

**Memoir of the Rev. J.T. van der Kemp, M.D., late missionary in South Africa  
/ By order of the Directors of the Missionary Society.**

**Contributors**

Kemp, Johannes Theodorus van der, 1747-1811.

**Publication/Creation**

London : J. Dennett for the Society, etc., 1813.

**Persistent URL**

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MEMOIR  
OF THE  
Rev. J. T. Van der Kemp, M.D.  
LATE  
MISSIONARY IN SOUTH AFRICA.

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BY ORDER OF THE DIRECTORS OF THE MISSIONARY SOCIETY.

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FOURTH EDITION.

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Price One Shilling.



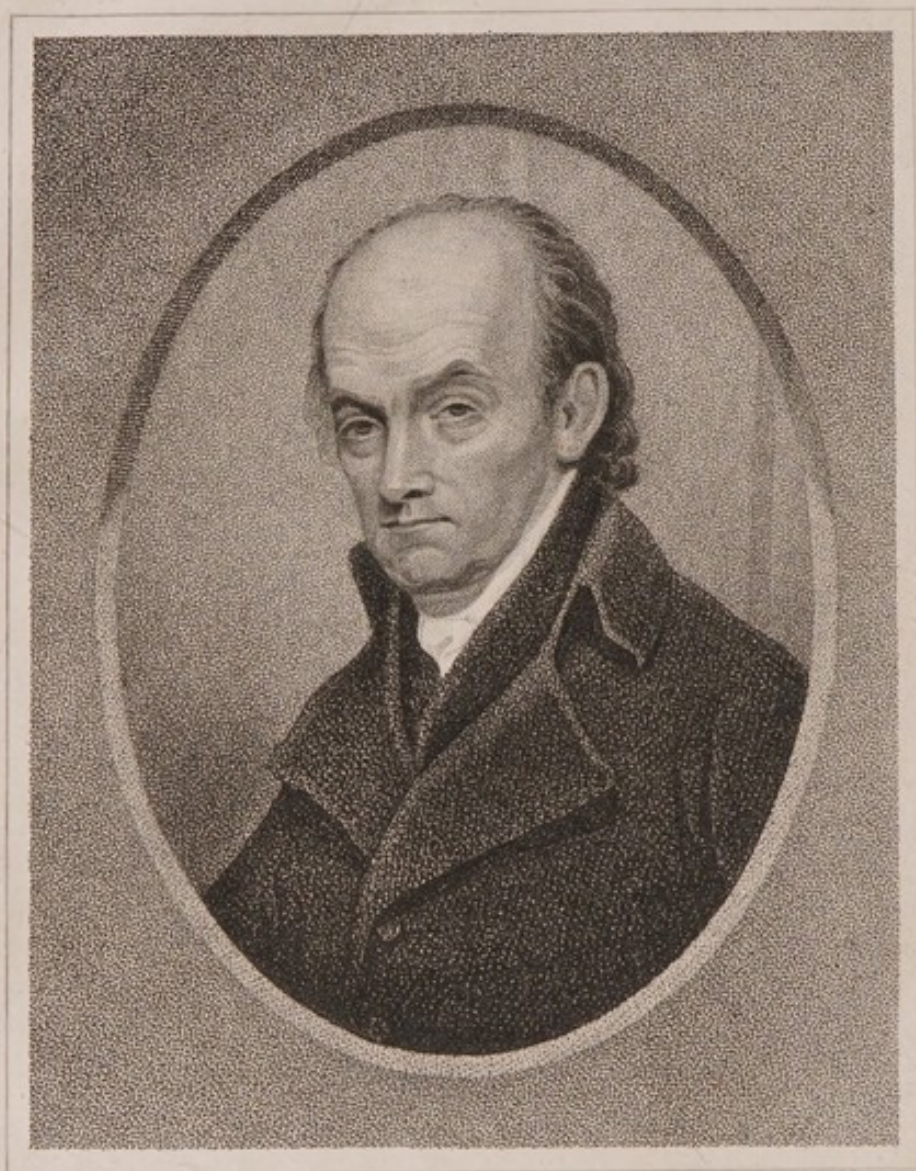




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Rev.<sup>d</sup> J. T. VAN DER KEMP, M. D.

*Missionary.*  
*South Africa.*

*Published by T. Williams, Stationers Court April 1<sup>st</sup> 1812.*

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MEMOIR

OF THE

REV. J. A. VAN DER KAM, D.D.

LIFE

MISSIONARY IN SOUTH AFRICA



JOHN VAN DER KAM

LONDON:

WILLIAM AND SON, LTD.

10, ABINGDON STREET, E.C. 4

PRINTED BY WILLIAMS AND SON, STATIONERS, LONDON, AND

AT THE "WINDMILL," EAST LONDON, FROM THE TYPE

1910

Price One Shilling

## MEMOIR, &c.

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THE Ministers of the Gospel, who faithfully discharge the duties of their sacred profession, are worthy of a high degree of respect ; but the Missionary, whose only aim is to preach the Gospel where Christ has not been named, is worthy of double honour. The self-denial, the prudence, the labour, the fortitude, the perseverance necessary to the work of an Evangelist, are properties as rare as they are valuable ; and when they are displayed and exemplified in a long course of actual service, they form a character which mankind are disposed rather to admire than to imitate. Such was the character of Doctor Van der Kemp, the leading circumstances of whose interesting life, the Directors of the Missionary Society, who had the honour of patronising him, beg leave to present to their friends and to the public, persuaded that they will cherish, with the most affectionate respect, the memory of departed worth.

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JOHANNES THEODORUS VAN DER KEMP was a descendant of a respectable family in Holland. His father was a pious and worthy minister of the Dutch Church at Rotterdam, where his son Johannes was born in the year 1748. At an early period of life he became a student in the University of Leyden, in which his brother was afterwards Professor of Divinity. So rapid was the progress he made in his literary pursuits, as to excite among



his friends a general expectation that he would prove a distinguished character. His acquirements in the learned languages, in philosophy, in divinity, in medicine, and in military tactics, were deemed extraordinary. On leaving the University, he entered into the army, in which he rose to the rank of Captain of Horse, and Lieutenant of the Dragoon Guards. Unhappily imbibing the principles of infidelity, and casting off the restraint of a religious education, he became, to use his own words, "the slave of vice and ungodliness." Such were the painful feelings of his pious father on this account, that they are said to have accelerated his death. Marriage, however, produced an external reformation in his conduct, and he was no longer chargeable with scandalous irregularities. He now quitted the army, in which he had spent sixteen years, and in which, had he continued, it is probable he would have attained distinguished eminence, and determined to enter on the practice of medicine. His qualifications for this profession were already considerable; but with a view to further improvement, he spent two years at the University of Edinburgh, where he pursued his studies with unremitted assiduity. Here he composed a Latin work on Cosmology, intituled *Parmenides* \*. Having obtained the degree of Doctor of Medicine, he returned to his native country, improved in science, but not in religion; for by the conversation of some men of infidel sentiments, during his stay in Scotland, he became an avowed Deist, not hesitating to blaspheme the Saviour, and flattering himself that in so doing he pleased God.

