had loved and valued their dear departed teacher.

25th. We had a severe storm from the north, which did considerable damage to our peach-trees.

27th. In the meeting for instruction, *Benjamin* was asked, how he became acquainted with Jesus, as his Saviour. His answer was as follows:

“ In the desert in which I dwelt, deep in the Low
 “ Country, I heard, that teachers had arrived at the Cape,
 “ who gladly told every body, what they must do to be saved.
 “ I became curious to see and hear, whether these reports
 “ were true, and travelled to this place, where I heard the
 “ word of God. Some of the first words which I heard, I

“ remembered. They were to this effect, that if a sinner
 “ feels contrition on account of his sins, and desires to obtain
 “ mercy and forgiveness, that he may become a child of God,
 “ he has nothing to do but to seek that Saviour, who is come
 “ into the world to save sinners, and cry to Him for mercy.
 “ I was spiritually deaf and blind, and understood the very
 “ reverse of what these words meant, for I went many
 “ times into the fields, and looked about me everywhere,
 “ supposing, that I must see that Jesus, who had been thus
 “ described, with my bodily eyes; but as I did not discover
 “ Him, I began to call aloud, and made such a noise, that
 “ the people in the Kraal heard me, and thought I had lost
 “ my senses. They now told me, that I was not in the right
 “ way, and related, how they had sought and found him. I
 “ followed their advice, and O that I could praise Him for-
 “ ever as I ought for such grace. He drew nigh unto me,
 “ and granted me mercy, and the forgiveness of my sins.”

28th. Brother Marsveld baptized two poor patients, afflicted with the Lazarus sickness. A pretty large company had assembled at the house, and such grace prevailed during the solemn transaction, that all present melted into tears.

30th. We had a meeting with all our widows, which the Lord, the Friend of the poor and needy, blessed with his presence. They expressed their trust and confidence in Him, and their resignation to His holy will, amidst all their poverty. This day of peace and joy, was, however, concluded in the most melancholy manner. Two youths living on our land, who are children of worthy Christian parents, having gone out to bring home some cattle, got drunk, quarrelled, and the oldest killed his companion. The murderer was immediately confined, and expects his punishment. The parents were quite disconsolate, and we could do nothing but cry to the Lord to have pity on them, and support them under so painful a trial.

We commend ourselves with the whole work of God, in this place, to the kind remembrance and prayers of all our brethren and friends, in all places.

J. A. KUESTER.	H. MARVELD.
D. SCHWINN.	J. P. LEITNER.

The Esquimaux Brethren and Sisters at HOPEDALE, in LABRADOR, wishing to convey some account of the state of their mind to their beloved Brethren, Sisters, and all dear Friends, who love the Lord Jesus Christ, and live on the other side the Great Waters, towards the east, dictate the following to BROTHER JOHN HASTINGS, going to Europe.

N. B. The translations by the Missionary, are literal.

AJUNGITOTUT okadlalerpak-
kaluartunga, ajungitokangi-
langale, kissiet innogutigidla-
ralualertara. Nellägut okaro-
madlaraluartunga, Nellagogo-
nangilanga, ajortokullojunga.
Tagva nuname mäne pissuluk-
alloartunga uttakkituinaler-
para perkuppanga. Tokkung-
anut kissiaënut tokkojomadla-
raluarama, Jesusib idluarijang-
anut illingajomadlaraluar-
tunga, illingajunangilanga in-
nokullogama.

PETRUSE ovunga.

I BEGIN to speak well enough, as if I was a good man, but I have nothing good in me; there is, indeed, no good at all in me. Jesus alone I wish to have for my life. I wish to speak the truth: words that shall come to pass: but there is no dependence on my words; there is no truth in me. I am a poor sinful man, therefore I live here, on this land. I walk about seemingly well enough in health, but I wait only that I may die at Jesus's call, willingly, as He went to death. I begin to wait only on Him, till He bids me to come, for I wish very much to die; I wish to live in reliance on Jesus's death, and to His pleasure; but it seems that I cannot, as I would. I am a poor and sinful man, and am

PETER.

JESUSIGA nakkorivara ajor-
tunit kaikolaungmanga, nel-
lupkotinermut annesaumiv-
lunga tuksiaromagalloarpara,

I PRAISE Jesus for having called me from doing sin; I pray as well as I am able, that I may be chosen, though an

Timinga nerivalerapko, aung-alo immipalerapko; Tapso-munga killanatsainaromadlaralloalerkunga, pivlunga tokkolaungmet kujagitsainadlaralloalerparale tagva. Tam-marnikka unnugalloarput. Sallutipapse kattangutikka.

JACO ovunga.

TAGVA okautsikka ajoker-tuijunnut akkianemiunnut. Labaradoremētuametsainar-tunga perorsaijunga tamāne. Tagva tamāne kausimalernim-nit illusera okautigijomavara kausimalernimnit. Jesuse tussaralloarpara nulliakaler-nimnut tikkilugo; Siutikka mattuilaungilæk tamaña nāv-lugo. Ikpiarsumnullo sorlo Omættimnutpoksitsainarpa-laukpunga kuviagivlugit pi-ungitunnik; sorsusjonimnillo Jesusib perkojangiñik attutsai-nalaukpunga, uvamnut aktua-tiñagit, piungitub illumñetub kennugingmagit pijomadlar-nagillo, Uvanga nangminek pilaurama. Tamakkoa tai-mailaurnikka illunatik unnuk-tut tautungnagillo ikpigina-gillo nagillo pivalaukpakka. Mañale tamakkoa ikpigilerap-kit illā ajortulliadalaukpunga angijomik, tamakkoale ajor-tulliarnikka tamaita kakkiale-rotigivlugit Jesusemut Piuli-jimnut takkunatsainalerpunga,

unworthy man, and, as I am favoured to eat His body, and drink His blood, for Him I wish to begin to long continually, more than hitherto, because He died for me; therefore to Him I am beginning to be continually thankful. My faults are many, that I know. I salute you, my brethren and sisters. I am

JACOB.

THESE are my words to the teachers, who live on the other side of the great water. I have always been in Labrador, being born here. I will tell you something of my life, as much as I can remember. I heard constantly of Jesus, till I got my present wife, that is, from my childhood to this time; but my ears were not opened. I put all bad things into my heart, and was pleased with bad things and sins. From my childhood I have learned the commandments of Jesus, which did not affect me at all, as the sin within me hated them, and did not wish to keep and obey them, because I liked to live to myself. These were my wicked ways, and many more, which I did not feel nor see in that light. But now as I begin to feel and to know them, I am convinced, indeed, that I have sinned very grievously; and on account of my sins, I have to mourn and re-

pivlunga ãniadlartomut, pivlungalo aungmik kitsiartomut; Illã tamakkoa illunatik kappiaisudlarningit nellojungnairerpacka. Nellupkolidlartunga angijomik piulijeksaungiñama kausilerama. Jesuse kujagivara tapsoma innosine illunãt tokkomut tunningmago, uvamnik næglingnermik. Tagva uvamnik illuengarlunga tapsomunga Jesusemut turnijomavunga ainasuaromadlarpunga Ikkingit tettigēnarmavlugit.

Communionemelo tamaine nelãgortomik pijomavlunga killanarpunga, taimaitsainarpunga. Sulle tamarnikka ikpigilerangapkit ãniavunga illumne angijomik, ikpigigapko Jesuse pivlunga kiksartok angijomik. Nulliaralo Elisabethe næglekattigomalerpoguk Jesusib kuviagijanganut. Kitorngakakpoguglo sittamat, illunatik Jesusib aunganut ubwartaulauktuñik, tapkoatauk pivlugit Jesusemut tunnijaujomadlarpunga tuksiarnermik, kuviagijanganut perorkovlugit. Innuovunga ajortolik.

AMOSE ovunga.

ELISABETHE ovungalo.

pent very much, and look continually up to Jesus my Redeemer, who suffered so much pain, and who sweated bloody sweat for me. Verily all His griefs, sorrows, and pains I know now, feeling them, as it were, to be all due to me. I am very unworthy, because I know that I am not a subject fit to be delivered.

To Jesus I give thanks, that He has given His life into death, out of love to me. Therefore I will give myself, my all, to Jesus, and will earnestly seek to go to Him and confide alone in His wounds and cross, and only trust in them.

At all communions I long in truth, for His grace, and wish to have Him, and to abide in Him. Yet, when at times I perceive my many faults, I feel great pain within me, and that Jesus must be much grieved over me. My wife Elisabeth, with me, wishes that we may love each other according to Jesus's mind. We have four children. All four have been washed and baptized into the death of Jesus. For their sakes, too, I wish to be given to fervent prayer, that they may grow up to His pleasure. I am a sinful man, and am

AMOS.

And my wife is ELISABETH.

I AM grown up among the believers. This year I became for the first time a communicant. As I have formerly continually grieved my dear Jesus, so even now I do not thank Him for all He has done for me, as He deserves it. Jesus has washed me from sin, therefore, for what he is doing for me, I wish not to be directed any more by my own will. As for my conduct towards my countrymen, I wish that to be mended, through Jesus's grace, and to have confidence in him alone. It is no more unknown to me, that He is the only one, who can make a man happy and easy. He takes the burthen off from my conscience, and to Jesus's opened side I wish earnestly to direct my course, because, that I have a Saviour, begins to make me very thankful to him. I salute you all sincerely, and am,
LUDWIG.

