

CHAPTER IV.

Account of Gnadenthal. Its church, grove of oaks, gardens, burial-ground, and Hottentots' dwellings. Bavians-Kloof. Building of a new-house. Daily employments of the missionaries. Visit to the Hottentots' huts. Caffre-Kraal. Wilhelmina, a Caffre woman. Stephen, killed by a horse. Account of the interior of the Bavians-Kloof. Some internal arrangements of a Mission of the United Brethren. Chapel-servants. Celebration of the Lord's Supper. Decent appearance of the congregation. Journey to, and account of, the Warm-baths near Caledon. Dr. Hassner. Description of Caledon. Schools at Gnadenthal. Tree serpents. Conversations with Father Marsveld.

GNADENTHAL lies about one hundred and twenty English miles from Capetown, in a direction nearly due east. It is the principal missionary settlement of the United Brethren in South Africa.

The Mission among the Hottentots was begun in 1737, by George Schmidt, a man of remarkable zeal and courage, who settled at this place, then known by the name of Bavians-Kloof.—The Hottentots heard the gospel with attention, and he soon collected a small Christian congregation. He taught the youth to read Dutch, and instructed the people in several useful arts. In 1744, leaving them to the care of a pious man, he 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. Brother Schmidt had left a Dutch New Testament 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 given to send out three missionaries, who, on their arrival, were willing, at the desire of the Governor, to go first to Bavians-Kloof, and there to commence their labours, on the same spot where Brother Schmidt had resided. Instructions from the Government in Holland directed them 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.

The English having made themselves masters of the colony in 1796, the Brethren were permitted to build a Church, and by the favour which the British Government has uniformly shown to the Brethren's Missions, they now remain undisturbed and protected in their civil and religious liberty.

In 1792 when the three missionaries, Henry Marsveld, Daniel Schwinn, and John Christian Kuehnel came hither, they found an old woman, Helena, baptized by Brother Schmidt, still alive, who delivered to them the New Testament he had given her. But few vestiges of his dwelling remained. The place was a perfect wilderness; at present thirteen hundred Hottentots inhabit the village. The name Gnadenthal was given to it by the Dutch Governor Jansen,

We spent the first afternoon after our arrival, in walking through part of the settlement. Out of every house and hut, men, women, and children, came forth with friendly faces to meet us, and to testify their joy at our arrival. Having observed to some of the inhabitants, who live near the church, that the place before their

houses was not kept in good order, and Brother Bonatz adding, that I was *De Heer*, of whom he had told them, that he would come from Europe to see them, and expected to find cleanliness and order established throughout the whole village, they fell to work, and in half an hour removed all the rubbish and ashes lying about their houses, promising, that I should never see such disorder again. We next went into the great garden, in the centre of which stands the celebrated pear-tree, planted by the late venerable missionary, George Schmidt, in 1738. Having in fifty-two years, during the suspension of the mission, grown to a vast size, it served the Brethren, in 1792, both for a church and school, the people and their children sitting under the shade of its wide-spreading branches. Some symptoms of decay at its top, had made pruning necessary, which has lessened its size, but it is now quite alive and sound. The burial-ground lies west of the garden, a double row of oaks sheltering it towards the north. It is divided into four equal compartments, at present comprehending about three hundred graves of Hottentots, in regular rows, each distinguished by a piece of wood, marked with a number, referring to the church-books, as at Groenekloof.

From hence we walked into the glen, called Bavians-Kloof, from its having formerly been the resort of a great number of baboons. But since the inhabitants of the valley have multiplied, these creatures have retired to more desolate parts of the mountains, and but seldom make their appearance, except when peaches and other garden-fruits are getting ripe. A lively brook, called the Bavians-Revier, issues from the glen, and, flowing through the village, falls into the river Sonderend, not far from the ford.

In the evening, about four hundred Hottentots attended the service at the church, and after a suitable address by Brother Bonatz, joined in a hymn of praise to God, for having brought us safe to this place. When we delivered the salutations sent by the congregations of the Brethren in Germany and England, to the converts from among the Hottentots, with best wishes for an increase of every