He commenced his practice as a physician at Middleburgh; where he acquired great reputation, and was deservedly esteemed. A singularity

\* Sold by Dilly, London.



in the management of his business deserves notice. He would never admit on his list of patients, more than twelve at any one time, in order that he might be able fully to study the case of each, and to devote his whole attention to their recovery. From this circumstance, however, it is probable, that he was possessed of some property. How long he continued in the profession of physic, at Middleburgh, it does not appear; nor are we informed of the reason of his quitting that city, but it is certain that he retired to Dort, intending to employ the rest of his days in literary pursuits, and in rural amusements. But the time was at hand, when such a revolution was to take place in his domestic relations, and in the disposition of his heart, as totally to derange his worldly plans of repose and pleasure, and to introduce him, as it were, into a new world.

On the 27th day of June, in the year 1791, while the Doctor was sailing on the river, near Dort, with his wife and daughter, a violent storm suddenly arose, and a water-spout broke on the boat, by which it was instantly upset, and, before danger was apprehended, they were all plunged into the water. Mrs. and Miss Van der Kemp instantly perished, and the Doctor himself, clinging to the boat, was carried down the stream nearly a mile, no one daring, in so dreadful a squall, to venture from the shore to his assistance. But God, whose watchful eye surveys all human events, and who had designs of mercy to him, and, through his instrumentality, to many others, was pleased to interpose, by a peculiar providence, for his preservation. A vessel then lying in the port of Dort, was, by the violence of the storm, driven from her moorings, and floated towards that part of the river in which the Doctor was just ready to perish; the sailors on board perceiv-



ing him adhering to the wreck, delivered him from his perilous situation. In this remarkable manner was preserved a life which was in future years, to be employed for the spiritual advantage of mankind, in the propagation of that faith which he had once laboured to destroy.

The state of his mind, previously to this event, may best be ascertained from his own words.

“Christianity, to me, once appeared inconsistent with the dictates of reason—the Bible, a collection of incoherent opinions, tales, and prejudices. As to the person of Christ, I looked at first upon him as a man of sense and learning, but who, by opposition to the established ecclesiastical and political maxims of the Jews, became the object of their hate, and the victim of his own system. I often celebrated the memory of his death, by partaking of the Lord’s Supper: but, some time after, reflecting that he termed himself the Son of God, and pretended to do miracles, he lost all my former veneration.

“I then prayed that God would prepare me, by punishing my sins, for virtue and happiness; and I thanked him for every misfortune. But the first observation that I made was, that though I was oftentimes severely chastised, it did not make me wiser or better. I therefore again prayed to God, that he would shew me, in every instance, the crime for which I was punished, that I might know and avoid it. But finding this vain, I feared that I should perhaps never be corrected in this life by punishment; still I hoped that I might be delivered from moral evil after death, in some kind of purgatory, by a severer punishment. Yet, reflecting that punishment had proved utterly ineffectual to produce even the lowest degree of virtue in my soul, I was constrained to acknowledge that my theory, though it seemed by *a priori*



reasoning, well grounded, was totally refuted by experience; and I concluded that it was entirely out of the reach of my reason to discover the true road to virtue and happiness. I confessed this my impotence and blindness to God, and owned myself to be like a blind man who had lost his way and who waited in hope that some benevolent person would pass by and shew him the right path, so I waited upon God that he would take me by the hand, and lead me in the way everlasting." Such was the state of his mind, when that distressing event, the loss of his wife and daughter, took place.

This awful providence seems to have given the first shock to his infidel principles, for, in the near prospect of death, and on the failure of earthly comforts, the human mind is generally constrained to betake itself for support and consolation to the sources of Christian hope. On the following Sunday he repaired to church; with what motives we are not informed; probably to acknowledge the hand of God which had rescued him from the jaws of destruction. It happened that the sacrament of the Lord's Supper was then to be administered. But who could expect to see an infidel at the table? He felt that to receive the elements would be inconsistent with his avowed principles; yet, ashamed to withdraw, he placed himself among the communicants. The agitation of his mind on this occasion was extreme. He was overwhelmed. He felt himself, however, constrained to acquiesce in the sovereign will of God, which had deprived him, in a moment, of his dearest earthly comforts. He felt also powerfully disposed to yield himself up to God, through Jesus Christ; yet aware that if he did so, he must necessarily embrace the Christian system, which hitherto he had rejected as absurd. The pre-



vailing impression on his mind was to this effect —“ Examine it once more, and you will judge otherwise ; but eat now of this bread, and remember your new Master.”

In the afternoon of the same day, recovering his composure, he sat down calmly and closely to reflect on the leading doctrines of the gospel, particularly on those which relate to the disobedience of Adam, and to the righteousness of Christ. He perceived that, according to the doctrine of the New Testament, a sinner, from being in a state like that of guilty and condemned Adam, is restored to the image of the holy and glorified Redeemer, the second Adam, and thus brought to the possession of virtue and happiness. In the doctrine of redemption through the blood of Christ, he perceived, that the justice of God is not only uninjured, but exalted ; while the grace of God is placed in the brightest lustre, through justification by faith. He then proceeded to search the Scriptures, and was astonished to find his sentiments so fully confirmed in St. Paul's epistle to the Romans. From this moment he received, and revered the sacred Scriptures as the word of God, and determined to make them the rule both of his faith and practice. He then took occasion to converse on these and other religious subjects with various serious persons, and was not a little surprised to find how exactly their views and feelings corresponded with his own.

Referring to this memorable period of his life, he says, in a letter to his friend, “ These were the first steps by which it pleased God to turn me from darkness to light, in which I am compelled to admit that in many instances my knowledge was very imperfect. Taken up with the love of Christ, I had little or no experience of the strugglings of unbelief, of the power of sin, of the assaults



of Satan, of the depth and extent of the misery in which I had been, of the guilt from which I had been delivered, of my natural enmity against God, nor even of my own ignorance."

In the same letter he adds, "You will have observed, that when the Lord Jesus first revealed himself to me, he did not reason with me about truth and error, but attacked me like a warrior, and felled me to the ground by the power of his arm. He even displayed no more of the majesty of a benevolent king than was necessary to compel me willingly to obey him. But as soon as I had submitted to him as a conqueror, he assumed the character of a prophet, and I then perceived that the chief object of his doctrine was to demonstrate the justice of God both in condemning and saving the children of men. I was pleased to find that it had been represented to Paul in the same light, when he admired and adored. Because therein the justice or righteousness of God is revealed from the word of faith so evidently, that it excites faith and conviction in the hearer\*."