I AM the only sinner, I am the only bad one, I am the only shameful man, the chief of sinners! but I thank Jesus, that he has delivered me. Out of thankfulness I seek to give myself in good earnest to Him, and wish that His love may be continually in my heart, until I die. Out of thankfulness to you I salute you all, and am,
ANDREW.

MY dear Brethren and Sisters! I mention to you for the first time my wishes; that the great teachers of our teachers may pray for me, that I may obtain a steady mind, a cheerful faith, and a love which never stands still.

I as a poor man pray in this way; Oh, hear me, my Jesus! let us not again come into misery and temptations, and support always our teachers, and the great teachers (on the other side of the great waters) that we may be instructed in righteousness, while we live in this world. I also wish to be remembered in your intercessions for my wife, children, and myself, that we may live alone to the pleasure of Jesus. I would wish with all my heart to live to Him alone, through my whole life, to the time of my death. About all these things I speak here my thoughts, and salute you all. I am,

DANIEL, a sinner.

SALOME, a widow. That it is Jesus, who is the physician of soul and body, with this I have been made acquainted and have made experience of it. About my son Marcus, I

have to tell you, that he has been carried off by a very painful sickness, but he had serious thoughts of Jesus, after being awakened from his sinful ways of living; he has been won by Jesus, as I have learnt to know after his departure. I thank Jesus that He has also turned me into a better way. I salute you, although very unworthy, and am,

SALOME.

I REMEMBER you in particular, now, my Brethren and Sisters! I am not deserving of being remembered in your prayers, as I am a very poor creature, and because my mind does not know Jesus enough, yet I wish never to turn my back on Him, because I hope, that my name is written by Him in heaven. It would be a cause of great grief to turn again to bad things after having experienced so much grace, and being known as a follower of Jesus. I am,

CHRISTINA.

I HAVE nothing good of my own; Jesus always makes me to know this, therefore Him I will praise. I did not seek Him as my friend, but He always regarded me with loving-kindness, I thank Him for this as well as I am able, but not enough. My Brethren and Sisters, I salute sincerely, and am,

MARTHA.

I THINK often of the time of my death, but if I am not permitted yet to depart, I submit to His will. All the commandments of Jesus I wish to keep, but my changeableness hinders me. It seems to me, as if there was a something within me which bids me often not to follow the commandments of God. I salute you my Brethren and Sisters, and am,

ESTHER.

FROM my bad state of life, Jesus drew me with love. I was in danger of my soul being lost, but I did not mind it always. Jesus had compassion on me and redeemed me. His love is very great indeed. I was not a subject worthy to be sought by Him, but He delivered me from the bondage of sin, through His wounds and cross. I am

AMELIA.

Other letters from Abraham, Manasse, Johannes, Frederic, Gideon, Nathaniel, Titus, Sara, Lydia, Benigna, Sophia, Magdalene, Deborah, Agnes, Judith, Dorothy, Brigitta, and others, speak the same language, being all the spontaneous effusion of their hearts, without previous preparation.

A SHORT ACCOUNT

Of the Life of our dear and venerable Brother, GEORGE CHARLES SCHNELLER, for thirty years a Missionary of the Church of the UNITED BRETHREN, among the Negroes in the WEST INDIES.

OUR late brother was born at Dresden, in Saxony, March 19th, 1740.

He travelled to London as a young man, and was for some time a member of the Lutheran congregation at the Savoy, enjoying the faithful pastoral care of the late Reverend Mr. Burgman. He afterwards sought fellowship with the United Brethren, with some of whom he had formed an acquaintance, and whose doctrine and discipline he particularly approved, as the means of promoting his growth in grace, and the knowledge of God our Saviour, whom he sought to love, and serve in truth and sincerity. Ever since his reception into the Brethren's Church, his whole walk among us, was that of a sincere and humble follower of Jesus. Having experienced the power of the divine truths of the gospel in his own heart, he became desirous of proclaiming the glad tidings of salvation, to his fellow sinners among the heathen.

In general, it was his delight to serve his neighbour, and he considered it a particular favour, to minister in the smallest degree to the comfort of his brethren. His willingness in performing all the duties of a chapel-servant, (an office in the Brethren's Church, intrusted only to such approved members as voluntarily devote themselves to the service in the house of God), will always be acknowledged with gratitude; and his punctuality, and attention to every particular, that might contribute to good order, and the convenience of the congregation, exhibited a pattern worthy of imitation, and is gratefully remembered, even to this day. The Lord was then preparing him to become a labourer in his vineyard, who should do his work acceptably, and for the benefit of the cause committed unto him.

His wish to be employed in preaching the gospel to the heathen was soon fulfilled, for having made it known in the

usual way, he received, and cheerfully accepted of a call to serve in the Mission among the negroes in Antigua, and in 1783, having been ordained a deacon of the Brethren's Church, set out with his wife from London, for that Island. In this flourishing Mission, he laboured faithfully till 1788, when he received a call to St. Kitts. There also he had the joy to see the work of the Lord increase, and many negroes added to the church by holy baptism.

In the service of this Mission, he continued for 25 years, much beloved and respected by his negroe congregation. His inoffensive, unblameable deportment, amiable and upright character, procured for him the esteem of all ranks, from the President to the meanest slave. In all his transactions it was evident, that he had a single eye to the glory of God, and the welfare of the important work in which he was employed. His diligence and faithful attention to every part of his charge was most exemplary, and while he gained the love and confidence of the negroes, by his affability and kindness, he maintained that respect among them which was due to his station, and gave weight to his admonitions, and to the exercise of proper discipline in the church. Thus he continued, under various circumstances, to serve them in the gospel, till increasing age and infirmities induced him, in the 73d year of his age, and after 30 years labour among them, to apply for his dismissal. He returned to England in 1813, after taking an affectionate leave of his dear negroe flock and fellow-labourers, accompanied by their thanks, prayers, and best wishes. He now took up his abode at Fairfield, near Manchester, where he found relatives, who kindly endeavoured to make his latter days a time of rest and comfort to him.

All who had the pleasure to know him, were edified by the walk and conversation of this veteran servant of Jesus Christ; and as his health seemed considerably improved, we little expected that he was so soon to enter into the joy of his Lord. But in the beginning of September, he was attacked by an asthmatic complaint, which on the 15th of the same month, proved the means of his happy dissolution. As his end approached, he frequently expressed his ardent desire to be at home with the Lord, in whose presence he now rests from all his labour.

The following prayer, found among his papers, in his own

hand-writing, appears to have been written by him, towards the close of his Missionary labours in St. Kitts.

“ O my dear and ever merciful Saviour, who art the true rock and corner stone, upon whom all the prophets, apostles, and martyrs have built, in whom they trusted, believed, and by whom they were saved; bear me also, the poorest and unworthiest soul, that ever called upon Thy name, upon Thy heart; look down from the height of that glory, into which Thou art now ascended, and, amidst all the honours and praises with which Thou art now surrounded, forget not me, in my forlorn and low estate, but remember me, now that Thou art in Thy kingdom. Thou knowest my desire to be released, and to be with Thee eternally; and lest I should be in any danger, O my dearest Lord and Master, preserve me in Thy faith, fear, and love; direct me to lay my foundation alone on Thee, the Rock, and let Thy holy Spirit lead and guide, root and ground me in Thy atonement, so that no power, temptation, or storm, may be ever able to shake or remove me. I pray Thee, let me not satisfy myself with any thing short of a divine assurance of Thy pardon, of true peace of mind, yea, of continual fellowship with Thee, that I may pass my days in the certainty of eternal salvation. Let me be Thy disciple; a poor, but happy pilgrim through this life, this vale of tears; and so pass my days in the assurance of Thy never-ceasing love, for Thy tender mercies' sake. Suffer me never to be deceived, so as to build on any sand; but let my heart and soul unfeignedly rest upon Thy blood and righteousness; yea, in my last hour, or when Thou shalt come again as Judge, let my name be found enrolled in Thy book, Thou God of my salvation! and thus, without fear, may I enter the valley of the shadow of death, receive the message of the king of terrors; or undismayed hear the trumpet sound before Thee, in the day of Thy coming; and stand before Thee, clothed in the garment of Thy blood-bought righteousness, wearing the new name, and Thy seal on my forehead: may the Holy Ghost, till that blessed time, be my daily comforter, bearing witness with my spirit, that I am a child of God, begotten again by the resurrection of Jesus Christ from the dead, Amen!”

“ GEORGE CHARLES SCHNELLER.”

N. B. Of his five children, two, *John Thomas*, and *John*, departed in St. Kitts. *Rachel*, *David Peter*, and *George Charles*, are members of the Brethren's congregation at Bethlehem, in Pennsylvania.

His widow, who was his true and faithful helpmate in all his Missionary labours, resides still at Fairfield, near Manchester.

The following is the substance of Reports, received from the Missionaries RAMSCH and SCHAERF, going to the Danish West-India Islands, dated January 26th, 1814.

THIS company, consisting of two Brethren and four Sisters, left London for Portsmouth, on the 24th and 25th of November 1813; Sister Schaerf was, to appearance, so dangerously ill, that if it had not been for her own faith and confidence, we should hardly have ventured to let her proceed to Portsmouth. By the Lord's mercy, she bore the journey well, but was obliged, without taking rest, immediately to go on board. The wind was high, and the sea very much agitated. As their ship, the *Hibernia*, Captain Lennon, lay a good way out towards St. Helens, they had a troublesome and dangerous passage, and were obliged to take refuge on board a transport, where the captain and officers showed them great kindness, till by the turn of the tide the sea became more quiet. Still they found it very rough and unpleasant, and thanked God when they got safe on board.