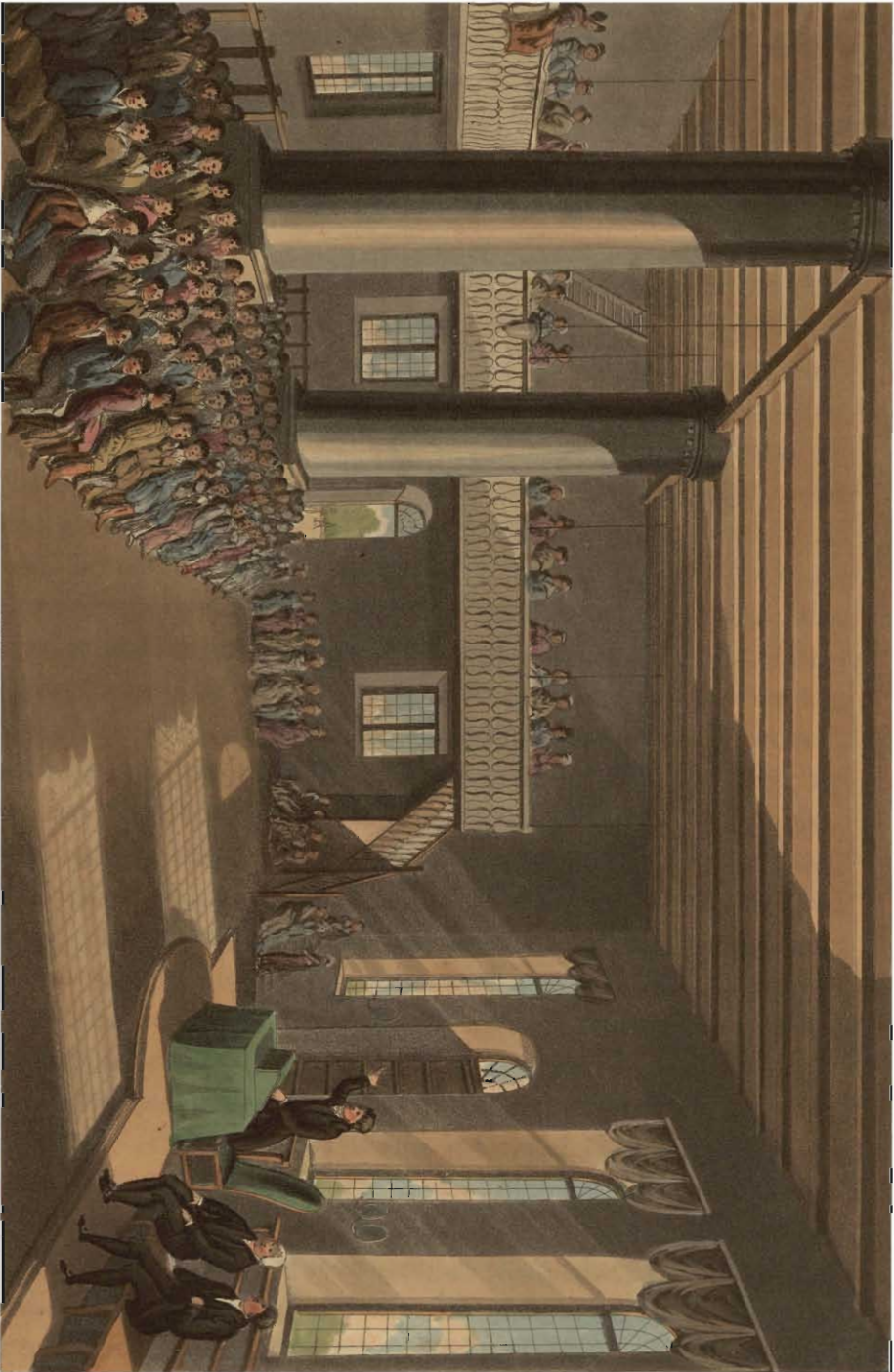
blessing upon them and their nation, loud thanksgivings followed. To us new-comers, it was a truly gratifying and affecting sight, to see so large a number of Christian Hottentots assembled together, and to hear them, with heart and voice, joining in the worship of Him, with whom there is no respect of persons, but whose grace and mercy are free to all of every tribe and nation, who humbly seek his face.

I was very comfortably lodged, and cannot but here acknowledge, with gratitude, the kindness of the widow of the late missionary Philip Kohrhammer. She had retired to a small chamber in an out-house, and insisted on my taking possession of her room in the mission-house.

16th. When I awoke in the morning, I could hardly believe, that I was actually at Gnadenthal; a place, which for so many years has been the subject of my thoughts and my prayers; of which I have so long delighted to speak and write, and which I have so often visited in spirit. It was my most fervent wish and prayer, that the Lord would make this visit profitable to my own soul; and, if I might be thus highly favoured, beneficial to the cause I came to to serve.

Immediately after breakfast, I went into the church. From without, its appearance by no means exhibits the classical taste of the architect: but it is imposing by its size, the thickness of its walls, which are of unburnt brick, plaistered and yellow-washed, its arched windows, its high roof, and its gable-ends, serrated or finished in short steps, with a vane on the point of each. In short, it looks like nothing else, and its general character immediately pronounces it to be a place of worship. The height of its roof makes it a very conspicuous object in approaching the valley from every side, and nothing is wanting but a slender turret in the centre of the roof of about twenty or thirty feet in height, to give it all the appearance of an ancient ecclesiastical building. The doors are, in my opinion, on the wrong side. It should turn its main front to the village, whereas, now, it faces the grove and the missionaries' dwellings. Two arched windows are placed between the doors, and one between

each door and the gable-end. The front towards the village has arched windows. The arches over the doors are glazed. On entering the building, I was agreeably struck with its neatness and cleanliness. Two columns, about a yard in diameter, support the immense roof, and at first sight, surprise every beholder. That thickness was thought necessary, as they are constructed of unburnt brick. They resemble the plainest Saxon columns in some of our cathedrals. The chalky material used here for white-wash, which comes from a place near the sea-coast, called Karst Revier, has a peculiar brightness, contributing much to the cheerful look of this temple. The body of the church, with the gallery, which occupies three of its sides, will hold upwards of a thousand persons. The front of the gallery is supported by iron bars, pendant from the beams in the ceiling. The latter is not plastered, but is a neat flooring of yellow-wood upon a joist. The plain outside of the gallery, is relieved by a very simple, but ingenious contrivance. Upright boards, shaped like pilasters, are nailed upon the horizontal planks, which give the whole a finished appearance. The minister's table is, I think, inconveniently placed between the two entrances. On Sundays, it is converted into a species of pulpit, by placing a high desk upon it. The whole is covered with green cloth, and elevated on a step above the floor. This step runs the whole length from door to door, under the seats of the missionaries. The space under the gallery at the east-end, is boarded off, as a small vestry, used only as a waiting room for the officiating minister, and to dress, previous to the holy sacrament. The church is lighted by three lamps, hanging, one in the centre, and one on each side, in a line with the columns. The congregation sit on benches, the men on the east, the women on the west-side of the building; both below, and in the gallery, a space of about two yards down the middle, forms a passage between them; at the bottom of which stands another large table, used at the communion, and in the meetings for instruction and catechisation, when those present turn with their faces towards it.