Shortly after this memorable era, he was introduced into a new scene of labour, in which the renovated dispositions of his mind had an opportunity of being advantageously displayed. During the war between Holland and France, a large hospital was erected (in 1793,) in the neighbourhood of Rotterdam, when Dr. Van der Kemp, being well known, not only in his former military capacity as an officer of merit, but also as a physician of extraordinary skill, was appointed the principal director of that institution. Here his talents, improved and regulated by the grace of God, produced the most excellent effects. That extensive and important institution was conducted in the best possible manner; every one was rea-

\* See Missionary Transactions, Vol. I. page 353, &c.



dily submissive to his directions, every one loved and revered him. The patients esteemed him as their father, and the servants obeyed him with pleasure. He laboured to promote true religion among them. He procured a catechist to instruct them twice or thrice a week, and regularly led them to public worship every Lord's day\*.

By the subsequent invasion of the French, this hospital was broken up ; in consequence of which Dr. Van der Kemp removed to Dort, living a retired, but not inactive life. His leisure was diligently employed in the pursuit of useful knowledge, particularly in the study of Oriental Literature. He was also engaged in composing a Commentary on the Epistle of St. Paul to the Romans, which he earnestly wished to complete, and to leave behind him as a testimony to the world, of his sincere conviction of the truth of the Gospel.

In this state of retirement and study it is probable that he would have finished his days, had not the formation of the Missionary Society in London, in the year 1795, engaged his attention. A printed address from this Society was circulated in Germany, and put into his hands by a Moravian minister from Hernhuth. Mention being made in that address that the Missionary Sermons preached at the commencement of the Society were about to be translated into the German language, he felt a desire that they should receive a Dutch translation also, and be circulated in Holland, for which

\* This account of his admirable conduct while superintendent of the hospital is taken from the letter of Mr. C. Brem, before mentioned, who observes, " that not having seen him for more than twenty years before this period, and having heard of his former irregularities, he was rather disinclined to renew an acquaintance with him ; he was therefore induced to observe him closely, and to obtain the most accurate information concerning him ; the result of which was the satisfactory account above presented."



purpose he procured a copy, and spoke to a printer on the subject of the publication. As he perused these discourses, he was transported with sacred delight, and filled with thanksgiving to God, who had put this scheme of benevolence into the hearts of his British brethren. Meeting, in one of the sermons, with those words, "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." *Judges*, v. 23; he was so deeply affected, that he fell on his knees, and cried out, "Here am I, Lord Jesus; thou knowest that I have had no will of my own since I gave myself up to thee, to be spent in thy service, according to thy pleasure; prevent me only from doing any thing in this great work in a carnal and self-sufficient spirit, and lead me in the right way, if there yet be any way of wickedness in me."

He now felt himself disposed to communicate to the Directors of the Missionary Society the prevailing wish of his heart, and accordingly wrote freely to them on the subject. The following is an extract from his first letter, written in April 1798.

"Allow me to say that I am in a strait betwixt two, having a desire to be sent, if it be the will of God, by your means, to the heathen; or to abide in this country, endeavouring to serve my Lord, in stirring up the too-languid zeal of my countrymen to imitate your example in word and deed. It appears clearly to me that Holland needs an address from your Society, representing the duty of evangelizing the heathen, and recommending to the Christians of this country the considerations which have wrought such forcible conviction on your own minds. Do not say, Example is sufficient to express our opinion; for



“ whatever we may do here to bring your scheme  
 “ and transactions into view, it will remain out of  
 “ sight to thousands who are too indifferent to it :  
 “ but a direct address from a respectable foreign  
 “ Society will certainly command attention.”

The Directors of the Society in London were deeply impressed by the communication of sentiments like these, from a man of Doctor Van der Kemp's talents, piety, and missionary spirit ; no time therefore was lost in replying to his letter, and in making prudent inquiries concerning him at Rotterdam.

The Doctor favoured the Society with a full and satisfactory reply to the questions proposed to him, commending the laudable circumspection of the Directors in their choice of instruments for the execution of their important plan. In this letter, his deep acquaintance with his own heart, his dread of pride and self-seeking, and the sincerity with which he desired, if it proved to be the Lord's will, to promote his cause among the heathen, were most abundantly and satisfactorily displayed.

In consequence of an affectionate invitation, Dr. Van der Kemp came to London, and the Directors had an opportunity, for several months, of enjoying his company and conversation, by which all the favourable impressions which his correspondence and character had before excited, were confirmed and increased. He appeared to be the very man, qualified by the most appropriate talents, to commence and superintend the Mission to South Africa, which he had himself first projected.

During his residence in London, the Doctor was not unemployed. He directed his attention to every subject that appeared requisite to promote the great object in view ; and, among other par-



ticulars, the following deserves to be recorded to his honour. Apprehending that an acquaintance with the method of making bricks might prove conducive to the comfort of the Africans, to promote the benefit of whom he intended to devote his future days, he engaged in that occupation, and actually employed himself for many days in the mechanical part of the business, in the neighbourhood of London. This effort of genuine zeal ennobled the character of a man of science, such as was Dr. Van der Kemp, and reminds us of that distinguished personage, Peter the Great, who, with a view to the improvement of his country, wrought *incognito*, as a humble labourer, in the Dutch and British dock-yards, that he might teach his Russian subjects the art of ship-building.

Doctor Van der Kemp being about to leave Europe, uncertain whether he should ever return, found it necessary to revisit Holland, and settle his affairs. He took with him the address which he had solicited from the Directors, which he immediately translated into Dutch, and circulated among his countrymen. The paper was eagerly read, and its effects were sudden and extensive. A body of zealous christians speedily formed a Missionary Society at Rotterdam, called, "The Netherland Missionary Society;" and another was shortly instituted in East Friesland, both of whom were desirous of co-operating with the Society in London\*. A useful Missionary also soon ap-

\* Concerning the formation of this Society, the Doctor wrote as follows, to a friend in England:—"The address was received with uncommon avidity; so that a second edition of 2000 copies is now to be printed; and it kindled a fire of zeal and Christian emulation in the breast of many a sleeping and languid believer. After this preparatory step, I visited some of my pious friends in the principal towns of Holland, and was, by their assistance, successful in selecting about forty spirited Christians, who were readily disposed to form themselves into a Missionary Society. The



peared, who was eminently qualified for the work. This was a Mr. Kicherer, a pious young man, who happening to spend an afternoon at the house of a Christian friend, received there the first information of the new Missionary efforts, from the minister on whom the family attended. Mr. Kicherer was transported with joy, when he learnt that a numerous Society was instituted in Britain for the purpose of evangelizing the heathen, and that a Missionary ship was about to sail for the islands of the South Sea. No information in the world could so much have gratified the ardent desires which, years before, had been excited in his heart, in consequence of reading the Voyages and Discoveries of Captain Cook. At that very early period of his life he conceived the generous idea of enlightening the benighted pagans; but how such work was to be effected he could not imagine; for at that time he knew not that there was a Missionary in the world. This spark, however, of Missionary zeal, was never quenched, but burst into a sacred flame the moment he heard of the Missionary Society. A correspondence with the Directors soon commenced; Mr. Kicherer was cordially received, accompanied Dr. Vander Kemp to Africa, and proved a very successful instrument of spiritual good to the Hottentots, especially at the settlement at Zak River\*.