On the 27th they set sail, and had a fair and brisk wind till the 2d of December, when a most violent storm dispersed the convoy, and did much mischief to the fleet, as is known by the public papers. The *Hibernia* being left alone, after beating about for several days, joined company with two other vessels near Madeira, and they proceeded to the West-Indies without seeing any more of the convoy. After gaining the trade-winds, all went well till the 10th of January, when they passed by St. Kitts and Saba. At noon they discovered a schooner sailing after them, which was made out to be an American privateer. Captain Lennon immediately prepared for action. He told the Missionaries, that he considered it to be his duty to defend the ship to the utmost of his power, adding, that as nothing could happen to them but what the Almighty pleased, they should not be dismayed, for what God might do would be right, and all

men ought to be resigned to His will. He then gave orders to prepare a place of safety for them in the hold, and encouraged them to expect a favourable issue, and to trust to Providence. About half-past seven, the privateer fired the first gun, which was immediately answered by Captain Lennon. Hereupon a fierce engagement commenced. The English ship mounted only six guns, with 22 men and boys; the American, which proved to be the Comet, one of the most mischievous privateers in those seas, 14 guns, and 125 men. Thrice he attempted to board; but always met with such steady and determined resistance from Captain Lennon and his handful of men, that after a contest, which lasted from half-past seven to near four in the morning, he was obliged to sheer off with considerable damage, and the loss of several killed and wounded. The English ship had one killed, and eleven wounded. Captain Lennon himself had his hat shot through, and received some contusions.

The Missionaries describe their situation as very dreadful, amidst the thunder of the guns, but spent this tremendous night in fervent prayer to the Lord, that He would support their captain and crew, and save them out of the hand of the enemy. This He most marvellously and graciously did, and granted them to reach the harbour in safety. On the same day, at half-past four, in the afternoon, the Brethren Hohe and Hoyer arrived on board, and accompanied them on shore, where they were received with joy, and rendered thanks to the Lord for their preservation throughout their long and perilous voyage, during which they have experienced more hardship and danger, than has generally fallen to the lot of our travelling Missionaries, (See page 369). Many negroes of both sexes had assembled in the chapel, and expressed their joy at their safe arrival, in the most affectionate manner.

The services of the Missionaries after the engagement, in attending the poor wounded sailors, were very useful. Captain Lennon treated them during the whole voyage, with great kindness and attention. By the Lord's blessing Sister Shaerf also recovered, and her little infant was graciously preserved in health, under every inconvenience.

From S. Croix, we have received the painful intelligence, that it pleased the Lord to take home, in December last, 1813. Sister Lehman, a valuable handmaid in His house. Her hus-

band gives an affecting account of her happy departure, after a short illness.

Brother Benjamin Haven also, formerly employed in the Mission among the N. American Indians in Canada, and not long ago called to the West Indies, departed happily into eternal rest in January last.

A SHORT NARRATIVE

Of the Life of Brother JOHN CHRISTIAN KUEHNEL, a Missionary of the UNITED BRETHREN, among the Hottentots, who departed this life at Gnadenthal, April 20th, 1813.

HE was born June 10th, 1762, at Ober-Seifersdorf in Upper-Lusatia. He related, that as a child, he distinctly perceived, that the Lord was drawing him to Himself with cords of love, and he was always fond of attending the particular meeting of the children. Having a great desire to become a member of the Church of the Brethren, he did not rest, till he obtained permission from his parents to apply for it. He got leave to move to Herrnhut, and was put apprentice to a cutler. November 22d, 1778, he was received into the congregation, and became a partaker of the Lord's Supper in the year following.

As he had experienced true happiness in the enjoyment of the grace of our Saviour, he was desirous, that others also might become partakers of the same, and felt an inclination to offer himself for service among the heathen, that he might declare unto them the name of Him, who had shed His blood for their redemption also.

Meanwhile he was appointed an overseer of the boys, and his faithful attention both to their temporal and spiritual welfare, proved, that the Lord had given him gifts for future usefulness in His service.

In 1792, he was called in company with the Brethren Marsveld and Schwinn, to go to the Cape of Good Hope, to renew the Mission among the Hottentots. When they arrived at the Cape, they were greatly encouraged by finding a person still alive, who had been baptized by the first Missionary, George Schmidt, at Bavianskloof.

The Lord was pleased to lay a special blessing upon the labours of these three Brethren, and in a short time, a company of believing Hottentots gathered around them. Their joy was indeed frequently interrupted by suffering, and they were even once obliged, by the riotous movements of a disaffected party, to leave their beloved flock, and seek personal safety by flight to the Cape-town. On this occasion, the whole Hottentot congregation met in the field, when our late Brother addressed them in a farewell discourse, with great emotion. The congregation wept aloud, and though it was manifest, that their separation from their teachers would be but of a short duration, yet the pain then felt both by the Missionaries and the Hottentots, was so great, that to this day the latter never speak of that occurrence without tears.

Some time after, a party of rioters met in their neighbourhood, with the avowed intention of murdering the Missionaries, which however the Lord in mercy prevented.

June 4th, 1800, our late Brother married the single Sister Christiana Amelia Dressler, by whom he had four children; of whom one only is alive, and now placed at the school at Fulnec in Yorkshire.

The unexpected departure of his dear wife in child-bed, on the 8th of June, 1810, affected him so much, that he appeared for some time quite disconsolate, by which his health began to be visibly impaired; and having formerly suffered from spitting of blood, a general decline ensued, which at length proved the means of his following her into eternal rest. His last words were: "My Saviour, help me; come, O come and release me, I can do no more!" This his ardent desire to depart and be with Christ was fulfilled on the 20th of April 1813, when his soul took flight into the realms of eternal bliss.

He was a faithful and zealous preacher of the gospel; and testified of the atonement made by the sufferings and death of Jesus, with a warm heart. He had a particular love for children, and from the beginning most faithfully, and with undiminished pleasure kept the schools, till his bodily infirmities would no longer admit of it. To serve his neighbour, was his heart's delight, and he thereby gained the love and esteem not only of his Brethren, but of all who knew him. He established a cutlery at Gnadenthal, taught several Hottentot youths the business, and, by his exertions in that line, assisted

greatly in the maintenance of the mission. We have lost in him a most active fellow-labourer, who rejoiced in his work, and never was more happy, than when he perceived, that the word of the cross found entrance into the hearts of the heathen, and the believers grew in the grace, love, and knowledge of our Saviour. The remembrance of his services will not be lost, as long as this mission exists.

To his funeral on the 23d, a numerous company assembled, consisting both of Christians and heathen. The tears shed by all present testified of the love of the congregation, and of the deep regret felt by old and young at the loss of so highly respected a labourer in this part of the Lord's vineyard. His age was nearly 51 years.

Having this day, April 7, 1814, received a Letter from Brother C. F. DENCKE, I am happy to be able to insert a translation of it into the same Number of the Periodical Accounts, which contains the Report, p. 437, and thus to relieve the anxiety of our Brethren and Friends, respecting the fate of the Indian Congregation, of whom Brother SCHNALL could give no account. C. I. LATROBE.

At Mr. William Cooper's, on the River Humber, eight miles from York, in Canada, November 6, 1813.

DEAR BROTHER,

I WROTE to you on the 10th of June last, (see page 414), but not having as yet received your answer, I can only hope, that my letter has safely come to hand.

At that time, all was quiet at Fairfield, and we enjoyed a state of tranquillity and prosperity, though the war threatened us at a distance. But it has since pleased our all-wise God and Saviour to visit us with all the calamities of war, and again to suffer our Indian congregation to be dispersed, and the inhabitants of Fairfield to be plunged into the deepest poverty and distress, as you will see by the following account. I make use of a moment's rest to lay before you and your worthy Society, the present deplorable state of our congregation, and the whole Indian mission, as our communication with our Pennsylvanian Brethren is quite cut off, and request you to send an account of it to the Elders' Conference of the Unity.

The British flotilla on lake Erie having been taken by the Americans, an irruption into this province was to be expected,

but no one supposed that it would so soon take place. In the beginning of October we intended to keep the Lord's Supper with our Indian congregation. We had spoken with all the communicants, and in our Mission's conference, rejoiced at the report made of the state in which we found every individual. Three great girls were appointed for confirmation.

But soon after this conference, news was brought that the enemy had suddenly effected a landing at Malden, and reached the mouth of the Thames. We therefore immediately conferred together about the measures to be adopted, and the Lord graciously directed our minds to such unanimity in our views and proposals, that when Brother Schnall first mentioned to me what had occurred to him, as the best plan of proceeding, it corresponded exactly with what I had intended to suggest.

We resolved, therefore, that Brother Schnall and his wife, who were both ailing, with our aged and infirm Brother Michael Young, should return to Bethlehem; but as we could not possibly leave our dear Indian flock without care, (they themselves also having earnestly requested, that a Missionary might remain with them), and I and my wife were, by the Lord's mercy, in good health, we determined to devote our lives to this service, the more as it appeared, as if by giving us lately such an extraordinary share of health and strength, He seemed to have prepared us for some unexpected occurrence. We will therefore gladly take share in the weal and woe of our dear Indian congregation, whithersoever the Lord may direct their steps in their flight, in reliance upon His help and all-sufficient grace, amidst all sense of our own weakness, though we cannot but foresee, that much distress and trouble awaits us.

