
The Christian Herald, Volume 2

Caldwell John Edwards

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Author: Caldwell John Edwards

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CHRISTIAN HERALD.

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*Ye that make mention of the Lord, keep not silence, and give him no rest,
till he establish, and till he make Jerusalem a praise in the earth.*

ISAIAH LXII. 6 & 7.

VOLUME II.

NEW-YORK:

EDITED AND PUBLISHED ONCE A WEEK,

BY

JOHN E. CALDWELL.

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1816.

ATTACHMENT 1

THE
CHRISTIAN HERALD.

VOL. II.] Saturday, September 28, 1816. [No. 1.

MISSIONARY INTELLIGENCE.

The following interesting information was enclosed in a letter from the Rev. J. A. Haldane of Edinburgh, to the Rev. Mr. Maclay, a Baptist Minister of this city.

"A letter was received this day from Mr. W. P. Brook, dated Sidney, New-South Wales, Nov. 2d, 1815, from which the following important information is extracted.

"I have just received a packet from Otaheite, the contents of which are of the most satisfactory and delightful nature. If the question now be asked, Hath a nation changed their Gods? I think before you receive this it may be answered, Yes. The Taheitan nation hath changed their false Gods for ЖЕHOVAH the true God. The majority of the people of Eimeo, near a thousand, have renounced idols and professed themselves the worshippers of the true God, and they are daily increasing. Brother Davies has six hundred and sixty in his school, whom he catechises and instructs; he is ready to sink under his labours. I long to be with him, as he and all his brethren say I may be immediately useful. Brother Scott was taken to his eternal rest in February last, leaving a young wife and two children. The brethren Davies and Nott, amidst their active labours, are frequently very ill, yet blessed be God the Gospel flourishes and gains ground rapidly. I am called upon for this letter, therefore must conclude, and have only time to add, that the triumphs of the Gospel in Eimeo will be considered as the most glorious that have been witnessed for many ages---Priests publicly burning their Gods---Chiefs destroying their Morais---pulling down their sacred altars, and cooking their victuals with the materials---men and women eating together---and group after group flocking to the Missionaries, and giving themselves to the Lord. The triumphs of the Gospel will be proclaimed through the world, and our Immanuel will be praised by thousands and tens of thousands for what he has done in Eimeo."

*Extracts from the Report of the 22d General Meeting of
the (London) Missionary Society.*

(Continued from page 395.)

STELLENBOSCH,

(TWENTY-SIX MILES NORTH EAST FROM CAPE TOWN.)

At Stellenbosch, Mr. Bakker continues to preach to the

slaves and Hottentots, for whose accommodation a larger place has lately been erected. He is well attended, and many have reason to be thankful for his labours.

An auxiliary Society has been formed here, by whose liberality Mr. Bakker is wholly supported, and the overplus of the subscriptions amounting to 400 Rix dollars, (£ 100,) is devoted to the further extension of the Gospel by our Society*.

The slaves also, on hearing a part of our Report for the year 1814, determined to devote their mite to the Missionary treasury, and have already contributed about 60 Rix dollars. (£ 15.)

Mr. Kramer also preaches to the Hottentots and slaves, residing among the Boors in the extensive Drosdy, (or district,) of Tulbagh, and we believe is useful among them.

CALEDON,

(ABOUT 120 MILES EAST OF CAPE TOWN.)

Mr. Seidenfaden, and Mr. Wimmer are joint labourers at this place, to which about 400 Hottentots are attached. We rejoice to hear that the affairs of this settlement are in a prosperous state. Twenty adults have been baptized in the course of the past year, and twenty more are candidates for that ordinance. Mr. Wimmer assured Mr. Read that he never saw the work flourish so much, even at Bethelsdorp. It was formerly the wish of Mr. Wimmer to return to Bethelsdorp, and Mr. Read sent a waggon to convey him thither; but so strong was the attachment of the people to his ministry, that they would not suffer him to depart, unless they also might go with him.

At the recommendation of Government, the British system of education has been introduced here, and a school room has been erected. There are about fifty children in the school, many of whom can read the Bible, and have learned many hymns, which they sing in every evening service. Some of the people have begun to build themselves brick houses. They are also erecting a cattle kraal of brick, 120 feet long and 60 wide. Thus we perceive that religion and civilization are advancing hand in hand.

HIGH KRALL,

(Usually called Hooge Krall, in the Drosdy, or District of GEORGE, about 300 miles east of the Cape.)