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whole business was transacted with singular solemnity, and in the spirit of Christian love and unity. It seems to meet with the high approbation of the religious public, and with the blessing of the Father of all mercies."—*Evan. Mag.* vol. vi. p. 72.

\* A large account of the work of God in that place was published in the Ninth Number of the Missionary Transactions. Three of the converted Hottentots visited England with Mr. Kicherer in the winter of 1803, and afforded a high degree of pleasure to the thousands of British Christians, who were gratified with ocular proof of the success of Missionary efforts. Some



But to return to Dr. Van der Kemp. Having settled his affairs in Holland, he returned to London, and was publicly set apart to the great work to which he had devoted himself, at the Scots' Church, in Crown Court. It was truly pleasing to observe the union of respectable ministers of various denominations, who engaged in this solemnity.

Dr. Van der Kemp, Mr. Kicherer, Mr. Edmonds, and Mr. Edwards, were appointed by the Directors to be Missionaries to South Africa\*. The mind of Dr. Van der Kemp was fully set upon the instruction of the Caffres, whose residence is beyond the bounds of the colony of the Cape of Good Hope; his determination being to commence his labours where the Saviour's name had never been heard. The journey indeed threatened to be long and perilous, but difficulties seemed only to enkindle his zeal, and to manifest a calm and intrepid decision, raised above the fear of danger or of death.

A passage was procured for these four Missionaries on board the Hillsborough, a Government transport vessel, which carried out a number of male convicts for Botany Bay, and which was to touch at the Cape, where the Missionaries were to disembark. The Hillsborough sailed from Spit-

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very interesting conferences between them and the ministers of several congregations are preserved in the Evangelical Magazine for December 1803, and Supplement. Mr. Kicherer afterwards accepted a church in the establishment in the colony of the Cape. But he still preaches to the natives as well as to colonists, with considerable success.

\* This appointment was made in compliance with the earnest wish of the Doctor himself: the Directors would have preferred a station among the more polished nations of the East, for which his superior talents so eminently qualified him.



head, on the 23d of December 1798, in company with the *Duff*, on her second voyage, which then carried out about forty Missionaries (including their wives) for the South Sea Islands; the vessels parted when the convoy separated, and the *Duff* was unhappily captured a few weeks after, not far from Rio Janeiro.

On board the *Hillsborough*, Dr. Van der Kemp and his associates found ample scope for their benevolent exertions. A set of depraved beings more vicious and more determined on mischief, perhaps, was never found. Before they left the harbour, their turbulent spirit was so manifested, that the lives of some naval officers were in the most imminent danger. The Doctor was advised not to hazard himself among them; but notwithstanding the confusion and desperation that prevailed, he did adventure to visit them; to sit down among them; to converse freely with them, and to endeavour, by every lenient art, to soothe their agitated minds, and to reconcile them to their fate. His endeavours were not fruitless; he procured for them a mitigation of those severities which their mutinous spirit had rendered necessary; they became less refractory, and listened with respect to his admonitions. A few of them appeared to be essentially improved, and there was reason to hope that some became sincere penitents, and true converts.

But dangers of a new kind presented themselves. Disease advanced with hasty strides, and death began to make dreadful havoc among the crowded convicts. The darkness, the heat, the putrid effluvia, with the groans of the sick and dying, rendered the hospital a scene of inexpressible wretchedness. But this intrepid man of God, with his pious companions, remitted none of their friendly offices, but exposed to all the danger of



hanging over the beds of the dying, continued to instruct and console these miserable creatures, with a view to pluck them, if possible, as brands from the fire. These benevolent men were, however, wonderfully preserved from infection; and thus not only was a noble example of Christian fortitude presented to the world, but a strong encouragement also afforded to others, who in the discharge of arduous duties may be exposed to similar trials.

Yet the Missionaries had to face the king of terrors in another form. Soon after they entered upon the wide Atlantic, they encountered a severe storm, which, with some intervals, continued for three successive days. The ship admitted much water, which continually gained upon them, notwithstanding the labour of the pumps, and they were thought to have sprung a considerable leak. The danger became imminent, and naturally led the Missionaries to their knees, pleading in humble faith, the fulfilment of that great promise, "Call upon me in the day of trouble, and I will deliver thee." Nor were they concerned for themselves alone, they cried mightily to God for their brethren in the Duff. The simplicity of the Doctor's prayer for them was recollected by one of the brethren.—"Lord, thou hast given them a little ship, and they are with us in a great storm; we pray that thou wouldest give them great faith." Remembering that Mr. Kicherer had once said to him, previously to their embarking at Portsmouth, that he was perfectly willing to sail, whatever might be the result, the Doctor now asked him how he felt himself affected? when he firmly replied—"The ship may sink, but the foundation on which my soul rests is immoveable—it can never fail." The danger, however, at length subsided; the storm ceased; and it was discovered that by some



means one of the ship's ports had been partly opened, which being closed, the water was got under, and they united in thanksgiving to God for their preservation.

On the 31st of March, 1799, after a passage of about fifteen weeks, the Hillsborough came to anchor at the Cape of Good Hope. On their arrival, Dr. Van der Kemp and his brethren were received with much christian affection by the pious colonists, who having been apprized of their coming, and of their laudable object, had prepared for them comfortable accommodations. Governor Dundas, who had witnessed the beneficial effects of the Moravian Mission at Bavian's Kloof, after perusing the Society's letter addressed to him, and the instructions given to the Missionaries, was pleased to assure them of his protection and support. The Fiscal Ryneveldt also treated them with great cordiality. A new impulse was given to the zeal of the Dutch brethren at the Cape, and measures were taken to establish a Missionary Society there. A letter written in the name of the Directors was publicly read in all the pulpits of the established church, and sent to several parishes in the country. In this good work, the Rev. Mr. Vos, then minister of Rodezand, and afterwards a Missionary to the island of Ceylon, took an active part. A respectable Society was shortly organized, and entitled, "The South African Society, for promoting the spread of Christ's kingdom."

The Doctor now applied himself diligently to every necessary preparative for his long and toilsome journey. Letters from the Governor to the subordinate magistrates in the country were kindly furnished; a waggon (the usual vehicle for travelling in that country) was purchased; and every needful article procured. *Bruntjee*, a famous elephant hunter, sent at the Doctor's request from



the Moravian Brethren at Bavian's Kloof, was engaged as guide and interpreter. On the 30th of May he commenced his journey; passed the valley of Rodezand; and proceeded to the farm of Mynheer Van Hure; and from thence to Mynheer Lordon's, crossing several times the Hex River. At length they entered upon a perilous road between ridges of perpendicular mountains, where the danger of falling over the rocks was imminent. In the last house on this side the wilderness they were sheltered from a heavy rain, and the next day they advanced until night, pitching their tent amidst a thick shower of snow. After several days journey through a wretched desert, they were refreshed by calling at the house of a Mr. De Beer, where they were most kindly entertained, and rejoiced to find a family who knew and served the Lord Jesus. Mr. De Beer\* accompanied Dr. Van der Kemp about twelve miles through a narrow kloof, to a krall of caffres, the inhabitants of which received them in a friendly manner, and to whom he preached. They then pursued their journey for several days through the trackless wilderness, infested with wolves, tigers, lions, and other wild beasts. The footsteps of a numerous company of lions were one day visible in their road, but they were mercifully preserved. Having passed this howling desert, they arrived,

\* Vaillant, in his travels speaks highly of this family, but he knew not the most beautiful trait of their character, that they loved the Lord Jesus Christ. When Mr. de Beer learned what was the errand of Dr. Van der Kemp, he called his family together, and falling on his knees, uttered this remarkable prayer. "O Lord, thou hast afflicted me with inexpressible grief, in taking my child from me whom I buried this day; but now thou rejoicest my soul with joy greater than all my grief, in shewing me that thou hast heard my prayers for the conversion of the Caffres, and giving me to see the fulfilment of thy promises."