We were preparing to celebrate the Holy Communion, when the hospital of the British western army arrived here, and occupied our church. Many fugitives also came from various parts, and the whole course of the congregation was disturbed.

On Sunday, October 3d, the surgeon to the regiment permitted the church to be cleared for the usual service. I preached on the epistle, and concluded with prayer, thanking the Lord for the many rich blessings we had experienced in this place, entreating Him to forgive us all our sins and offences, to show compassion and mercy to us and this country, to preserve us from spiritual harm, and to give us resignation to His holy will. Little did we then think that this would be the conclusion of our worship in this place.

In the evening, General Proctor arrived here, his lady having for several days lodged in our house. He intimated, that he intended to fortify Fairfield, which made the further stay of the congregation in this place impossible. The Indian Brethren and Sisters therefore set out on the 4th, with their cattle, and formed a camp, about six Canadian miles up the river. Soldiers, fugitives, and baggage-waggons now filled the settlement, the enemy meanwhile approaching in great force.

On the 5th, Sister Dencke followed the Indians in a canoe, to the camp. About noon, a battle was fought between the small British detachment and the American army, about two miles below Fairfield.

I staid as long as possible with Brother Schnall, to watch the event, till our retreating army entered the settlement, and we were obliged to part, nor have I heard any thing of him since.

When I arrived at the camp, I found my wife alone, for the Indian brethren and sisters having been frightened by reports brought by fugitives, had all fled into the woods. As we were not able to proceed, we went to a Mr. Fleming, and lodged there. Satan seemed now to have obtained his aim, to destroy this work of God. The Mission was to appearance broken up, and the Indians knew not where *we* were, nor could we guess whither *they* were gone.

On the day following, the Americans reached the place of our retreat, and we ascribe it to the gracious preservation of God alone, that we were delivered out of their hands; for they openly avowed their intention to exterminate the Indian nations: and Christian Indians are as much as any other the objects of their murderous design. That they did not seize me, and send me a prisoner to the United States, I consider as a miracle, and thank God with tears for my deliverance, considering it as a sign, that He will not suffer this Mission to be destroyed, but only by these trials purify His people.

On the 7th, I sent a messenger to Fairfield, to learn what had befallen Brother Schnall, but they were gone, and the settlement converted into a heap of ashes. Having been obliged to fly in the midst of hurry and confusion, most of our goods and papers had either been burnt or plundered.

We were now quite at a loss what further steps to take, but God in mercy directed us, by sending a man on the 9th, who offered to take us in his waggon to Delaware town, which we immediately accepted. This journey proved very trouble-

some, on account of the wretched state of the roads, and the continued rains; yet, by the Lord's mercy, we suffered nothing in our health, though we were obliged to spend three nights in the open air, and one of them without a fire, exposed to rain and snow. We met also with other hardships; my wife was once in the waggon, when it completely overset, but the angels of God were sent to minister for our preservation, and neither that accident, nor the rain and cold, nor our being obliged sometimes to wade through the water, did us the least harm.

We had, however, a new and very mortifying trial to experience. A gang of robbers of the Kikkapoo and Shawanose tribes, attacked and plundered us of the few articles of clothing which we had saved in our hasty flight from Fairfield, and of the greater part of our other goods. We felt most of all the loss of our books and writings, and have not even a bible or testament left. But God our Saviour granted us resignation to his dispensations, so that we can say with our whole heart: "It is the Lord, let Him do with us as it pleaseth Him; praised be His holy name." When we saw the Indians strutting about in our clothes, we prayed for them, that we might once see some from among these ignorant, wild tribes of heathen walking in light, as heirs of life eternal, clothed in the garments of Christ's righteousness, having become the reward of the travail of His soul.

After many an anxious and painful suspense, the 12th was made a day of joy and gladness unto us. We were scarcely arrived in Delaware town, before a number of our dear Indian brethren and sisters, who had reached this place before us, came running to meet us, and, with tears in their eyes, offered thanks to God, that we were again with them. They had heard that we had all been made prisoners, and that they would now be left without teachers. An old sister exclaimed: "I have lost all, but am not concerned about that, for our Saviour has suffered it to be so; but, that we should be deprived of our teachers, gave me a pain within my very heart; and I have continually prayed for you, that you might be brought again to us; therefore I can rejoice amidst all distress."

I now sent out some young people to the woods, to call in all that were missing, and to tell them, that we were still living, and would stay with them, and serve them with the gospel. At that time, several sisters and children were yet straying up and down in the woods; for, in their sudden flight, parents were separated from their children, and children lost their pr

At present, they have all been brought in, except an Indian Sister, Eleonora, who was murdered below Fairfield.

We now proceeded to Oxford, where we waited for the Indians to overtake us. Our faithful Brother Jacob and his family soon followed, and we rejoiced to meet again in safety.

As our Indians at present receive their provisions from Government, they are obliged to stay with the Commissaries' stores, and travel as best suits their convenience. We, likewise, must manage as well as we can, our horses having been all stolen from us. But God has everywhere raised up friends, who are ready to help us, for which we bless His name.

On the 26th, we came to Ancaster, where we met that part of the congregation, which had left Fairfield before us, for the first time since the destruction of the settlement. None of the Indians seem to murmur at this dispensation, but all express their joy and thankfulness that they have a teacher with them. From hence I directed them to proceed to Dundas, where we arrived on the 29th, and the Indians on the 31st. We lodged with a white man, having lost our own tent and bedding, and the Indians encamped near us in the wood.

In the evening, being now all in one place, we met for public worship; and this being the first meeting of the kind since we left Fairfield, all were deeply affected. First we sang:

Sing Hallelujah, honour, praise,

Your grateful hands to Jesus raise. Hymn-book, p. 113.

I then spoke upon the text: "He that is of God, heareth God's words." (John 8, 14). Many tears were shed, on a review of the many mercies by which the Lord has comforted our hearts in this day of affliction. On counting the number of Indians present, we found 187, many, who had left them during the journey, having again joined the flock.

November 2d, in the morning-service, I baptized two children born on the journey, in consideration of the uncertainty of the times, and the necessity of our again leaving the Indian congregation for a season, to procure provisions and clothing for the winter, which we cannot obtain nearer than York. We also thought best to leave them entirely to themselves to consult about a suitable place for their winter abode; and, as soon as they have fixed upon it, we mean to return to them, and only to take the most necessary articles with us.

A sick widow, lately baptized, appearing near her end, we visited her, and commended her in prayer to the Lord.

To the assistant Jacob I gave a commission, to serve the congregation with advice and exhortation during our absence, but to compel none to spend the winter in a place not suited to his wishes, leaving each to judge for himself. After fixing upon a proper spot, he is to build a small cottage for us, and when finished, immediately to acquaint us with it, that we may come and dwell with them. Thus far the Lord has mercifully helped us, and we now wait to see what may yet be our lot. Our daily business in these times of war, when an attack of the enemy upon these parts is constantly expected, is, to believe without seeing, to watch and pray, and childlikely to trust to Him who hath promised. This is the strength of His people, and this is also our daily concern, in every sense of the word.

Mr. William Cooper, whose sister-in-law was a member of the Brethren's congregation in London, has received us poor pilgrims with great hospitality, and we enjoy peace and rest, while all is hurry and bustle at York. General Proctor ordered us to go to York, where we should receive assistance.

As soon as we are settled for the winter, I shall again write to you. I wish you could send me some books. I have saved our Church-book, Diary, and the most of my translations, and one copy of the Indian hymn-book, from the robbers. All the rest, and all our school-books, were burnt at Fairfield.

I commend our dear fugitive Indian congregation to the faithful prayers and supplications of all our brethren and friends, and to their charitable consideration and assistance in this time of need. We cordially salute your Society for the Furtherance of the Gospel. Whither it will please God to direct our steps, is known to Him alone. May He preserve us by His hand, and strengthen us by His power.

Though personally unknown to you, I feel truly united with you in spirit, and salute you and all our dear brethren everywhere. I remain ever, &c. CHRISTIAN FREDERIC DENCKE.

GREENLAND.—BY a letter from Brother Kleinschmidt, dated Fredericshaab, September 7, 1813, to Mr. Gibson at Leith, we learn, that, by the Lord's mercy, he had already travelled about 750 English miles down the western coast of Greenland, but was still about 300 miles from the place of his abode, Lichtenau. It will be remembered, that the Danish

Captain Lindber, contrary to agreement, made with his employer, had carried the Missionaries to Disko bay. See page 375.

He writes: "The Lord our Saviour has graciously made up to us the loss of time occasioned by the captain's conduct, in giving us an expeditious voyage, and we are sure, that without His will, not a hair of our head shall fall to the ground. He will bring us home in safety, though winter seems fast approaching, and for these eight days past we have had very cold and stormy weather, with snow. We met, in the Danish colonies at which we touched in our passage from the north, with much kindness and hospitality from the merchants. When we got on shore at Holsteinburg, my wife fainted twice from fatigue, but has otherwise borne the voyage well. Being yet about 100 English miles from Newherrnhut, I received the painful account of the death of my youngest daughter Hannah, on the 13th of last July. We staid four days at Newherrnhut, and there left Brother Miller and Sister Goll. At Lichtenfels we parted with Brother Gorecke and his wife, who have thus at length reached their home, and we are now proceeding alone. To all our dear friends and benefactors at Leith and Edinburgh, we beg our most grateful remembrance, &c."