Mr. Pacalt continues to labour at this place, and not without good effect. His ministry is attended by two or three

* A gentleman in Africa has lately bequeathed the sum of 10,000 florins to the Stellenbosch Society, the interest of which, is to be applied by them to Missionary purposes.

hundred people; but many of them, being either slaves, or servants to the farmers, cannot attend regularly. He has nearly 100 in the school, many of whom are adults, and who are able to read the Bible; and several of them can write, as well as repeat hymns and portions of Scripture. He has a large garden, and a field, which the people assist him to cultivate; and they are rewarded for their labour by partaking of its produce. We are glad to find that corn and vegetables flourish in this settlement; and that Mr. Pacalt enjoys the good-will of the Landrost, who sometimes attends his church. This gentleman has always been friendly to our Missionaries, and deserves the warmest thanks of this Society.

Mr. Pacalt performed a very useful service to our brethren intended for Lattakkoo, by travelling to the Cape, (about 300 miles,) to meet them on their arrival, and by conducting them to the place of his residence, where they were kindly received, and hospitably entertained; after which, suitable oxen and guides being sent from Bethelsdorp, they proceeded to that place.

The brethren who continued at High Krall about three weeks, express the high degree of delight they enjoyed, in witnessing the power of religion on the hearts of the poor Hottentots; and in hearing them, in their social meetings, pour out their souls in prayer for this Society "for their good friends in the far land, who thought of them, and sent a teacher of his word among them." "I think," says one of the brethren who gives us this account, that the Hottentots may indeed be said to "strive to enter in at the strait gate;" and though you, my venerable fathers in England, often *speak* of the blessed effect of the Gospel among the Heathen, yet, to form an adequate idea of it, you must come hither and *see* it.

THEOPOLIS,

(*In Albany, formerly called Zuurland, about sixty miles beyond Bethelsdorp, N. E.*)

Here Mr. Ulbricht, who was several years at Bethelsdorp, now labours, and with considerable success. A concern about religion, similar to that noticed at Bethelsdorp, has appeared here. This settlement was threatened by a late insurrection in the neighbourhood, but which was soon happily suppressed. Mr. Read informs us, that the report of the proceedings at this station is very interesting, but it is not yet come to hand.

(THORNBERG, OR VANDERWALT'S FOUNTAIN.)

IN THE BUSHMEN'S COUNTRY,

About five days' journey north of Graaff Reinet.

This Mission, recently commenced by Mr. Smit, has la-

hounded under great discouragements, partly from the want of provisions, and partly from a suspicion in the minds of the natives that the Missionaries wished to betray them into the hands of the Boors, between whom and themselves a mortal enmity has long existed. We trust, however, that they are now satisfied of the purity of the motives which brought the Missionaries among them. Mr. Smit has been assisted by Mr. Corner, originally of Demerary, but late of Bethelsdorp; and Jan Goeymen, a converted Hottentot. Mr. Corner is qualified by his mechanical knowledge to assist them in civilization, and Mrs. Smit has begun to teach the Bushmen's girls to knit and sew. We indulge the hope of hearing of the success of our brethren in this great and dangerous enterprise, among some of the most rude and savage of the human race. The establishment of a mission among them will be an incalculable benefit to the country, and especially to Missionaries and others who have occasion to travel through it.

GRIQUA TOWN,

IN THE COUNTRY OF THE GRIQUAS,
(formerly called *Bastard Hottentots*.)

NORTH OF THE GREAT RIVER.

At this important station, which is the most distant of all our African settlements, Mr. Anderson and Mr. Janz have laboured many years, and with no small degree of success.

It is with deep concern that the Directors have now to report the death of their pious and faithful Missionary, Mr. Janz. In our last, we stated the death of Mrs. Janz; there is reason to think that his attention to her, during her illness, and his grief on account of her death, was the means of hastening his own dissolution; he was carried off by a rapid decline. Mr. Janz was a man of an excellent spirit, eminent for faith, self-denial, and holy zeal for God; an active, faithful disinterested Missionary. The people placed the greatest confidence in him. He visited them from house to house, and he had generally some of them at his own for instruction. His zeal continued to the end; and during the last days of his illness, he urged Mr. Saas, who providentially visited Griqua Town at that time, frequently to preach Christ to the people, and wished to arise from his bed, to ring the bell himself, for calling them together. He died, after being two hours almost continually in prayer.

In the last letter that Mr. Janz wrote, he stated, that the four native brethren, set apart to Missionary work at Graaf Reinet, were exceeding zealous in visiting all the kralls of the Corannas and Bushmen. Mr. Janz had lately baptized a number of persons, in Mr. Anderson's absence, and many

more were looking forward to that ordinance. He pleaded strongly for an increase of Missionaries at that place.

Mr. Helm, who laboured with Mr. Saas at Bethesda, having been obliged to leave that place on account of his health, has now joined Mr. Anderson, at Griqua Town, to supply the place of our deceased brother.

An Auxiliary Missionary Society has been established in Griqua Town; the subscribers to which, having no money (for money is utterly unknown in that part of the world) have contributed property, which is to be sold for the benefit of the Society. The following is a list of the subscriptions:

Elephant's teeth, 30 pounds.	One Ox
Nine young Bulls	Twenty-three sheep
Four Heifers	Five Goats.