June 29th, at Graaf Reinets\*, where they were kindly received by the Landrost Brester. That magistrate, with other friends, took pains to dissuade them from going among the Caffres, urging the extreme danger to which it must expose them; but the Doctor replied, that having fixed his mind on the work, and having obtained permission from the Governor, he must proceed; observing at the same time, that he should not attempt to enter into that country without leave of Gika, its king.

Assisted by Christian friends, the Missionaries proceeded on their way, passing precipitous mountains piled upon mountains, and covered with snow. The descent was more easy. Passing the Paardikrall, and the head of the Great Fish River, they found a friendly welcome at the house of Mr. Neikerkin, where a congregation assembled to hear the word. While in this neighbourhood, a lion devoured two horses at the very door of Mr. Mulder. Shortly after this they passed the river Tarka, which falls into the Fish River. On the way they met with a great number of families, who had fled from their houses to escape the Modanki Caffres, and were informed of many robberies and murders which had been lately committed in the vicinity. Nevertheless they resolved to go forward, and though frequently exposed to the most imminent danger from the hostile Caffres, they were delivered from every evil.

At length Bruntjee, who had been sent to King Gika requesting his permission to enter his territories, returned with a favourable answer, bringing with him the king's tobacco-box, which he had sent by way of passport†.

\* Dr. Van der Kemp found the latitude of Graaf Reinets to be  $32^{\circ} 33'$  south, variation of the needle  $27^{\circ} 40'$  west.

† On their journey they called at the house of Mr. H. Pretorius, whose eye had been plucked out by a Tiger's claw.



After a tedious and most perilous journey, they arrived at the residence of King Gika, to whom the Doctor was at length introduced \*, and having

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Here also they saw a Boscheman's (*a Bushman's*) child who had been rescued by this family from the hands of his father, who was about burying him alive with his deceased mother in the same grave.

\* The introduction of Dr. Van der Kemp to the king, is thus described in the journal.

After we had waited about ten minutes, the king approached in a solemn and majestic manner, attended by two of his chief men, one on each side. He was covered with a long robe of panthers' skins, and wore a diadem of copper, and another of beads round his head. He had in his hand an iron kiri, (or club) and his cheeks and lips were painted red. He stopped about twenty paces from us, and one of his captains then signified that he was the king. We then stepped forward towards him, and he at the same time approached us. He reached out his right hand, but spoke not a word. I then delivered him his tobacco-box, which we had filled with buttons. He accepted it, and gave it to one of his attendants. At a distance behind him stood his captains and women, in the form of a half-moon; and at a great distance, the rest of the people. I then asked aloud, if there were any one who could speak Dutch, and act as an interpreter. At length a white man, dressed in the European fashion, whom we took to be a Mr. Buys advanced, and placed himself at the left hand of the king, who, with his captains, sat down on the ground. Gika then asked, by means of the interpreter, if this tobacco-box was intended for him? I replied that it was the king's own tobacco-box, and presented to him as a token that we were the very persons to whom he had sent it, but that we would not return it empty. He said that he thanked us, and was much pleased to see that we put so much confidence in him, and had done well in coming to him, desiring now to know what we requested of him.

I answered that our object was to instruct him and his people in matters which would make them happy in this life, and after death; that we only asked leave to settle in his land, expecting his protection, and liberty to return to our own country when we pleased.

Gika answered that we had come at a very unfavourable time, and that all the country was in confusion; that he was not able to entertain us as he wished, and that being in perpetual danger from his enemies he could not protect us, not being able to protect himself.



stated the object of his journey, and his wish to reside among the people for their instruction ; was

While Dr. Van der Kemp resided in this neighbourhood, a singular occurrence took place. A deputation from Gika was sent, requesting, that as his magicians could not procure rain, which was then much needed, he would procure it. They had also brought with them a present of two milch kine, with their calves. Dr. Van der Kemp answered that he could not accept the presents, not being able to procure rain, which depended entirely on the pleasure of God ; but he would pray to God to give them rain.

“ Taking a walk,” says he, “ and reflecting on what I had said, I indulged a hope that God would be pleased to send rain, if I asked for it in the name of Jesus, with a desire to promote his glory among the heathen. I then returned to King Gika’s deputies, and said, in their language, “ Jesus Christus, intakha Thiko, Inkoessi zal izolou, Dia khou theta au le lo khou ni kavinvoula, mina, kossliwe.”—that is—“ Jesus Christ, the Son of God, is Lord of heaven, I will pray to him, and HE can give rain ; I cannot.” I then prayed, in subordination to the will of God, that he would be pleased to give rain.

“ On the next day we were favoured with plentiful showers, which continued the two succeeding days. All the Caffres knew what had happened. Some of our thoughtless people asked them who procured this rain, expecting that they would mention me as the cause of it ; but one of them gave this answer, “ Tinkhanna (the name which they had given the Doctor, has talked to the Lord, (Inkoessi) on high, and he has given us rain.” Upon which a man who had before ridiculed the idea of attempting to instruct the Caffres, said, “ Now you will see that these ignorant and obstinate people will be induced, by this event to embrace the Christian religion !” I said nothing, but kept these things and pondered them in my heart.”

*Missionary Transactions*, Vol. I. p. 426.

Perhaps some persons may be disposed to deride this relation. But the truly candid and pious Christian will not hastily deem such an occasion unfit for a signal interposition of His providence who has all power in heaven and in earth. The facts of the case are attested by unquestionable evidence. Dr. Van der Kemp was not inflated by the event : he never rested upon it as any part of his credentials as a minister of Christ : he never represented it as a miracle. Neither do the Directors of the Missionary Society regard it in this light ; but they cannot suppress a circumstance so worthy of being remembered, though they are well aware how uncongenial it is to the sceptical humour which many absurdly pride themselves in indulging.



informed that the present was an improper time ; and that, on account of the hostilities prevailing in the country, he could not promise him protection. Unwilling, however, to abandon his favourite object, he continued in the vicinity for about fifteen months endeavouring by every prudent measure to conciliate King Gika and his subjects ; but not directing his instructions so much to them (whose language he understood but imperfectly) as to some heathens of Hottentot extraction, who resided in that country ; and to several of whom it appears that his ministry was greatly blessed\*.