Drawn by Rickaby, from a sketch by Clabrie.

INTERIOR of the CHURCH at GNAIDENTHAL.

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D. Havell J. del.

The belfry, which, after the arrival of the English, the missionaries were permitted to build, stands in the middle of the grove. It is an arch, supported by substantial pilasters, whitened, and a pleasant object. The sound of the bell may be heard a good way down the valley. It is used for every purpose of call, to church, to school, or to meals, and consequently is sometimes rung eight or nine times in the day.

From my first entrance into Gnadenthal, I determined to lose no opportunity of obtaining a complete knowledge, both of its inward and outward state, and of contributing, to the best of my power, by advice and assistance, towards its prosperity. I therefore began immediately to consult the missionaries in what manner my time might be most profitably spent in this service. Besides many conferences with reference to the internal and spiritual concerns of the Mission, we were led to consider the necessity of making various improvements, as far as our slender means would permit. The missionaries, who had accompanied me hither, found no dwellings provided for them, and were rather uncomfortably lodged in the garden-house, the gardening tools having been previously removed, and at the inn, a house kept by a Hottentot, and chiefly used by farmers visiting the settlement, to refresh themselves and their horses, for a few hours, but seldom as a night's lodging. The resident missionaries, having each only one room for himself and family, could not possibly take them in. An additional building, therefore, seemed indispensably necessary; and we resolved to build a house, in a line with the school and smithy, which should contain three rooms and a joiner's shop.

Brother Peter Leitner was intrusted with the commission; and on the Hottentot congregation being informed of the resolution, fifteen masons offered their services. A sufficient number of hands were soon engaged; some to cut reed for thatching, others to assist in making unburnt bricks; and in a short time, the foundation was laid, according to the plan agreed on. I had here an opportunity of observing a feature in the character of the Hottentots. It is true, that

from affection and gratitude to the missionaries, they will engage to work: if, however, they have no relish for it themselves, they are apt to go about it rather sluggishly. But if the work please them, which was here the case, no European workmen exceed them in spirit and diligent attention; only the execution must not last too long, lest, like children, they begin to get tired of it. They are flattered and pleased when visited by their employers while at work, particularly if the latter take some share in it, and now and then lend assistance, if only by removing a stone, or helping to lift a beam.

Before dinner, two English officers of dragoons arrived on a visit. They appeared highly pleased with the whole settlement; particularly with the neatness and regularity of the missionaries' dwellings, the convenience and cleanliness of the church, and the number of trees, both upon the premises, and dispersed throughout the village. It gave me pleasure to accompany them in their walk, and to satisfy their inquiries after the origin and aim of the institution.

In the evening-meeting, Brother Marsveld delivered a very animated discourse on the text of the day. I was surprised to find him still able to speak with so much energy and strength of recollection in spiritual things.

17th. We rose at the first sound of the bell, which rings at half past five. At that time the family meet in the dining-room, read the texts of Scripture appointed for the day, sing some verses generally out of hymns connected with their contents, or any other morning-hymn, and then take a dish of coffee; but what they call breakfast is not ready till eight o'clock, and more like a luncheon. Very little time is spent at their meals. Between twelve and one they dine; drink tea or coffee at two; sup between six and seven, and go to the church at eight, when the whole congregation meet for evening-worship. Every day, however, has its regular meetings for one or other division of the congregation, for instruction in the Christian doctrines. The schools are held in the forenoon for the boys, and in the afternoon for the girls.

After breakfast, Brother Bonatz walked with me into the village,

when we entered about a dozen houses. The village consists at present of two hundred and fifty-six cottages and huts, containing twelve hundred and seventy-six inhabitants. The dwellings are differently constructed. Some of the new people who are permitted to reside here on trial, or the poorest of the inhabitants, put up a hut, made with a few upright poles, between which there is a wattling of reeds or rushes, or a species of slender cane. Again, others have walls of unburnt brick, or wattling covered with a clay plastering, with square doors and windows, and a well-thatched roof. None of them are fond of too much light; and generally one window, or at most two, serves for the whole house, before which not unfrequently hangs a curtain of sheep-skin to prevent any intrusion of the sun's rays.

Each house has a garden belonging to it, and the state of the garden generally betrays the disposition of the inhabitant. Some are kept neat, and produce good crops; others, though not many, are full of weeds. The missionary upon whom this branch of service devolves, after exercising due patience in admonishing and warning the possessor, may deprive him of it, and give it to another. Most of the gardens, however, look well; and being separated from each other by low hedges or bushes, the whole valley appears well clothed with verdure.

In some of the dwellings, the children of the poor, particularly the little boys, go naked; and some of the men wear only karosses and aprons, after the old Hottentot fashion. But those that have better earnings, soon provide themselves with jackets and trowsers, and other articles of European dress, which they always wear on Sundays, clothing their children in linen or calico shirts, trowsers, or petticoats. The head-dress of the women is a handkerchief, neatly infolding their heads, above the ears, with a loop in front, and looks well.


On each side of the valley, the cottages are placed in rows; but the rest are irregularly distributed between them. Though at first I had joined others in regretting, that, from the beginning, no re-

gular plan had been followed throughout, by degrees I became pleased with the romantic irregularity of the interior part of the settlement, when, as I walked among the hedges on a serpentine foot-path, I unexpectedly met with a snug cottage under cover of quince, fig, and other fruit-trees, and an assemblage of women and children sitting at work under their shade; then, after some friendly conversation, passing on, I again surprised another family with a visit. In one of the huts, Brother Bonatz desired a poor boy, dressed only in a kaross and apron, to read some verses in the bible to me, which he did without hesitation.