To remedy the inconvenience sustained by the people, (who have now made considerable progress in civilization,) by their want of a circulating medium, the Directors are now procuring for them a coinage of silver tokens.

Mr. Read, considering Griqua Town as a central station of great importance, is of opinion that a printing press should be established there; a measure which the Directors highly approve.

BETHESDA,

(Formerly called Orlam's Krall, on the Great River, about mid-way between Griqua Town and Pella.)

Mr. Saas and Mr. Helm have laboured at this station; where many, we trust, have been converted to God. More than 80 had been baptized in the course of one year. Mr. Helm having been obliged, on account of his health, to remove, another Missionary must, as soon as possible, be sent to Bethesda. In the mean time Mr. Saas has agreed to remain among the Corannas, and even remove with them from place to place, as occasion may require.

An Address to Females on behalf of the London Society for the Promotion of Christianity among the Jews. By an Englishwoman.

MY DEAR COUNTRYWOMEN,

The importance of the female character has been universally acknowledged by the friends and by the enemies of religion; both of whom have succeeded, on many important occasions, in proportion as they have attached to their cause the influence of our sex. It should seem, therefore, that we are intrusted by Divine Providence with a talent that ought not to be hid in a napkin, but carefully improved to the general good. A dread of ostentation, and a fear of rushing into situations above their powers, to the neglect of their proper duties, has, no doubt, kept back many a modest and humble woman from making exertions perfectly compatible with her domestic relations, and which would have been greatly advantageous to society. But although we are to be commended for an inviola-

ble attention to the delicacy of the female character, I can see no just reason why we should be deterred by illiberal and narrow-minded reflections, and needlessly exclude ourselves from all participation in those grand efforts which are now making in the Christian world, to increase the glories of the Redeemer's kingdom, and the general happiness and salvation of mankind. It is evident, from the word of God, that some charitable exercises more peculiarly belong to us, in the performance of which our piety and our philanthropy may be exhibited; and, indeed, that our duty obliges us to consecrate that portion of our time which is not necessarily occupied in domestic employments, to those good works which will best promote the welfare of our own souls, and the spiritual as well as temporal benefit of others. The infant church of Christ was aided by the charities of a Dorcas, a Lydia, and many others, whose names are written in the book of life; and we read of pious women who laboured in the Gospel with the great Apostle of the Gentiles. Nor ought we to forget the condescension of the Saviour himself, who accepted the services of many Jewish matrons that ministered unto him during his life, nor even forsook him in that trying hour when the faith of his apostles was at the lowest ebb.

Sin, indeed, entered into the world by the transgression of Eve, but it was also the seed of the woman which bruised the serpent's head, and the blessed Redeemer first condescended to manifest his victory in his resurrection to that sex which had most deeply fallen. If we must reflect with pain on our disgrace as having been the first instrument of sin, we should call to mind the peculiar propriety arising out of this circumstance of our becoming the first to counteract its influence, and engage in every good work. If the birth and favour of Messiah be our boast, ought we not gratefully to render again, according to the benefits bestowed upon us? It is not my present intention to enter largely into the duties of women, but with these few remarks to invite the co-operation of my sex in the promotion of an object truly worthy of their regard.

A Society has been formed in the metropolis for promoting Christianity among the Jews, by whose exertions twenty-four Israelites have already embraced the faith of Christ, and have been admitted by baptism into the Christian church, and under whose kind protection forty-eight Jewish children are now educating in Christian principles.*

Now, my dear countrywomen, I may venture, in strict truth, to declare to you, that there never was a greater or nobler object of charity, than that which is proposed to the Christian world by the London Society, or one which has stronger claims upon our pity, our gratitude, or our piety. These arguments have already been so fully stated by the author of a little tract, entitled, "The Obligations of Christians to attempt the Conversion of the Jews," that it is unnecessary for me to say more, than earnestly entreat the serious and careful perusal of it. There are, however, two considerations, which, of all others, deserve the notice of the female sex, and which, if duly weighed, must engage their affections towards the London Society. The first of these is, the extreme state of ignorance which debases the character of the Jewish women. How painful to the feelings of a woman to witness the degradation of this highly favoured race, who once held forth to us such bright examples of wisdom, fortitude, and piety; amongst whom appeared, in succession, a faithful Sarah, an heroic Deborah, a prayerful Hannah, and, above all, an highly favoured Mary, the most distinguished of women. How fallen are these daughters of Israel! Few amongst them have any knowledge even of the letter of their own Scriptures, but worship, as our Saviour said to the Samaritans, they "know not what." Ignorant

* For further particulars of the Institution, and its success, see the last Report published by the Society.