PARAMARIBO, in SURINAM.—BROTHER LANGBALLE, in a letter of February 9, 1814, mentions the arrival of Brother and Sister Graf, and Sister Kiergaard, after a safe passage, though separated from the convoy in the well-known dreadful storm which overtook the West India fleet in the bay of Biscay. They were all well, and began to be actively employed.

There appeared not, as yet, much encouraging prospect among the Indians on the Corentyn, but the Brethren Genth and Hafa were patiently waiting for the Lord's own time to awaken the hearts of these poor people. In the plantations and at Sommeldyk, there was a great desire among the negroes to hear the gospel, which finds entrance in many of their hearts. But they have too little time allowed them for religious instruction.

At Paramaribo the negroe congregation consisted, at the close of 1813, of 550 persons: 57 adults and 11 children had been baptized. The Dutch bibles and testaments sent out by the British and Foreign Bible Society proved a most valuable present, and were all distributed, and received with the greatest gratitude.

EXTRACT

Of the DIARY of GNADENTHAL, CAPE OF GOOD HOPE.

Continued from page 457.

MAY 2d, 1813. ALL those persons who, since Easter 1812, had been baptized, received into the congregation, or admitted to the Lord's Supper, met, to give thanks to the Lord for the privileges of His house, granted unto them in the year past, and to renew their covenant to remain His faithful followers, through His enabling grace. They were 187 in number.

5th. Nineteen persons were confirmed for the first enjoyment of the Holy Communion. It was a day of much joy and blessing to them, and the whole congregation. All expressed, in the most satisfactory manner, their sincere desire to live alone for Jesus in the world, and to follow the precepts given to true believers, daily imploring His help and strength, to walk in His ways, as children of God.

On the 6th and 7th, we were engaged in speaking with all our communicants, and found the greater number of them in a state of mind and heart, which afforded us much pleasure and encouragement.

On the 8th, we celebrated the Lord's Supper, when the abovementioned nineteen persons partook for the first time.

9th. In the afternoon, having appointed a meeting of all adult persons in our congregation, we spoke with them in a mild, but serious manner, of the neglect too much prevailing among them, in bringing up their children to habits of order and decency, as becometh Christian people. We represented this subject in all its bearings and consequences, and observed, that attention to it ought to be one of the first fruits of true faith in Jesus Christ our Saviour, to whom parents and children belong, that they may grow up in the fear and admonition of the Lord.

The same subject was treated of in the classes of the communicants, nor did we omit speaking with individuals, to whom such admonitions were peculiarly applicable. It was encouraging to perceive, that the parents listened to these warnings and reproofs with submission and thankfulness, and promised, through divine assistance, to conform to the precepts

laid down in the word of God, for the education of children in His fear and love.

14th. We had the very great satisfaction to receive again letters from the Elders' Conference of the Unity. They contained various accounts, both of a pleasing and painful nature. We exceedingly regret, that the difficulties laid in the way of correspondence with our Brethren and Fathers on the continent of Europe seem to increase. Among other papers and reports sent, we were particularly delighted to find the minutes of the Ministers' Conference, held at Herrnhut, in the year 1811. The testimony of so many excellent men, and distinguished servants in the house of God, proved a great refreshment to our souls, exciting and encouraging us to imitate their faithfulness in doing the work committed unto them in His vineyard, that, as messengers of peace to the heathen, we may also labour, as is well pleasing to the great Head of His Church.

We were glad to find, by these minutes, that our venerable brother, the Rev. Mr. Heinrich, of Reibersdorf, is commissioned to write a circular letter, in the name of the Conference, to all the Missionaries of the Brethren's church, and we rejoice in expectation of soon receiving it.

27th. A baptized Caffre woman, Wilhelmina, related, that a girl of her nation, who had lately obtained leave to live here, had put the following question to her: "How am I to understand what I hear? I hear in the discourses at church, of a Heavenly Father, of a Son, who is our Saviour, and of a Holy Ghost, and yet that there is only *one* God?" Wilhelmina answered: "My child, in Jesus Christ you will learn to know the God of your salvation; and He will reveal all things unto you by His spirit." "How so," replied the girl, "if Jesus be God, then how did it happen that he exclaimed, on the cross; My God, my God, why hast Thou forsaken me?" Wilhelmina answered simply: "Dear child, first pray that you may know Him as your Saviour, and find grace and the forgiveness of your sins with Him, and when you have obtained this great favour, then He will make known to you the subject of the Holy Trinity, and that the Father, Son, and Spirit, are the only *one* God whom we adore."

28th. *Philip*, a communicant, on his return from the country, related, that the Baas (his master) had been quite pleased to see him, having been lately deeply concerned on

account of his own unregenerate and unhappy state, without the knowledge of God, and any enjoyment of spiritual comfort, and that he was now searching after what was good. He one day went with Philip along the beach, to catch fish, when the following conversation took place. *Farmer.* "I am not a little surprised, Philip, to see how the wretched, drunken Hottentots, when they get to Gnadenthal, and hear the word of God, truly receive grace and mercy, and become quite another kind of people. I was born a Christian, and instructed in religion from my childhood; I possess a bible, and frequently read in it, and yet I find all this wanting in me."

Philip. "Yes, Baas; I can't read, but I have retained in my memory, what I have heard read out of the word of God. It was this: A man had a vineyard, and sought labourers to go and work in it, and made an agreement with one: later in the day, he found others, and hired them; and towards the last hour, he again found some more, and sent them also into his vineyard to the rest. The day being ended, his steward wished to know what he should pay these people for their work: the master directed him to pay them all an equal sum. Upon this, some of those, who had been working the greater part of the day, were displeased, and murmured at the master; but he replied: My friend, I do thee no wrong: didst thou not agree with me for one penny? Take, therefore, that thine is, and go thy way; I will give to this last even as unto thee: is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" Philip having repeated this parable, added: "My Baas, it is with you as with the man that had worked so long in the vineyard. You have from your childhood been taught to read and to pray, and we poor Hottentots have but a few years ago heard the word of God: that our Saviour has thought us worthy of such grace, and bestows so much blessing upon us, even in this world, is what we could never have deserved; but, my dear Baas, do not be displeased with our Lord, because he is so good. Neither have you deserved what He has given to you, but He will give you yet more, if you are thankful, and obey the voice of His Holy Spirit." During this conversation the farmer seemed much affected, and at last began to weep, and said: "Philip, I never understood these things as I now hear you explain them.

"Have you been admitted to the Holy Communion?" *Philip*.
 "Yes Baas! and you certainly partake of the same favour."
 "I do," replied the farmer. *Philip*. "May I ask how often
 "you have received the sacrament?" *Farmer*. "Only once
 "in my life. for I feel myself unworthy of it." *Philip*.
 "My Baas, suffer me to advise you. Seek to know Jesus
 "as your Saviour; surrender your heart to Him, and go the
 "next time to the sacrament; for in that we receive heavenly
 "food for our souls, and divine strength to support our feeble
 "faith; and in the wine and bread we enjoy spiritually His body
 "broken for us, and His blood shed for the remission of our
 "sins." The farmer afterwards followed the Hottentot's
 advice, and found himself greatly comforted and blessed by
 his attendance at the Lord's table in his parish church. When
 Philip some time after called again upon him, to excuse him-
 self, that he had been prevented by illness from finishing some
 work he had given him to do, the farmer gave no answer to
 anything he said, which made Philip think, that he was angry
 with him, and he therefore went away. But having gone a
 field's length from the house, he returned, and repeated his
 request, that the farmer would excuse and forgive him, and
 tell him so. The farmer replied: "Philip, I was not angry
 "with you, I was only considering what I should do for you, and
 "now I give you twelve measures of corn, just as much as I
 "should have done, if you had finished your job; for I acknow-
 "ledge *you* to be my teacher, and have to thank *you* for the
 "great good I have enjoyed: therefore I owe you much more
 "than I now give you." Philip answered: "No, Baas, you
 "must indeed not talk so to me; for it might appear, as if
 "you were not converted to God, but to me, and conse-
 "quently made me a god. If I thought so, I would stay in
 "my poor hut at Gnadenthal, and never come hither again.
 "But if you will give the corn out of charity to a needy Hot-
 "tentot, I will accept of it with many thanks, and do another
 "job for you, instead of the former."

June 1st, was the funeral of a communicant, Louisa
 Voster, born at Gnadenthal, and one of the first here who went
 to school. As a child, she often seemed under the influence
 of divine grace, and expressed love to our Saviour, but being
 afterwards led astray, left the settlement, became more and
 more a slave of sin, wretched in soul and body, and at

length an object of great pity. When the Brethren went to Gruenekloof, to begin a new Mission there, this poor straying sheep found her way thither, and with many tears begged to be permitted to live on their land. Out of compassion for her sufferings, leave was granted. She now cried day and night to our Saviour for the pardon of her sins, and found mercy, and was afterwards baptized by Brother Schmitt, and admitted to the Holy Communion. Her continual illness and pain made her often very peevish, insomuch that those connected with her had a very unpleasant life. After some time, she moved to Gnadenthal, but grew worse and worse, and was the more to be pitied, as she was wanting in resignation to the will of the Lord. Towards the latter end of her life, she prayed incessantly to be released from her pain and trouble, and died in peace.