At three o'clock in the afternoon, a pretty large congregation of communicants attended the confirmation of a Hottentot woman, previous to her first participation of the Holy Communion. Father Schwinn officiated, and delivered an edifying discourse on the aim of that sacred ordinance. I took afterwards a walk with Brother Lemmerz, into a part of the settlement on the eminence beyond the Bavians-Revier, called the Caffre-Kraal, being inhabited chiefly by Christian Caffres. These people were admitted as inhabitants at Gnadenthal before the late disturbances; and when all the Caffres were banished the colony, and obliged to retreat across the Great Fish River, those belonging to the Brethren's Mission obtained leave from Government to remain here, and have always conducted themselves in the most peaceable and orderly manner. Some of them are distinguished by their exemplary conduct. They differ in features and in habits from the Hottentots; but here, associate with them in perfect amity.

From thence we went into a kloof or valley called Siebenfonteyn, at the bottom of the ascent towards the great mountain, where we found a very good house and garden. The wife of the possessor, with whom we had some conversation, seemed a pious, sensible woman.

To-day I heard with much pleasure a party of men and women, employed as day-labourers in the missionaries' garden, both before and after their meal, which they enjoyed in the shade of the grove,

most melodiously singing a verse, by way of a grace. One of the women sung a correct second, and very sweetly performed that figure in music, called Retardation  from which I judge, that dissonants are not the invention of art, but the production of nature. Nothing would be more easy, than to form a chorus of the most delightful voices, in four parts, from among this smooth-throated nation.

18th. After breakfast, Sister Bonatz brought a christian Caffre woman into my room, who had expressed a particular wish to speak to me. I desired her to sit down, which, after some hesitation, she did on a low stool, as is their custom, and Sister Bonatz being interpreter, said, that she came to beg, that we would send teachers to her nation, who were in the dark, ignorant of God, and of that happiness in Jesus, which she, though so unworthy, experienced, and consequently given up as a prey to every kind of sin and evil. On this subject she delivered herself with a kind of fervour and eloquence, which would have done credit to the most civilized orator. She spoke with great humility of the mercy shown to herself, of the privilege she enjoyed of living among a people of God, of her ardent desire, that her own brother and sister, and all her country-people, should experience the same; and entreated, that they might not be forgotten. She was afraid, "that perhaps the teachers might leave off praying for them." She had, however, found a text of Scripture which revived her hopes: "I will bring the blind by a way that they knew not." Is. xlii. 16. She would therefore yet hope "that our Saviour would send to them His word, and call them to partake of His salvation." I answered, that I could assure her, that her countrymen were not forgotten by the Fathers and Brethren in Europe, and that I had been particularly commissioned to make inquiry about the practicability of establishing a Mission in her country; but having spoken with the Governor and other persons in office, I was given to understand, that just now, it would not be safe, while the war lasted. She replied, that the boors

were in fault, but she hoped that the war would soon cease, and then that something would be done for them. She thought "that the best way to begin a Mission would be, to send one or more Caffres to king T°Geika, and inform him of the aim of such an institution, and though she believed, that just now the Caffres might kill the boors for robbing them of their land, they would protect missionaries coming from Gnadenthal; that a settlement might be formed, by the Caffre part of this congregation becoming the first settlers in any part of their country, suitable for the purpose, and that, if a mission were begun, and succeeded, there would be an end of all Caffre wars with the English." The name of this woman is *Wilhelmina*, a communicant, and in her person, manner, and neatness of apparel, superior to any of the *Hottentots*. I was much pleased and edified by her conversation.

It is the common custom, in this warm climate, for every person who can afford the time, to take a nap after dinner, and I was advised to do the same, under an idea, that without it there is too much waste of strength. To-day, I walked after dinner into the great garden, and sat down under *George Schmitt's* pear tree, when I began to feel drowsy. I retired therefore into my room, to try the effect of the advice given me, but when called to coffee, felt so much stupified by the attempt, that I ever after resisted it, and generally walked about the premises after dinner, or employed the time in drawing, by the help of the camera obscura, nor did I ever feel inconvenience from wakefulness. I walked this afternoon with *Brother Lemmerz* to the new vineyard in *Kornland's-Kloof*, which promises to yield an abundant crop. By the way we called on several *Hottentots* in their houses.

19th. The greater part of this day was spent in conference on different subjects. During an early walk, I was much delighted by watching some thin and almost transparent summer clouds skimming along the upper region of rocks on the great mountain. The shades and tints of the lower cliffs were charmingly variegated as illumined by the rays of a bright morning sun. In the afternoon,

all the new-comers went with Brother Bonatz on a visit to the Hottentots and Caffres beyond the Bavians-Revier.

20th. After dinner, word was brought that a communicant, Stephen, had received so severe a blow in his stomach by the kick of a horse, that his life was in danger. I accompanied Brother Bonatz to see him. We found him lying on his breast, under a hedge, with four or five women sitting near him. Some men had conveyed him thus far on a bed-stead, when, not able to bear the motion, he begged to be put down. We encouraged him to endeavour to rise; and, after he had taken some medicine, four stout men carried him to his dwelling, but the door being too narrow to admit the bed-stead, they conveyed him into the stable. He was in great agony, and his case truly pitiable. His wife had just been delivered. They were extremely poor, and had four young children alive; one was lately drowned. They spoke of their complicated distress, with resignation to the will of God, and poor Stephen expressed his conviction, that he should depart out of this world, praying that the Lord would have mercy on him and take him to himself. On our return, something was sent for the relief of the patient.