It was no small addition to the trials of Dr. Van der Kemp in this situation, that his companion, Mr. Edmonds, determined to leave him. He felt a strong aversion to the Caffres, and a great desire to go to Bengal. He accordingly left the Doctor to persevere alone in his arduous work. Violent opposition was excited by some of his enemies, and it was resolved at one time, that he should be killed as a conspirator against the king of the country, and he was forbidden any longer to instruct the heathen. The rage of his adversaries, however, subsided, and he proceeded, amidst all his discouragements, in his Missionary labours.

After a patient perseverance in his work for many months, he thought it expedient to remove ; and having learned that two additional Missionaries had arrived from Europe to assist in the work in South Africa, he proceeded towards Graaf Reinet to meet them, where, on the 14th of May,

\* While Dr. Van der Kemp resided in Caffraria, he wrote an account of the Religion, Customs, Population, Language, History and Natural Productions of the country. This very interesting paper, which may hereafter be useful to geographers, travellers, and others, is preserved in "The Missionary Transactions," Vol. I. page 432—468.



1801, he had the inexpressible pleasure of joining the Brethren Vanderlingen and Read, the latter of whom proved his faithful associate to the end.

Here, however, it is painful to observe that some of the colonists hindered and opposed the benevolent labours of the Missionaries among the Hottentots; in consequence of which Dr. Van der Kemp and Mr. Read resolved to remove, with their beloved charge, from the jealousy of their opposers, and to form a settlement at a considerable distance. To this measure the Commissioner of Graaf Reinet offered both his permission and assistance.

After a long and difficult journey, Dr. Van der Kemp and his pious colleague, Mr. Read, arrived in safety at Algoa Bay, in March 1802, with about eighty Hottentots. It appears that his Excellency Governor Dundas, aware of the important influence of Missionary exertions in civilizing the natives, and promoting the peace and prosperity of the colony, requested the Doctor to furnish him with the plan of an Hottentot village, promising to supply the necessary materials for the settlement, and food for the people for a reasonable time. The spot fixed upon was called Bota's Place, about eight miles from the bay. A number of huts were soon erected, and implements of agriculture being provided, immediate steps were taken to raise wheat and rice for the people. The good effects of this institution were soon apparent in the improved morals of the natives, and in their order and cleanliness. About two hundred persons stately assembled for divine worship; their attention was serious, and their psalmody remarkably harmonious. Mr. Read spent part of his time at the neighbouring garrison (Fort Frederic) among the English soldiers, who heard him with delight and advantage.



Not long after this settlement was formed, the Doctor was greatly afflicted with fever and rheumatism, so that his labours were totally suspended, and his patience tired by a confinement to his bed for eleven months. Various obstructions also, of a local nature, increased his difficulties; but these were happily alleviated by a visit of Governor Dundas, who represented to him the unhappy posture of affairs, and the extreme danger to which the Missionaries must be exposed when the garrison should be withdrawn, as expected, from the neighbourhood urging them in the most friendly manner, to suspend their labours, and remove from the scene of danger. Such, however, was their fortitude, that they determined to remain at their post. The worthy governor, finding his prudential admonitions fruitless, desisted, and could further manifest his benevolence only by presenting them with a very liberal supply of oxen and sheep, and with the necessary means of cultivating the ground, and by empowering them to take possession of the fort as a place of safety, whenever they should think it expedient.

The necessity of such a refuge was too soon apparent; for only eight days had elapsed after the removal of the soldiers from Fort Frederic, when the settlement was suddenly attacked in the middle of a dark night, by a furious banditti, whose object seemed to be not only the destruction of their property, but of their lives also. The assailants fired their muskets at them not less than fifty times, but happily no life was lost. In this moment of terror, the Hottentots insisted upon permission to repel force by force, and accordingly fired twice, at random, among the invading party. The assault, from what cause they could not then imagine, immediately ceased, and the party withdrew. In the morning they learned that one of



the shots had entered the thigh of a chief, and by dividing a principal artery, occasioned so great a loss of blood, as to terminate his life in a few minutes. On the following night they renewed the attack, but finding the settlement in a better state of defence, they thought fit to withdraw. After this event, the brethren thought themselves called by Providence to retire to the fort, where they were happily preserved from the violence of their enemies.

In consequence of the peace, the colony of the Cape being restored to the Dutch, his Excellency Governor Jansen paid a visit to the settlement, and recommended a more eligible situation. In compliance with his advice, they removed to a spot which the Governor had himself chosen for them, situated to the west of Algoa Bay, near the mouth of Zwart's Koph River, and at the request of his Excellency, named it *Bethelsdorp*, or *Bethel-Village*; and here, for several succeeding years, not only the Missionaries themselves, but many others through their instrumentality, found it a "BETH-EL—the house of God, and the gate of heaven."

A new settlement was quickly formed; a church and suitable habitations, the walls and roof of which were composed of reeds, were constructed; large gardens were planted, and every prudent measure adopted to raise a sufficient quantity of corn and vegetables for the supply of the people. A school was also established, consisting of about forty children, of whom twenty soon learned to spell and read. It pleased God to bless the faithful labours of his servants, for the great purpose the Society ever kept in view, the conversion of sinners to God. The conversion of a man named Cupido, who had been distinguished for the enormity of his crimes, was very remarkable; and



when renewed by divine grace, he, like Saul of Tarsus, "straightway preached the Gospel" to his countrymen, declaring, as a living witness, that the Son of God has power to forgive and subdue sin. Other remarkable examples of renewing grace have been detailed in the publications of the Society.\*

The work of God, at Bethelsdorp, was proceeding in a very favourable manner, when it met with a severe check, in consequence of strong opposition made by some of the Boors to the further instruction of the Hottentots. These persons thought proper to make their complaints to the Dutch Government at the Cape, covered by pretences of necessary caution, in respect to institutions connected with *English Societies*. These complaints so far prevailed with the respectable Governor Jansen, that though convinced of the utility of Missionary exertions, and persuaded that they were perfectly distinct from all political views, he thought it expedient, for the present, to impose some inconvenient restrictions on Bethelsdorp, and to request Dr. Van der Kemp and Mr. Read to suspend their operations there until a more favourable opportunity should arrive. The good work, however, went on, the Brethren Ulbrecht and Tromp, who had been sent over by the Dutch Society, continuing to labour at the settlement.

In the year 1806, while Dr. Van der Kemp and Mr. Read were at the Cape, the colony again reverted into the hands of the English, which no sooner took place, than the general, Sir David Baird, sent for the Doctor, to consult him on the best method of treating the Hottentot prisoners of war; and soon after gave him full permission to resume his labours at Bethelsdorp, where he arrived March 21, 1806. The further privilege

\* See Missionary Transactions. No. VIII. and No. IX.



was granted him to plough and sow, for that year, an excellent piece of ground belonging to Government. It cannot be observed without gratitude to the great Disposer of human affairs, how seasonably the restoration of the Cape to the English Government took place, when the very existence of the Mission was threatened; it affords an evidence also of the justice and mildness of our own Government, which covers with the shield of its power, those who are actively engaged in the labours of benevolence.