On Whitsunday, two persons were present as spectators, during the administration of the Lord's Supper. We celebrated this festival with gladness and thankfulness of heart, for the gift of the Holy Spirit, by which also we, and our dear people, but lately a nation overwhelmed with darkness, and under the power of the God of this world, have been brought to the discernment of spiritual things, and the knowledge of God our Saviour. We pray for more obedience to His teaching in all things. We had this time no visitors, and celebrated the festival in a very quiet and peaceful manner.

6th. *Zaccheus Deba*, a *Caffre*, returned from the low country, whither he went some time ago to fetch some cattle belonging to him. He related, that on the journey, a farmer who knew him, accosted him. "Good day to you, Deba, " where do you come from." *Caffre*. "From Gnadenthal." *F*. "How long have you lived there?" *C*. "Above three " years." *F*. "Are you baptized?" *C*. "Yes, Baas, I " have obtained that great favour, and at my baptism received " the name *Zaccheus*. I now wish for nothing more than " that, to my dying day, I may remain faithful to the " grace I have received, for I am not only baptized, but a " partaker of the Holy Communion." *F*. "O how happy " are you, *Zaccheus*! The Lord preserve you in His grace. " But ah, how hard will it be for us Christians, when we are " called to stand in the presence of God!" *C*. "Why so?"

“ with God there is no difference as to nation or tribe. All
 “ depends upon our loving our Saviour with our whole heart,
 “ and seeking, through His grace, to live for Him in this
 “ world.” *F.* “ Yes, Zaccheus, that is true enough; but
 “ much has been given to us, and therefore much will be
 “ required. If I were a Hottentot or a Caffre, I would im-
 “ mediately go and live at Gnadenthal, and should certainly
 “ be much happier than I am now.” *C.* “ Our Saviour may
 “ be found by us everywhere, and if Baas only turns to Him,
 “ he will help you, and be merciful to your soul.” The farmer
 seemed much affected at taking leave.

8th. Brother Schultz being indisposed, went to the warm baths, to place himself under the care of Dr. Hassner. Brother Schwinn, and the Sisters Schwinn and Kohrhammer, accompanied him, and returned to us on the 11th.

18th. During the night a violent storm arose, but it brought us rain, which lasted all day, and we thanked our gracious Heavenly Father for this seasonable relief, as it is now high time to work in the fields. For this purpose many of the men set out for the farms to assist as day-labourers.

24th. We had a good many children at church, and Jesus the Friend of children, was perceptibly present to bless them. The discourse delivered on this occasion, seemed to make a deep impression upon them, and they sang praises to the Lord with heart and voice.

30th, and following days, we spoke with all our communicants, and had much pleasure in hearing their simple declarations of faith in, and love to, our Saviour. A Caffre related, that a white man came lately to his house, and addressed him: “ Caffre, come and live with me in the country, for Gnadenthal is a wretched place, where the people must die for hunger, as they have not land enough. But if you come to me, you shall want for nothing.” The Caffre answered: “ No, Baas, I will never leave that place to which God has led me. If you are in want of a labouring man, I will come and help you, but you must not ask me to come and live with you altogether. I know the farmers pretty well; they promise well, but forget to perform. The farmer replied: “ No, no, I am a good Baas;” upon which the Caffre remarked, “ that he never trusted a man who praised himself.”

We transmit to you this diary, with cordial salutations to your Society, and all our dear Brethren and friends everywhere, requesting you to remember us and our dear people in their prayers before the throne of grace. We remain, &c.

J. A. KUESTER,

H. MARVELD,

D. SCHWINN,

J. M. P. LEITNER.

EXTRACT

*Of a Letter from Brother JAMES LIGHT, GRACEHILL,
ANTIGUA, January 14, 1814.*

“OUR gracious Lord and Saviour has mercifully brought us through the year past, and we have richly experienced the power of His supporting hand. The alarming illness which befel my wife in the first half of the year, was a great trial to me, but it pleased the Lord to restore her. I have much cause to praise and adore Him for helping us, His poor weak children, and bearing with us, from year to year, amidst all our many infirmities. Our fellow-labourer, Brother Newby, has had his health pretty well throughout the year, and we have lived and laboured together in love and peace, and with the blessing of the Lord.

“We are rather alarmed at the reports of the dispersion of the London fleet, knowing that several companies of Missionaries were on board.

“The work of the Lord, through mercy, continues to prosper, without much show and noise. It is indeed *His* work, and we rejoice, that the prospect of gaining souls for Him, does not decrease in this island. We have had an increase of 96 adults, besides readmitting 54 men and women, who returned as penitent sinners, some of whom had been excluded for many years. Forty-two children were baptized, 39 admitted, and 28 readmitted to the Lord’s supper. Eighty members of our congregation have departed this life.

In the year past, owing to an unusual quantity of provisions raised in the island, the negroes, on the whole, have not suffered so much from the want of the necessaries of life, as was feared from the continuance of hostilities between us and America; and there is a prospect of a good sugar crop. I

hope, therefore, that the dearness of those provisions, which are usually imported, will, for some months at least, not be felt so oppressive as it would otherwise.

On the 10th instant, about seven in the morning, a smart shock of an earthquake happened here, which continued for several seconds.

“ We are very eager to hear how our congregations and settlements in Germany have fared during the late dreadful events in Saxony. How great will be the joy of all nations, if it should please the Lord in this year to restore to the world the blessings of peace.

“ The congregation of Christian negroes at Gracehill, consisted, at the close of the year 1813, of 2057 persons, besides 333 who have been, for a shorter or longer period, excluded from our fellowship, and are still living.

“ Our Brethren and Sisters at St. John’s and Gracebay, are all tolerably well in health.

“ With most affectionate salutations to the Society for the Furtherance of the Gospel, I remain ever, &c.

C. J. LIGHT.

EXTRACT

Of a Letter from Brother JOHN LANG, in JAMAICA, dated CARMEL, January 24, and February 5, 1814.

DEAR BROTHER,

IT pleases the Lord still to bless our labours with such success, as to encourage us to believe, that He has thoughts of peace regarding the negroes in Jamaica also, and will visit them yet more generally with His salvation. When His time is come, none shall stay His hand. We meet also with encouragement from the kind offers made to us by some gentlemen, who possess large property in the island, to support the Missionaries of the Brethren’s Church, if sent to preach the gospel to their negroes; and we hope that it will please the Lord to give His blessing to all well-meant endeavours to make known His saving name in those places, which by your desire, we have lately visited. We may truly say, “ The harvest is great, but the labourers are few.” Let us therefore pray the Lord of the

harvest, that He would prepare and send forth more labourers, well qualified to do His work, as may be well pleasing to Him.

The Mission at Peru has acquired of late more importance. Not only more of the Peru people have come to the meetings held on the estate, but many negroes come down from the Mayday mountains, and earnestly desire to be instructed and baptized. A blessed work is begun: O that it may continue, by the Lord's mercy, and protecting care, to prosper and increase.

We have had an increase, at Carmel and Peru, of twenty-six persons. Fourteen have been baptized, and 29 admitted as candidates for baptism during the year past.

Our fellow labourers at the Bogue and Mesopotamia are well, for which we are truly thankful to God.

EXTRACT

Of Letters just received (May 9th) from the CAPE OF GOOD HOPE, dated GRUENKLOOF, February 11, 1814.

DEAR BROTHER,

I AVAIL myself of the kind offer of the Rev. Mr. Campbell, who is returning to Europe, after his visit to the missions under the care of the South African Missionary Society, to take charge of a parcel for you. He can give you much interesting information from this country.

I am sorry to mention, that our dear fellow-labourer, Brother Schmitt, has of late been very unwell, with an internal complaint, which has much reduced him. He is at present at Capetown, under the care of Dr. Cairns, and we fervently pray the Lord, that he may be restored to us, by His blessing on the means used for his relief.

Your letters, and the Periodical Accounts, which we received on the 24th of December last, were most valuable and interesting to us all. As to the building of a church at Gruenkloof, we have as yet no certain prospect. Our worthy Governor has exerted himself nobly for the good of the colony in general, and it is his earnest desire, that religion, and the means of instruction of every kind, may be promoted among

the Hottentots; for which purpose he has sanctioned the establishment of schools throughout the colony. At Gnadenthal, by the kind exertions of the colonial chaplain, the Rev. Mr. Jones, who has put forward a subscription towards it, a school-house will be built, which will prove of great benefit to the settlement.

Here we meet with various difficulties, but amidst them all, the Lord is pleased to bless the Mission with success; and our weak testimony of the gospel of our crucified Saviour, is attended with divine power in the hearts of many Hottentots and others, who come to hear it.

During the last year 26 new people obtained leave to live on our land; 15 adults and 16 children were baptized; nine were admitted to the Lord's Supper, and 20 to be candidates for baptism. The congregation consisted, at the close of 1813, of 144 persons, 41 of whom are communicants. The number of inhabitants on our premises was 263.