In the evening, I walked with Brother Lemmerz into the Kloof. We worked our way through the bushes towards a rocky eminence, from which I hoped to gain a view of the division made in the upper part of the kloof by four round hillocks, but was disappointed. A number of children of both sexes were employed in getting fire-wood, all with naked feet, and not half dressed, fearing neither thorns, sharp stones, nor serpents, which are not unfrequently met with. The stone throughout the kloof is sand-stone, generally of a reddish hue, intersected by veins of white quartz, here and there imperfectly chrysalized. The rocks appear as if they were put together of fragments of various sizes. Some of their ledges are covered with beautiful shrubs, and the partridge aloe grows everywhere in great perfection.

This evening, a chest with Dutch bibles and Testaments, a present from the British and Foreign Bible Society, arrived, to the great joy

of the missionaries and the Hottentots. In the evening-service, I was more than ever charmed with the voices of the congregation.

Before I proceed in my narrative, it may be proper to give an account of some of the internal regulations of the missionary settlements of the United Brethren, which 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 come to the missionaries for further instruction, giving in their names, they are called *New People*, and special attention is paid to them. If their subsequent conduct proves their sincerity, and they desire 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*. In admitting them to the Holy Communion, they are first permitted to be once present as spectators, and called *Candidates for the Communion*; and after some time, become *Communicants*. Each of these divisions have separate meetings, in which they are 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. Every member of the congregation is expected to come, at stated seasons, to converse with the missionaries; the men with a missionary, and the women with his wife, by which a more perfect knowledge of the individuals is gained, and an opportunity afforded to each, to request and receive special advice. From among the most approved of the people of both sexes, *Assistants* are appointed in large congregations, who visit the sick, make reports to the missionaries, and help to maintain order. Others are employed as *Chapel-servants*, who take their turn in attendance.

21st. In the afternoon, the chapel-servants had a meeting, as usual in the beginning of the year, the aim of which is, to encourage them to diligence and faithfulness in their service. The conversation was free, unaffected, and edifying. Many of them, both men and women, joined in it with great modesty. Father Marsveld, after a short address, asked some questions concerning their service, and their views in accepting of the appointment. Their answers surprised and delighted me. They proved, that these people, lately so ignorant, had, by the instruction, not of men, but of the Spirit of God, conceived views and ideas of the service in the house of God more just, than many who think themselves far more enlightened. Their spirit seemed truly that of David, who would rather be a door-keeper in the house of the Lord, than dwell in the tents of the wicked. One said, that he felt so unworthy of being thus employed, that when he rose to snuff the candles, he almost trembled, lest he should do any thing to disturb the congregation or the teacher. The conversation turned also upon brotherly love, and a willingness to help each other in trouble or sickness, which is not natural to the Hottentots. This gave occasion to many practical observations, and my quoting the simile used in Scripture, of the intimate connexion of the members of the body, that if one suffer, the whole is affected, with explanations given by some of the missionaries present, seemed to make a deep impression upon them. They with one consent expressed their thankfulness for having received more teachers, and for my visit. Father Marsveld's manner in leading the conversation, was that of a sensible parent addressing sensible children. To me, this opportunity of noticing the disposition of the Hottentots, when converted to Christ, was singularly agreeable and important. Shortly after, they all came into my room, to pay me a special visit, and once more to bid me welcome. The camera obscura happening to stand in a position, which showed the church and the grove, with people passing and repassing, exceedingly amused and astonished them.

A messenger now announced that Stephen was in a dying state,

and Brother Bonatz immediately went to see him once more, but on arriving at the house, found that he had just breathed his last. The case of this poor man and his family distressed and disturbed my mind. Both he and his wife were worthy members of the congregation, and now, in the midst of family troubles, they are separated, when the assistance of the husband seemed most needed.

As Sunday is generally a day, on which strangers attend divine worship, or visit the settlement, the Holy Communion is always held in the evening, when there are no intruders. At half past seven the communicant congregation assembled in the church. What shall I say of this solemnity! I wished all my friends, who take share in the success of the Missions of our Church, to be present. What a miracle is here wrought by the power of God, through the simple preaching of the word of the Cross! What must the feelings of those men be, who first were employed in the renewal of this Mission, no longer ago than in 1792, when they behold the effects of their labours. I made this remark to Father Marsveld. His answer was—"It is so clearly the work of God, and not of man, that we almost forget, that *we* have at all been employed in it. When we came hither, our utmost hope was, that we might perhaps, in a course of years, see forty or fifty Hottentots converted and formed into a Christian congregation; and as we were travelling towards this place, we prayed to our Saviour, that He might bless and support us; and if He granted us the favour to see but one soul converted in truth, we should think ourselves well rewarded. And now, when we behold what He has done, we are indeed overwhelmed with gratitude and amazement: but not unto us, not unto us, to His name alone be all the glory and all the praise." This was likewise the constant expression of Father Schwinn: he once said to me of his own accord, "We are unprofitable servants and sinful men; we have done many things amiss, and have nothing to boast of, but mercy. The Lord forgave us our sins, healed every breach, and helped us to serve Him with gladness from day to day, while we

“ beheld the effects produced by the power of His Word and Spirit.” That venerable apostle, George Schmidt, and Father Kuehnel, are in heaven, rejoicing before the throne of the Lamb over the success of the faithful labours of God’s servants on earth.