Dr. Van der Kemp, amidst all his exertions found time to complete a work, begun before he left his native country, on the Epistle to the Romans, entitled (perhaps in allusion to the celebrated work of Leibnitz) "*The Théodicée of St. Paul.*" This sequel he sent over to Holland to be printed.\* He also composed a considerable work on midwifry, for the use of Bethelsdorp.

\* In the conclusion of the preface to the first volume of this work, printed in Holland, in 1799, Professor Krom says: "I could mention much more respecting the amiable and excellent character of the author, if I were not prevented by his modesty or rather his Christian humility, which prohibits entirely even the appearance of encomium. However, my reader, will undoubtedly acknowledge with me, that it is a very great degree of self-denial, if any one, who is in want of nothing, but is able to live comfortably and according to his own inclination, in his own country, bids farewell, from the love of Jesus Christ, to all earthly comforts, his dearest friends and relatives. But how powerfully must such an one be convinced of the truth and divine origin of the doctrine of the Bible, how deeply must such a mind be penetrated with the most cordial love towards the cause of our blessed Redeemer! If to the above is added, that a man of such a sublime understanding, provided with such extensive knowledge of all sorts of science, but now perfectly convinced that a true and scriptural knowledge of Jesus Christ is the most sublime wisdom is willing to proceed to the most remote parts of the world for the purpose of making known the gospel of our redemption to wild and uncivilized nations. Such can be the conduct only of a true lover of mankind, and such a conduct originates in the purest love and sincerest gratitude to-



In the year 1808, this settlement had arrived at a very considerable degree of prosperity. "It contains," says Dr. Van der Kemp, "60 or 70 houses, each having on an average about 10 inhabitants, whose industry appears to increase. The work of God's converting grace is also manifest among the people. In short, after six years' labour, it has attained such a degree of solidity that it may be committed to the care of another Missionary, which will enable me to devote some subsequent days of my far-advanced age to his service among some of the nations hitherto ignorant of the way of salvation."

Madagascar was the place on which his heart had been fixed almost from the commencement of his Missionary labours. He often mentioned this great and long-neglected island in his letters. But as there were large tracts of country in the neighbourhood of the colony, in favour of which no Missionary efforts had yet been made, he earnestly wished to make an excursion, in a northeasterly direction, leaving Caffraria on the right hand, with a view to extend the chain of Missionary settlements along the east coast of Africa; and first to attempt a Mission among the Mathimbas, or Tamboochis; or else to proceed towards the north, and explore the nations which may be found nearer the meridian of Algoa Bay.

While this benevolent man of God was stretching out his arms towards nations almost unknown, and indulging the delightful hope of enlightening other benighted regions, his beloved Bethelsdorp was not neglected. He had the pleasure to be-

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wards the Saviour of men. The author, who is really a great man, but now become a child in the kingdom of heaven, is ready to sacrifice all earthly pleasures and to make himself useful with all his knowledge and power, for the extension of the kingdom of Jesus Christ amongst the heathen." *Translation.*



hold the increasing fruits of his labour. The schools flourished. The ground was more productive, in consequence of copious rains, so that though the number of settlers was much increased, the corn raised on their land was more than sufficient for their support. The fields (once a barren wilderness) were covered with cattle, amounting to 1200 head, exclusive of sheep and goats. In short, a rapid advance towards civilisation was produced in the space of six or seven years.—A fact which it is devoutly to be wished may stimulate the exertions and encourage the hopes of many good men, in their future efforts to benefit even the most uncultivated nations of mankind.

Another scheme of beneficence dwelt much on the heart of Dr. Van der Kemp, which was to erect an orphan school at Bethelsdorp. The education of children being altogether neglected by the Hottentots, and it was reasonably hoped that by such an institution, the rising generation, instead of becoming useless and mischievous, would be rendered blessings to the country. For this purpose he wrote letters to the Directors, and to the Government of the Cape; but it was a work, which, however desirable, was of too great magnitude to be hastily undertaken. The Directors encouraged the proposal, but felt themselves unable to accomplish the work alone. The assistance of Government would be essentially necessary, and this could not immediately be obtained.

About two years ago, Dr. Van der Kemp suffered some indisposition. A slight stroke of apoplexy reminded him of his mortality, and was piously considered by him as an intimation that his continuance as a labourer in the Missionary field would not be long. In this serious view the Directors also received the information, who could not but entertain the painful apprehension that



they should ere long be deprived of this most valuable Missionary. About this period he writes thus—"The Lord continues to support me in the troubles to which I am, by the nature of my work, exposed; and I have more than once experienced that He who slept in a storm, can give rest to my soul, though all around me is in agitation and alarm."

In the year 1810, the number of persons belonging to the settlement at Bethelsdorp amounted nearly to *one thousand*, including men, women, and children. Industry continually increased. Matts and baskets were made in considerable quantities, and sold in the country around. The manufacture of salt was encouraged, which was bartered in the neighbourhood for wheat and other useful articles. Soap-boiling, sawing, and wood-cutting for waggons, became also a source of support.

Lord Caledon, who, like his worthy predecessors, had manifested the most benevolent regard to Bethelsdorp, paid a kind attention to the Doctor's application concerning Madagascar, and promised to facilitate his conveyance thither. But the Directors, aware that the health of their valuable friend was on the decline, however unwilling to restrain his zeal, expressed their wish that he should remain in the colony, especially as by the great addition lately made to the number of their Missionaries therein, a wise and judicious superintendant had become more than ever necessary.

About this time, a letter from Mr. Read to the Directors, complaining of cruelties committed by the Christians (so called) upon the Hottentots in the neighbourhood of Bethelsdorp, attracted the notice of the Governor, who ordered the Landrost Cuyler to summon Mr. Read before him, and to investigate the source of the complaint. Mr. Read readily obeyed the summons, and laid be-



fore him several cases of cruelty and of murder. Mr. Read also wrote to the Governor, expressing his willingness to represent the facts before his Excellency. The Governor accordingly requested both Mr. Read and the Doctor to appear before him, when such facts were related, as satisfied him that a strict investigation ought to take place. His Excellency therefore appointed suitable persons to make inquisition into the affair, and, it is said, to visit the different districts of the colony, annually, for the trial of offences. The value of such an institution time alone can fully discover. The cause of humanity however appears to have been materially benefited by the interference of the Missionaries.

It must also be mentioned, to the honour of Dr. Van der Kemp, that, at various times, he procured the manumission of several slaves; the expence of which, amounting to many hundred pounds, was defrayed from his own private fortune. Indeed he was always desirous of relieving the Society from every unnecessary expenditure, and generously supported himself, as a Missionary, with little or no cost to the Institution. In this point of view, as well as in many others, he has presented to the world, a noble example of disinterested zeal.

