### MISSSIONARY MAGAZINE

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**THE MISSSIONARY MAGAZINE AND CHRONICLE, RELATING CHIEFLY TO THE MISSIONS OF THE London Missionary Society.**

**Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finbury, and by Messrs. Hanky's, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yale, Broughton Hall; in Glasgow, by Mr. Rick, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.**

### BRIEF MEMOIR OF ANDRIES STOFFLES.

The Hottentot churches which have been gathered in South Africa, through the instrumentality of the Society’s Missionaries in that country, contain many eminent examples of Christian character and worth. With one or more of these fellow-members of the same spiritual body, it would be delightful to the friends of Missions at home occasionally to hold personal intercourse; but such meetings have been hitherto exceedingly rare, nor is it probable that circumstances will arise to make them of more frequent occurrence for the future. The late Mr. Andries Stoffles...
Andries Stoffles was one of the very few of the Hottentot converts whom we have had the happiness of welcoming among us. By multitudes of the friends of Africa in this country, he is affectionately remembered, as one who was renewed after the image of Christ. Stoffles came to plead the cause of his wretched and suffering countryman; to ask on their behalf for the sympathy and aid of British Christians. He was a powerful advocate, for he possessed, in union with the influence of nature and the strength of truth, and left no heart unmoved, no mind unconvinced. Having sickened in our unpropitious climate, he returned to Africa, but only survived a few days after reaching the Cape. To his latest hour, we are assured that he had peace and joy in believing; and the light of the Saviour's love fell fully on his soul as it departed to the world of glory. Many friends will be gratified by the following brief narrative of his life, kindly furnished by an honoured Missionary of the Society now in Africa—

His birth and early life.

Andries Stoffles was born about the year 1776, on the banks of the Bosjesman River. He was a Hottentot of the Gona tribe, which, as a distinct tribe, though once numerous, has now almost ceased to exist. The country which they inhabited is called the Zuurveld, lying between the Gansbos and the Great Fish River. From his boyhood, Stoffles was a close observer, as well as gifted with an excellent memory. With a naturally sound judgment he possessed an alert and active mind; he began to preach the Gospel; and consequently at an early age he was found mingling in the fierce feuds and conflicts of the Hottentots and the Boers. In one of these engagements he was severely wounded, and was left for dead. On another occasion, a waggon went over his body and nearly killed him. These accidents caused much pain to him in after life, and, in his own judgment, considerably aggravated, if they did not originate, the disorder under which he eventually died. After his conversion, the remembrance of occurrences which had so nearly proved fatal, always deeply affected him, and he was always desirous that he should be healed. He was, therefore, returned to Bethlehem, and tried to be basking in the sunshine on the way; in dancing, and merriment, and idle mirth; but conscience pursued him, and he could find no rest.

Labouring under a deep sense of sin, and having in vain sought relief to his mind by inebriety, he determined to go to Bethlehem, and again listened to the preaching of the Gospel; but his convictions were once more followed by the agitation of his mind increased in proportion. Overcome by his internal conflicts, he frequently hanged himself from the cross-bar to the bush, weeping and howling. Here, it is said, he would spend hours and even days apart from human intercourse, praying to God for mercy, and for the return of the Hottentot, his Hottentot, his Hottentot; and, he continued for two or three years, bowed down under the conviction of sin. The Reverend Mr. J. Campbell on his second journey in Africa to Kurrachane, and the Rev. Mr. Miles, through Caffraria to the Cape, he likewise promised not to break the bruised reed nor quench the smoking flax, at length shed abroad a clearer light in his soul. The way of salvation through a crucified Saviour was fully revealed unto him—his penitential sorrow did not cease, but his bitterness was gone—it was no longer a Lament from the foundation of the world! the burden of sin passed away—his eye glistened, and his heart overflowed with joy, for the blood of Christ had imparted peace to his soul.

Progress in the Christian life.—Imprisonment for Preaching the Gospel.

Turned from darkness to light, Stoffles was more satisfied with the grace of God to those around him, manifesting the utmost anxiety for the salvation of his fellow-men. His conversations, addresses, and prayers deeply impressed all who heard him. Often were whole assemblies of natives and Europeans melted into tears when he spoke to them of the dying love of his Saviour. This was the subject uppermost in his mind, and in dwelling upon it his flow of language was peculiar to himself. His wife and many of his relations also turned unto God.