But to return to the celebration of the Lord’s supper. The devotion and fervour, with which the Hottentots present attended to the service, and received the sacred elements, were peculiarly striking to my mind. Their singing was melodious, but rather too soft. I was told in apology, that not all of them were acquainted with the hymns sung by the minister who officiated. A Post-Communion followed, for such as had been necessarily prevented from attending before, by family duties, watching, or other hindrances. I retired to my room, rather overwhelmed by the feelings and reflections of my mind, and with a heart filled with thankfulness to God our Saviour for such a manifestation of his power and grace as I had just witnessed. It may appear like enthusiasm, but I asked no longer, “ Am I really and bodily in Gnadenthal ?” but, “ Am I yet on earth ?”

22d. Having promised Brother Leitner, that I would accompany him to-day on a visit to his wife, who had for some weeks been confined by illness at the Warm-bath near Caledon, we prepared to leave Gnadenthal immediately after the morning-service, which, on the day following the celebration of the Holy Communion, is a Liturgy for thanksgiving. I was astonished to see the church well filled, and all the communicants yet in their Sunday’s dress, neat and clean. If some of my Cape friends, who often describe the Hottentots as an incorrigible set of lazy, dirty, and ragged creatures, were to see this congregation on such occasions, they would at least say, that *here*, facts do not prove their assertion true. At the Communion, most of the women are dressed in clean white gowns. Both men and women save their best apparel, that they may appear decent at church on Sundays, but there is no affectation of finery among them.

We set off in our own waggon and ten oxen, for the Warm-bath, Brother Thomsen accompanying us. The weather was fine, and the haze hovering about the middle region of the mountains, only served to make their outline and the distances of different ridges more distinct. I have nowhere seen any chain of mountains of a more picturesque and imposing appearance. Some of the low heathy hills, forming the valley in which Gnadenthal lies, have fanciful shapes, and rocky ledges about half way up the ascent. At Klemm's farm, we made but a short stay, and proceeded on the Cape road for about eight English miles, when we turned to the left, towards the Zwarteberg. This is a bleak mountain of moderate height, furrowed, as it were, with rocky kloofs on the north side. The chief amusement on these journies is the contemplation of the singular ranges of hills, which form the horizon. On doubling the west corner of the Zwarteberg, a high mountain, called the Tower of Babel, presents itself with much grandeur.

The town or village of Caledon is but as a sapling rising out of the ground, the houses are neat, and the church in form of a cross, without a steeple. The circumjacent country is naked, and a barren waste, excepting a few green spots of cultivation in the vale.

The Warm-baths are about one English mile beyond the town, under the south declivity of the mountain. We were welcomed by our friends and Dr. Hassner, the proprietor of the baths, with great cordiality; the latter conducted me to his house, where I met with a very hospitable reception, and excellent accommodations. Some friends came and spent an hour with us.

23d. I rose early, intending to try the effect of the warm bath, and found it the best possible remedy both against the rheumatism, and the prickly heat, which still haunted me. After breakfast with Brother Leitner's family, Dr. Hassner took me in his curriole to Caledon, where we waited upon the deputy-landdrost, Mr. Von Frauenfelder. Our friends followed us on foot. It proved a very pleasant visit; the landdrost showed us the church, and the pri-

son, here called the Tronk. Having also paid our respects to the minister, the Rev. Mr. Voss, we returned to dinner.

The efficacy of the warm baths is universally acknowledged by all who have used them, both inhabitants of this colony, and invalids from the East Indies. After dinner, we visited the hot springs. They are situated in an eminence behind the new bathing-house. The principal one proceeds from an opening, about a foot and a half wide, the depth of which is not yet ascertained. The temperature of the water is 118° Fahrenheit at the spring, and 112 in the bath. Between two hot springs a cold spring rises, which has water of a different quality, and comparatively extremely cold. The soil on this part of the mountain is a black mould, as fine as powder. Shrubs and plants cover it and prevent its being carried off by the wind. It is but shallow, and lies upon a crust of iron-stone of singular texture, porous, bulbous, and its fissures in some parts filled with a glistening substance. Most of it appears to have passed through fire; here and there showing decomposition, and yielding a bright yellow ochre. I have called it a *crust* of iron-stone, because it sounds hollow under one's feet, as though it covered a vacuum, which, however, is not Dr. Hassner's opinion, but rather, that it is elastic. In one place, an opening or chasm appears, which is said to have been occasioned by an eruption. On our return, we visited the old baths, higher up the hill.

In the evening, Dr. Hassner gave me a detailed description of the loss of the Arniston East Indiaman off Cape Aguillas, which happened about the end of May 1815. The catastrophe was terrific. About three hundred souls perished, among whom were Lord and Lady Molesworth, with other persons of high character. I could hardly fall asleep, so deep was the impression made upon my mind by the Doctor's eloquent account of the horror of this scene.

24th. After breakfast, Brother Thomsen accompanied me to some eminences in front of the buildings, of which, and of the village, I made a sketch. On my return, we were visited by Mr.

Hoetz, a merchant, and by the landdrost of Caledon. Sister Leitner being rather better in health, the company spent the day very pleasantly together. After tea, I set out with Brother Thomsen to examine the rocky summit of the Zwarteberg. Beyond the iron-stone region, quartz is found in abundance; innumerable flowers and shrubs of great variety grow among the rocks, and a botanist finds here a rich harvest.

The mountain is very properly called the Zwarteberg, or the Black Mountain, for it is an assemblage of black, barren, rocky hillocks, rising one above the other in strange confusion, inhabited only by jackals, wolves, tygers, and serpents.