We hear with grief of the sufferings of so many of our congregations on the continent of Europe, and cry unto the Lord to put a stop to the over-spreading tyranny which threatens to desolate the earth, that we may again enjoy the blessings of peace. Meanwhile may He be the strength, comfort, and sure refuge of all His people.

Your inquiries concerning the Dambra nation, of which we have three living at Gruenekloof, I will endeavour to answer to the best of my knowledge. *Nicholas*, who is a communicant of this congregation, and a sensible, well informed man, is my chief authority. The Dambra nation dwells behind the great Namaqua, to the west of this place. *Nicholas* says, that their country is at so great a distance from Capetown, that it takes six months to walk thither on foot. This I doubt, though several other people, who know the road, agree, that it would take about that time with a waggon and oxen, a mode of travelling much slower than walking. From all I can gather, it may lie 350 German miles (about 1700 English) from Capetown.

The Dambra country is said to be so fertile and rich in all kind of wholesome and well-flavoured fruits, which grow wild, that the inhabitants need not sow or plant anything, except pumpkins. Honey is found in abundance in the crevices of the rocks. Vines grow wild, and bear a sweet grape, larger

than a filbert; they are boiled, and either used to make wine or eat as sauce. Metals and minerals of various kinds are likewise found in the hills. The nation is called after their king Dambra. They call the great Namaquas their brethren, and use that appellation among themselves. They are probably of Caffre, and not of Hottentot origin, having the dark brown colour and features of the former, and being generally tall and strong in person. Those three who live with us are baptized, and walk worthy of the gospel. They came into these parts with nine other Dambras, about twenty years ago, in company of a gentleman who visited their country, probably on some mercantile speculation.

Gruenekloof lies on the high-road from the cape to Saldanha bay, eight Germau miles (40 English) from Capetown, and about five English miles from the sea coast. Gnadenthal lies due east of this place, and the mountain of Franschehoek is, for a pedestrian, who may go across it, just half-way between us. Travelling on foot, a man may reach Gnadenthal in two days, but with a waggon and oxen he will want five, if no hindrances occur on account of an overflow of the rivers, as he must drive round about, to avoid the hills.

Be so kind as to present our best thanks to those generous friends, whose very welcome present of cloth, linen, and ready made articles, we have safely received. May the Lord reward them for their goodness, in thus considering the wants of our poor Hottentots, and the comfort of the Missionaries in this country.

We are all well, except our dear fellow-labourer, Brother Schmitt, whom, with ourselves and our congregation, we commend to your faithful remembrance and prayers, and remain ever, &c.

J. G. BONATZ.

*From Brother J. A. KUESTER, at GNADENTHAL, dated
December 7, 1813.*

YOUR last very acceptable letter of the 17th of April, I received on the 16th of September last; but one of the 23d of December, 1812, did not arrive till the 30th of last month, owing to the misfortune that happened to the ship William. She had various articles on board for us, which we now hope

soon to receive from Capetown. We feel ourselves under great obligations to those kind benefactors of this Mission, and especially of the poor among our Hottentot congregation, who have sent us such welcome presents. Do not fail most cordially to thank them in the name of us all. For the Periodical Accounts which you have sent us, we are much obliged to you. We read them with great delight, and our visitors, as well as several friends at Capetown, do the same.

We are now near the conclusion of the year 1813. If we take a retrospective view of the various occurrences in it, we sink down adoring at the feet of Jesus, and confess that we are not worthy of the least of all His mercies, and of all His truth. The favours He has bestowed upon us, and our Hottentot congregation, are innumerable, and above all praise. Often do we ponder in silent astonishment and deep abasement, on the wonders of His power and love, made manifest among the nation we are called to serve with the gospel. He is indeed in the midst of us, according to His promise, though unseen by mortal eyes. He also grants us to serve Him with gladness, out of love and gratitude for what He has done, and constantly is doing for us, by accompanying our feeble testimony with power and the demonstration of His Spirit, for the awakening and conversion of many heathen. Often have our eyes overflowed with tears of joy and thankfulness, when we have seen our dear Hottentot congregation so powerfully affected by the word of His cross, that they could not refrain from giving full vent to their tears.

Within this last year, 82 new people have obtained leave to live on our land; 48 children were born; 47 adults admitted among the candidates for baptism; 117 were baptized, and six, baptized as children, were received into the congregation; 68 became candidates for the Lord's Supper, and 64 partakers of it; 26 departed this life. During this month I shall be fully employed, according to the prescribed form, in going from house to house, and writing down the names of all the inhabitants. They are about 1100 in number, and as our worthy and benevolent Governor, Sir John F. Craddock, will give us some more land, the Hottentots will be better enabled to raise the necessary provisions to support the increasing population.

We have had an agreeable visit from the colonial chaplain the Rev. Richard Jones. He is a friend and promoter of the

system adopted by Dr. Bell, and Mr. Lancaster, in conducting schools, and finding that we had adopted a plan somewhat similar, he wished to see our school, with which he seemed pleased, but regretted with us, that for want of a suitable room, we were obliged to keep school in the church, and proposed that we should build a school-house. On our representing the impossibility of our procuring the means of doing it, either here or from home, where our congregations, impoverished by the war, were even rendered unable to raise the sums most necessary for carrying on our many Missions, he very kindly demanded paper, pen, and ink, and wrote at the head of a folio sheet: *Benefaction towards building a school-room at Gnadenthal, the settlement of the Moravian Missionaries, for the purpose of introducing the system of education recommended by Dr. Bell and Mr. Lancaster. October 1813.* Having set down his own name for 100 dollars, he procured afterwards subscriptions at Capetown, &c. and the sum of 1220 dollars has thus been raised; towards which the Governor subscribed 200, and the Bible and School-Commission 100 dollars.

Thus encouraged, we shall with great thankfulness to our worthy benefactors, immediately after harvest, begin to build a school-house. The internal arrangement is to be left entirely to ourselves, and we have only to render an account to the School-Commission, of the manner in which their bounty has been applied. Thus the Lord mercifully helps us from step to step, and causes His work in this place to be furthered by good men of all persuasions.

I lately visited Gruenekloof. There our Brethren meet with more difficulties, but the blessing of God rests upon their ministry among the Hottentots. I spoke with most of the individuals belonging to that congregation, and can assure you, that it proved a great means of blessing and edification to my own soul.

We have all had severe colds: Brother Schwinn and I suffered more than the rest, insomuch that for some days I was confined to my bed; but, by the Lord's mercy, we are much better. I remain, ever, yours, &c. J. A. KÜESTER.

From the same. GNADENTHAL, January 7, 1814.

DEAR BROTHER,

WE entered into the new year during a particular manifestation of the heart-enlivening presence, pardoning love, and favour of God our Saviour. Above 600 strangers attended, among whom were at least 300 Christians. Many of them were much affected, and some conversed with us afterwards, with great confidence and serious concern for their souls' salvation.

Among the heathen visitors were two Caffres, who begged leave to remove to this place. The number of Hottentots applying for the same privilege is so great, that I cannot begin to name them. On the 4th of this month leave was granted to 21 of them to live here.

The Lord lays every year a special blessing upon the celebration of Epiphany, when we commemorate His first appearance as the Saviour of the heathen. Yesterday nine persons received holy baptism: one of them was a Caffre of Captain Konga's tribe.

On the same day a slave called, and had a truly edifying and interesting conversation with me, on the love of God, in giving His only begotten Son, who, by His bitter death on the cross has restored to us that life and happiness which we had lost by the fall. He begged me to copy for him, out of our hymn-book, two hymns on that subject, and when I made him a present of an extract of the hymn-book, and a new testament, he could not find words to express his gratitude.

The harvest here in Africa is truly great, but, comparatively speaking, the labourers are few. Our present Governor, like the former, is a true friend to the cause of religion, in this colony. We much regret to hear that he is soon going to leave us. May God, who mercifully regards them who serve His cause, grant unto him also an everlasting reward. I am ever, most affectionately, &c.

J. A. KUESTER.

EXTRACT OF A NARRATIVE

*Of the Life of Brother CHRISTOPHER JACOB WAIBLINGER,
who finished his course at NAIN, in LABRADOR,
in the year 1778.*

Written by himself.

N.B. As I have unexpectedly obtained, from a member of the family, an account of the life of one of the first Brethren who devoted himself to the service of the Mission in Labrador, it is here inserted, as a memorial of the short, but important services of our late Brother.

C. I. LATROBE.

I WAS born June 20th, 1709. My father had been thirty years minister of the parish of Leichingen, in the duchy of Würtemberg. My grandfather on my mother's side, whose name was John Schweitzer, had held that living for 46 years, and being very old and blind, he took me, when I was but four years old, to live with him, to amuse and comfort him. He used to speak much with me about our Saviour, and I remember with gratitude the advice and instruction he gave me. It is still deeply impressed on my mind, that he more than once addressed me thus: "Dear child, you may live to see a time when the gospel will be preached with clearness, for the light of God's truth will come to us out of Bohemia and Moravia." He lived in troublesome times, during continual wars, to which the plague was added; and was 96 years old, when he departed this life.

My father's brother was Philip Jacob, an emigrant from Bohemia. He was one of the Bohemian nobility, but lost his estate for the sake of the gospel. He wrote several things concerning the union of the Bohemian and Moravian Brethren; and asserted, that the true church was there, though under great oppression: but used to add, "all will clear up, and you will live to see it."