While Dr. Van der Kemp continued at the Cape, waiting for the arrival of the new Governor, Sir John Craddock, wishing also to know the determination of Mr. Pacalt, a German Missionary, then at Bethelsdorp, who, with some others, had been proposed to accompany him to Madagascar; and remaining as yet uncertain whether he should be able to proceed to that island, Mr. Pacalt arrived on the 31st of October 1811, and declared himself perfectly willing to unite in that mission. On the same morning, Dr. Van der Kemp received



a letter, signifying the readiness of his Excellency to forward his benevolent views; another letter came to hand on the same day from Mr. Thompson, a Missionary destined to the East, who having touched at the Isle of France, informed him of some additional circumstances favourable to the intended undertaking.

While Dr. Van der Kemp and Mr. Read were detained at Cape Town, they diligently and successfully employed themselves in the instruction both of Europeans and Hottentots; and, in consequence of their laudable exertions, an Auxiliary Missionary Society was formed, and a subscription commenced, in which a number of pious British soldiers took a principal part. When the last account came away, the subscriptions amounted to about £150\*. The Doctor found additional employment for his active powers by the arrival of several more Missionaries, sent from England to strengthen the several stations in South Africa. In this good work he had exerted himself with his usual energy and prudence, and had sent off several of them to the places of their destination.

But now the time, the solemn time arrived, in which this truly apostolic man was to be dismissed from his labours, and be called up to the joy of his Lord. On the morning of Saturday, Dec. 7th, 1811, he expounded a chapter with much free-

\* This contribution proves remarkably seasonable, as the expense of the South African Missions has lately been very considerably augmented, the whole support of which has devolved upon the Missionary Society; whereas nearly half of the burden was formerly borne by the Netherland Society. But the misfortunes of Holland, and the total want of communication, have completely cut off, for the present, all assistance from that quarter. The increased exertions of the Society have on this and some other accounts, caused the expenditure of the last two years greatly to exceed their income.



dom, after which, finding himself indisposed, he said to a venerable mother in Israel, who had formerly resided at the settlement in Bethelsdorp. "O Mrs. Smith, I find myself extremely weak. I should be glad to have opportunity to settle my own affairs"—but alas! this opportunity was not afforded. He was seized the same morning with a cold shivering; a fever ensued, and he retired to his bed.—From that bed he rose no more. His disorder rapidly advanced, notwithstanding the use of suitable means; and his surrounding friends could not but entertain the most painful forebodings of the fatal result. It might have been hoped that a man who had devoted so many years of active life to the service of his glorious Lord, and whose lips had fed such multitudes with spiritual knowledge, would have been enabled to instruct and strengthen his afflicted friends with his dying testimony to the truth and excellency of that holy gospel, to promote which he had made such uncommon sacrifices. But so great was the violence of his disorder, that he was rendered almost incapable of speaking; a lethargic heaviness suppressed his powers, and it was with great difficulty he could be prevailed upon even to answer a question. One of the friends, however, who called upon him a day or two before his departure, asked him, "What was the state of his mind." His short, but emphatical and satisfactory answer was—"ALL IS WELL;" and in reply to a similar enquiry, "Is it light or dark with you?" he said "LIGHT!" Light in the best sense, it doubtless was. The light of his Redeemer's countenance illuminated the darksome valley of the shadow of death, the harbinger of that brighter light which is sown for the righteous—that gladness which awaits the upright in heart.



Thus departed, in the faith and hope of the glorious Gospel of Jesus Christ, an eminently qualified, devoted, laborious, and successful minister of Jesus Christ. Long will his memory be cherished by the Church of God, and should it be objected to the cause of missions that suitable Missionaries are not now to be expected, a ready answer will be found in the example before us. His name will be classed with those of Elliot, Mayhew, Brainerd, and Swartz; and Christians yet unborn will be excited by his example, and encouraged by his success, to imitate his apostolic labours.

Few such characters as a Van der Kemp adorn the pages of Ecclesiastical history. Few men of such talents, learning, and prospects, have volunteered their services to the heathen; but it may be hoped that this short memoir may fall into the hands of some, who, ardently longing to be useful to the souls of men perishing for lack of knowledge, may be stirred up to follow him, and say—"Here are we, send us."

The Missionary Society are deeply sensible of the loss they have sustained. They are thankful for having enjoyed, for thirteen years, the labours of a man in whom they could repose the fullest confidence, and whose judgment was not inferior to his zeal; who brought all his great talents, improved by education, and sanctified by grace, into the great work. They rejoiced in his light, and longed for its continuance. But they bow with silent submission to the sovereign will of God, who has been pleased in about two years to remove from important stations, four eminent, or promising, Missionaries—Cran, DesGranges, Brain, and at length—Van der Kemp! South Africa laments her painful bereavement; Britain, Holland, and Germany unite in deploring, with sympathetic



sorrow, the termination of labours from which advantages so great have been derived, and from the continuance of which, benefits still greater were anticipated. God, however, is all-sufficient. That cause which is infinitely dearer to him than it is to us, can never fail; and he will doubtless pour out his Holy Spirit on the churches, and call forth others, yet unknown to us, who shall bear his name to the Gentiles, and preach among perishing pagans "the unsearchable riches of Christ."

This brief Memoir of Dr. Van der Kemp, cannot be concluded with a more appropriate encomium than that which was pronounced many years ago, on the character of a true Missionary, but, without reference to any particular person, by the late Bishop Hurd, in his Sermon before the Society for the Propagation of the Gospel in Foreign Parts.

"The difficulties, the dangers, the distresses of all sorts, which must be encountered by the Christian Missionary, require a more than ordinary degree of virtue, and will be only sustained by him whom a fervent love of Christ and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service. Then it is that we have seen the faithful minister of the Word go forth with the zeal of an apostle, and the constancy of a martyr. We have seen him forsake ease and affluence, a competency, at least, and the ordinary comforts of society; and with the Gospel in his hand, and his Saviour in his heart, make his way through burning deserts and the howling wilderness, braving the rage of climates, and all the inconveniencies of long and perilous voyages; submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners; watching the dark suspicions, and exposed to the capricious



fury of savages ; courting their offensive society, adopting their loathsome customs, and assimilating his very nature, almost, to theirs ; in a word, enduring all things, becoming all things, in the patient hope of finding a way to their good opinion, and of succeeding finally in his unwearied endeavours to make the word of life and salvation not unacceptable to them.

“ I confess, when I reflect on all these things, I humble myself before such heroic virtue ; or rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world !”

THE END.



of a variety of things, which are not  
 common to both our nations, and resemble  
 the more natural objects of the world in a word  
 and things, I thought, all things to the  
 point of view of nature, a way to the good of  
 man, and of everything finally in the universe  
 endeavors to make the word of the world, and  
 not acceptable to them.

And I think, when I reflect on all these things,  
 I humbly myself before such power, and  
 thank, I love the grace of God in Christ Jesus,  
 which is able to produce such examples of it in  
 our degenerate world!

THE END.