We were insensibly led from one eminence to the other, enjoying the prospect on all sides, and amusing ourselves with the contemplation of the plants, here and there luxuriantly growing between the stones, on a very thin covering of earth, when the setting sun reminded us of the necessity of returning by the shortest path. This we missed, and got among broken rocks, where almost every step was attended with danger. We supped all together at the baths, and I found the conversation of my worthy host so interesting, that I did not retire to rest, till after midnight.

25th. About half past six, we took leave of our old and new acquaintances, with prayers for the speedy recovery of our worthy friend, Sister Leitner, and took the road along the south side of the Zwarteberg. The country is mostly barren, without a tree or bush to clothe its brown surface. Not a green spot is seen, excepting where, in the bed of some torrent, descending from the precipitous declivity of the mountain, a little moisture has been left behind. The Zwarteberg stretches about ten English miles, in a south-west and north-east direction, and is perfectly barren.

We passed through a farm, where, by an act of justice, formerly unknown in this country, the possessors have been taught, that English law admits of no respect of persons; but when administered according to the constitution, provides security and justice for the

lowest, as well as the highest ranks of society. The wife, with the assistance of her daughter, a girl of about eighteen years of age, had most unmercifully beaten a female slave in their service, though with child, wounding her from head to foot. Complaints of this act of barbarity having been brought before the Judge, at the circuit, lately established in this colony, and the cruel perpetrators being found guilty, they were condemned to pay three hundred rix-dollars fine, two thousand rix-dollars costs of suit, and that their slaves should all be sold, but not to one of their family. The farm appeared in a very delapidated state.

Some Hottentot women belonging to Gnadenthal, being at work in the field, ran towards our waggon, expressed in the most friendly manner their joy at seeing their teachers, and delivered some little commissions to our driver and leader for their friends and families. I was vastly pleased with this rencontre. We halted at a farm, where the family gave us a friendly reception. I had been all day troubled with violent headach, but was cured by some hot tea, which, though proceeding from a dirty pewter urn, with sops of spider's legs, and fragments of the wings and bodies of flies, gave me almost immediate relief: whether owing to the decoction of these particles of insects, to the heat of the water, or any other cause, I waited not to examine, but felt thankful for my recovery.

The road now turned towards the Gnadenthal mountains, which, from some eminences, had a truly magnificent appearance. We visited a farmer of the name of Kuntz, whom we found in an ailing state: he however came down and conversed with us. His farm lies along a pretty valley, with an everflowing stream, and a considerable tract of land under cultivation: the house is large and roomy, and some of the ceilings are made of a fine yellow or olive-coloured wood from Ceylon. We now moved slowly towards our home, on bad roads and with weary cattle, but delighted with the prospect; and about eight o'clock arrived in the shady recesses of Gnadenthal, the very sight of which affords comfort in this hot and sultry region.

26th. After breakfast, Brother Clemens accompanied me into the garden, the burial-ground, and other premises, when I mentioned to him some ideas of improvement, by which regularity and beauty might, in my opinion, be much furthered, at a small expense. But I will candidly confess, that by the time I had been a few months in Africa, and become better acquainted with the difficulties presenting themselves on all sides, in promoting improvement, both moral and physical, I was rather disposed to stand astonished at what had been done, in so short a time, by our Brethren in this place, and at Groenekloof, than to expect immediate attention to my suggestions. Those venerable men, Marsveld and Schwinn, heard my remarks with great patience and forbearance, as they were never made, but under a conviction of my being a novice, and with all due and unfeigned deference to their better judgment. I also saw an improvement, which pleased me. We visited the people who were cutting and drying peaches in the missionaries' garden. Formerly the fruit was laid upon a platform constructed of broom, fastened to, and supported by uprights fixed in the ground. If it rained long, the peaches were spoiled, as they could not be removed, and the platform itself suffered great damage during the wet season. The Brethren were now gradually introducing moveable racks or platforms, made of bamboo and reed wattling, and placed loose on a frame, which could be easily taken off, and with the load of fruit carried into a dry shed, and when not in use stowed away in a small compass.

In the forenoon, we met in conference. Thirty-four persons were appointed for advance in church-privileges, from a list of about fifty under consideration. After dinner, they were called by the chapel-servants into the dining-room; first, those to be admitted among the candidates for baptism; then, the persons to be baptized, and lastly, some, who, having been baptized as children, were to be received into the congregation. After being informed of the advance they were to make, they were earnestly exhorted to walk worthy of the grace conferred upon them. The answers given to the very solemn questions put to them, were generally clear, and evidently proceed-

ing from their hearts. I could not but admire the manner in which this service was conducted by the presiding missionary.

To-day I attended a meeting of the men for instruction in the Christian doctrines, in which Father Schwinn, besides asking some questions in the way of catechisation, delivered a very animated discourse. From the church I proceeded to the school, where Brother Lemmerz was introduced to the boys as their future school-master. They took leave of his predecessor, Brother Leitner, and promised obedience, by giving their hands. A class was then called, that I might hear them spell and read, which they did very well, considering that the vacation, during the harvest, always brings with it some forgetfulness of what has been learned. Some of the poor boys come to school in their karosses and aprons, others are dressed in linen jackets and trowsers. The school-house is a very convenient, roomy building. As I had brought with me a present of bibles and testaments from the British and Foreign Bible Society, I took this opportunity of speaking to the children, and observing, that I should be glad, on my return, to be able to inform that venerable society, that they were well bestowed.