What I had heard and learnt from my grandfather remained engraven on my mind, but I fell into great dread of hell, and sometimes could not sleep for it, Satan terrifying my imagination with all kind of deceptions. For whole nights

together, I waked and wept, even so as to disturb my parent's rest. My father sharply reprov'd me for not getting rid of such fears by prayer, but I thought that God would not hear me, and remained under the influence of these terrors, till at length my body was quite worn down by the anxiety of my mind. Under these temptations my mother exhorted and prayed with me, and I became easier.

At 11, I was put apprentice to a very skilful army-surgeon. He was a man of so passionate a disposition, that the dread of him superseded that which I had of the devil. But he got a regard for me, treated me well, and disclosed his chyrurgical secrets to me, giving me every opportunity for practice, by which I acquired much skill, and was never in want of employ among rich and poor.

The principal minister in that district was a very zealous and legal divine. I went seldom to church, but whenever I heard him describe the state in which a soul must be, if it would be saved, I was convinced, that I was not in that state, but yet thought, if it were God's design that I should perish why did he suffer me to be born. I read Arndt's wahres Christenthum, (Arndt's true Christianity), and other good books, and now and then felt more at my ease, but after all perceived, that I was wholly corrupt and full of sin.

After my apprenticeship was finished, I travelled and came to Elsingén. Here I forgot my former pious resolutions, though I avoided gross sins, and thought myself good; the world also respecting me for my skill in surgery. The chief minister preached the gospel, and whenever I heard him, I felt my opinion of my own goodness give way. But the fear of men prevented me from associating with religious people, of whom there were a few living in the town. As I always remained uneasy, I concluded, that sin dwelt in towns, and that I should be less assailed in the country. I therefore went and followed my profession in villages.

At Oberstenfeldt I met with the person whom I afterwards married. Her orderly, quiet demeanor, recommended her to me, and with the consent of my parents, we were married in May 1729. Now I resolved to lead a godly life, but was soon tempted to think, that the married state was sinful. Yet at that very time the Lord was drawing me to himself by occasion of an awakening which took place in those parts, through the

testimony of one *Rosenbach*, a journeyman spur-maker. The clergy soon interfered, and expelled him. I kept for some time to those who had remained in fellowship with each other, by which, however, I incurred the sore displeasure of my wife. More awakened people joining us, I was appointed their leader and teacher. After this I got for some years among the Separatists; then joined the so-called Inspired, under Frederic Rock*, till he was banished the country. But after all, I could not attain to true rest unto my soul, and often felt even weary of my life.

About this time, I frequently heard of Herrnhut, and felt inclined to visit the happy people there, my own brother George being already joined to the congregation of the Brethren, at Pilger-ruh. But many evil reports were circulated about them, among the Pietists of Württemberg, to which I then gave credit.

Some time after, hearing that Count Zinzendorf was coming into the duchy of Württemberg, I went a great way to meet him. He walked on foot to our village, and met my son, then a child of four years old, who brought him to our house. The Count related to me what had passed in conversation with the child on the road, and offered to take and place him immediately in a school of the Brethren, but to this my wife would not consent.

In 1743 I visited Herrnhag, and was quite overcome with joy, on seeing the Brethren's school at Marienborn. I told them what the Count, who was then in Livonia, had proposed to me, and they gave me hopes, that my son might yet be received among them.

On Christmas following, I received a letter from my brother George, informing me, that the Count had written to him thus: "If your brother in Oberstenfeldt has still that boy, whom I saw some years ago, he may bring him to the school whenever he pleases, whether he can pay for his board or not." I immediately determined, that he should go, but my wife opposed it with great violence. However, in May 1744, I went with him to Herrnhag, and thanked the Lord with tears, that He had brought my child into safety. I myself wished to have joined the Brethren's congregation

* See Crantz's History of the Brethren, p. 146.

even then, but it could not be done. My son was to be first partaker of that favour, and to fetch his father to his spiritual home, in his old age.

A visit which my wife made, in 1745, to her son, at Marienborn, whom she found in every respect well provided for, softened her mind, and she got respect and love for the Brethren. She now had not so much objection to my visiting them; and those Brethren who called upon the awakened souls in our place, might also visit us. When the Brethren were afterwards obliged to quit Herrnhag, I missed their kind advice and fellowship much. With other denominations I did not feel at home, and got again deeper into the concerns of the world. Being persuaded to accept of the office of Chief of the village, it led me more and more astray. My wife was soon after taken ill. Perceiving that she could not recover, I begged her to forgive every thing wherein I had in any way offended her; and saw her depart this life in full reliance on the merits of her Saviour. We had been married 44 years, and had 11 children, three of whom are alive. May the Lord preserve them in His grace.

When I became a widower, I considered, that the Lord had thus opened a way for me to join the Brethren's congregation, which for so many years I had so earnestly desired. Those words came also with power into my mind: "Escape for thy life, and deliver thy soul!" Having mentioned my purpose to my brother, and to my son at Fulnec, the latter immediately gave me an invitation to come and live with him in England for the remainder of my days. My brother also gave his consent, upon which I left my native country, in September 1773, and arrived safe at Fulnec. I now thought that here all my trials would cease, but I experienced much mental perplexity, and found that I was not yet firmly rooted and grounded in the faith of Jesus Christ my Saviour. Not understanding the English language, I could not at first enjoy the worship of the congregation. However, when I was led by the Holy Spirit, with all my weakness and wants to my God and Redeemer, He heard my prayers, dispelled the gloom, and granted me to find favour in His sight. He understood the language of my heart, and to Him I applied daily with all my cares and sorrows for relief, and felt His presence with me. From the Brethren at Fulnec I experienced

much love and friendship, especially from that worthy servant of God, Count Dohna. May the Lord reward them all.

If I should describe all the circumstances of my life, it would be too tedious a narrative, especially if I should enumerate my frequent deviations from the right way: but my faithful Saviour did not grow weary: He followed me, and brought me back again, whenever I strayed. He had found me in the eleventh hour, and brought me to His people, and granted even to me the favour, to see in spirit my worthless name engraven in the palms of His pierced hands. Often did I exclaim: "Is it possible, O Lord! that thou should'st thus love sinners, who so greatly offend thee." I shall always thank Him for bringing me to Fulnec.

In the year 1776, a proposal was made to me to go and serve the cause of God among the heathen in Terra Labrador, where the presence of a Brother skilled in medical affairs and surgery, was required. I was in my 68th year, but willingly accepted the call as a favour conferred upon me by our Saviour, and arrived at Nain on the 30th of August. Here I live most happily with my Brethren, whom I cordially love. If I feel myself happy in the enjoyment of the peace and love of my Saviour, I rejoice with humility. And when I am taught to know myself as poor, and wretched, and empty, I go with all my wants and griefs to Him, wait for the light of His countenance to shine again upon me, and am determined to spend all the remainder of my days on earth entirely for Him, and in His service." Thus far his own narrative.

He had been received into the congregation, and admitted to the Holy Communion in 1775, and was, with his whole heart, devoted to the Lord, out of love and gratitude for all the mercy shown unto him. He was of a friendly, sociable disposition, and spoke his thoughts freely on all occasions. As he treated every one with kindness and goodwill, he was beloved by all. To spend his time in communion with God, was his heaven upon earth. Whenever he spoke of his appointment in the mission in Labrador, he did it with expressions of joy and thankfulness to our Saviour, for granting him such a favour. He served faithfully in his medical capacity, and God gave such blessing and success to his practice, that during the two years he was thus employed, he did not fail in a single case.

In the spring of 1777, he spoke much of departing this

life, his feet swelling, which he considered as a symptom of approaching dropsy. At first he expressed some uneasiness about that particular illness, which is generally painful and tedious, but added: "His will shall be my will: let Him do with me as to Him seemeth best." In the following summer, the swelling left him, and he appeared to have begun to live anew. In autumn, a proposal was made to him, to make a journey to Okkak, to which he gladly consented, saying, that he believed it might please the Lord to prolong his life, with a view to his being still of some service to the Missionaries and Esquimaux at Okkak. He arrived safe, and the blessing of God attended all the cures he undertook, during a pleasant abode of five months at that place. On his return to Nain, in July 1778, he seemed remarkably well, but said: "Here shall be my resting-place, and I will lay down my bones in this burying ground." In the middle of August, a stroke of the palsy lamed his right side, and confined him to his bed, in a helpless state. To those who visited him, he declared that his end was approaching, and often lifting up his hands prayed: "O Jesus! Come soon, O Jesus!" These were the last sentences he pronounced; and when unable to speak, if asked, whether he rejoiced soon to depart and be with his Saviour, he cheerfully, by signs, answered in the affirmative. His behaviour was patient and contented, and the well-being of his soul was depicted in his very countenance.

September 5th, he partook of the Holy Communion for the last time, and on the 20th of the same month, fell happily asleep in Jesus, aged 69 years and three months, having for two years rendered very important services to the Mission, which are even now remembered with much gratitude.

WEST INDIES.—By a letter just received from St. Thomas, we are informed, that on the 17th of February, 1814, it pleased the Lord to call home to eternal rest, His faithful servant, John Gottfried Haensel, who had served in various Missions, both in the East and West Indies, about 40 years. For an account of part of his labours, see "Letters on the Nicobar Islands;" published by C. I. Latrobe, and sold at No. 10, Nevil's-court, Fetter-lane; and L. B. Seeley's, Fleet-street.

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