In the evening, the Liturgy, or hymn, treating of our Saviour's sufferings, appointed in our Church for Friday evening's worship, was sung in a spirit of humble thankfulness for our redemption. This is the grand subject, which has proved the means of conversion, civilization, and happiness in time and eternity, to believers of every tribe and nation. May it be and remain our constant theme, in spite of either a deriding world, or the vain conceits and specious arguments of such, as pretend to superior insight, and think that they have found something higher and more effectual.

I have seen to-day much of the course of a missionary station, where there are many descriptions of persons to attend to; and I am convinced, that if a missionary does his duty, there is occasion for the exertion of all the energies of mind and body. May we always be favoured with missionaries, who can say with truth: "*The Love of Christ constraineth us.*"

27th. I spent the forenoon at my desk. After dinner, while others were taking their African nap, which does not yet agree with me, I took a walk about the premises, and ascended the hill to the right, coming out of the kloof. My intention was to seek a spot, from whence a view might be taken of the missionaries' premises, showing the church, a part of every house, and the garden. On my return, finding the church-door open, I entered and climbed into the roof. Here I found two Hottentots at work, who gave me some information about the building. The timber used was allowed by Government to be cut in the forest of Soete Melks Valley. After coffee, the Brethren Clemens and Lemmerz went with me into the kloof. On the road we were called to by some Hottentots, who had just caught a tree-serpent. It was a beautiful creature, about four feet long, mottled grey on the back, with a gold-yellow belly. These reptiles are said to be very venomous, and haunt trees and bushes. After a most pleasant walk, we returned, admiring the view of Gnadenthal church, as it presents itself at the opening of the kloof. The rocks on both sides of the glen are of a deep brown-red colour.

28th. This was a day of peculiar happiness and comfort to many in this congregation, both to those, who were admitted to church-privileges, as above stated, and to all who took share in the prosperity of this work of God. After an animated sermon by Father Marsveld, two children were baptized. I was again, as at Groenekloof, greatly edified by the questions put to, and answers given by the parents, previous to the solemn transaction. To see the widow of poor Stephen, lately killed by the kick of a horse, now appearing with her infant at the baptismal font, was a very affecting sight, and she was particularly recommended to the prayers and kind notice of the congregation. At three in the afternoon was the baptism of nine men, and six women. All ordained ministers were engaged in this service. I baptized three, one of whom was a Caffre, Klaas Stoffel. Brother Bonatz addressed both the large audience, which filled the church, and the candidates about to be

baptized, in a manner, so as to raise great attention. In the evening, we met again for the reception of three children of Christian parents into the congregation. Truly the presence of Him, who has promised to be with His people always, even to the end of the world, was felt by most, if not all, who attended on these solemnities.

29th. I was present at the morning-meeting for Christian instruction, and afterwards, at the girls' school: one hundred and eleven children had assembled. They took leave of Father Marsveld, who had hitherto been their teacher, and received Brother Leitner in the manner before described. It was affecting to see many of them clinging about Father Marsveld, and with many tears shaking hands, to thank him for his kindness towards them, as their teacher. Some of the bigger girls seemed quite disconsolate, and cried for a long time without ceasing. About a hundred and thirty girls belong to the school.

To-day, Brother Bonatz introduced to me a Hottentot captain, who lives at Gnadenthal. He did not look much like a man in office, wore a very shabby jacket, and had neither shoes nor stockings. Brother Bonatz informed me, that he was very poor; and having brought a parcel of old clothes with me, to distribute among the poor, I presented him with a scarlet jacket, given me by a Bristol volunteer, which I happened to have among my store. I asked him to try it on, and as it fitted him well, told him that it was his, and suited him, as an English captain. He could hardly believe, that he was really put in possession of such a treasure, and strutted off with it, to the admiration of many passengers on the road, who stood in surprise at the contrast between the upper part of his attire, and the state of his legs and feet.

30th. Eight new-people obtained leave to live here, on trial. I spent most of the day at home.

31st. At the meeting for the children, about three hundred attended. After dinner, two Hottentots called upon me, by appointment, with whom Brother Bonatz and I wished to confer,

relative to the best situation in the interior for a third missionary settlement. They proposed an examination of the banks of the Chamtoos Revier in Uitenhagen district, where they mentioned a place formerly occupied by Hottentots, and abounding with wood and water. It was also their opinion, that several suitable situations might be found on that river, and many Hottentots from Gnadenthal would be willing to remove into that part of the colony. We determined to visit some of the most intelligent farmers in the neighbouring country, and consult them about the best means of making a journey into the interior.

Being desirous of penetrating as far as possible into the kloof, the missionaries Thomsen and Lemmerz accompanied me into it, this afternoon, and as we were new-comers, we enjoyed all the pleasure expectation affords, in making a journey of discovery. We arrived at the spot, where the kloof is divided by three round-topped hillocks, which are partially covered with brush-wood. The brown-red rocks, on all sides, have a singular appearance, their layers inclining chiefly from east to west. We turned to the right along the brook, which flows under hanging rocks, shelving forwards to a considerable height, and scrambled along, through thick bushes, and over huge masses of stone, till we were stopped by the quantity of water, rushing in numberless cascades between them, in all directions. Here are some very picturesque groups of brush-wood, rock, and water, which would furnish interesting subjects for the pencil of an able artist.

In the evening, I spent a very agreeable hour with Father Marsveld, whose instructive conversation I delight to enjoy. He gave me a detailed account of the troubles which he and his two worthy associates experienced, in the beginning of their labours in this desert, till God sent the English to put a stop to the opposition of evil-disposed people. These misguided men went so far as to hand about a paper, to be signed by the neighbouring farmers, by which they should bind themselves not to supply the missionaries with the necessaries of life, which, at that early period, they could not