Some time after his conversion, a magistrate, named Van Riebeeck from Bethlehem, applied to the station for a few men to assist in the public works. Stoffles volunteered to go, but no sooner arrived in the locality than the magistrate commenced to treat the Hottentots and slaves with great effect. There was much weeping, and it was said that there had never been such a drive among the people. He was forbidden to preach, but Stoffles said he could not hold his tongue, and he proceeded to meet the people in the loss of his life. The prisoners were numerous, and Stoffles began preaching to them with similar effects; so that the only alternative was to release him. But the prisoners returned, and he went back to Bethlehem.

He ever considered it an honour to have been in prison for the word of his Saviour.

His attachment to the Missionary cause.

When the Missionaries for Lattakoo arrived, Stoffles was the first to remark that God had called them to their station through the country of the wild Bushmen, to many of whom he was the first to convey the glad tidings of salvation. He assisted in the opening of the Lattakoo Mission, and remained there four years. To the Missionaries, who placed the fullest confidence in life, he rendered essential service. Stoffles had such a knowledge of the native character, that the brethren could always rely on him. He travelled with the Missionaries to all the towns and villages of the Hochmanns and Cooranges—lately visited by the Rev. J. Campbell on his second journey in Africa to Kurrachane, and the Rev. Mr. Miles, through Caffraria to the Cape, he likewise promised not to break the bruised reed nor quench the smoking flax, at length shed abroad a clearer light in his soul. The way of salvation through a crucified Saviour was fully revealed unto him—his penitential sorrow did not cease, but his bitterness was gone—it was no longer a Lament from the foundation of the world! the burden of sin passed away—his eye glistened, and his heart overflowed with joy, for the blood of Christ had imparted peace to his soul.

His visit to England, and death.

In February, 1836, Stoffles embarked for England with the Rev. Dr. Phillip, Mr. Brad, Jr., and John Tastoo, the Caffe Chief; and arrived in London on the 27th of May. He wished to exert himself in England on behalf of his nation; to see, he said, the people by whose means he had been sent to his country; and to express his gratitude to them for the inestimable blessing. These objects he regarded as not to the extent which he desired. Before the Aboriginal's Committee of the House of Commons, he stated the grievances of his afflicted countrymen, and produced a strong impression in favour of their claims and his own. To the friends of Mission in various parts of the kingdom, his animated and eloquent addresses, joined with his fervent, unaffected piety, afforded the highest interest and the most thrilling effect.

But in October, 1836, his health began rapidly to decline, owing to the hostile in-
fluence of the climate, and cause before referred to, and it was recommended that he should leave England immediately. On the 7th of Nov. he embarked for Africa, with the Rev. J. Read, Junr., and the Rev. E. Williams. At the commencement of the voyage, his health apparently rallied; but after crossing the line, a relapse followed, and on his arrival at the Cape he began rapidly to sink. He was confined at Green Point for a short time, but was finally released from suffering on the 18th of March, 1837.

In his dying hours, his mind was calm and resigned. He had never, he said, enjoyed more of the presence of God’s Saviour than during the voyage. When he ceased to anticipate recovery, he expressed regret at not being spared to go and tell his people what he had seen and heard in England. He would go and tell his story in heaven, but he thought they knew more there than he could tell them.”

The death of Stoless will be lamented by multitudes of the natives, both within and beyond the Colonies. The Tugela River were scarcely to be comforted, and it was feared by some that his wife and daughter, who were exceedingly attached to him, would fall sacrifices to their grief. But many prayers have been offered on their behalf, that their deep affliction may bring forth abundantly the peaceable fruits of righteousness.

HUMAN SACRIFICES IN GOOMSUR.

Communications on this painful subject were made to the friends of the Society in the Missionary Magazine for last month. It was likewise stated, that from a view of the information they had received, the Directors had been led to contemplate a Mission to Goomsur, the scene of the almost unexampled cruelties to which attention was then reluctantly invited.

Intelligence on the same subject has been subsequently received from our Missionaries at Vizagapatam; the tenor of which fully sustains the views previously entertained by the Directors, and which they are persuaded have since been extensively adopted among the disciples of Christ in this country.

It will be seen by the details now given, that a Mission to the Khoonds would be attended by many circumstances of a particularly favourable, kind. True, their superstition is deeply-rooted, and sanguinary in the extreme; but the human victims make the blood it requires are doomed to childhood to the sacrificial knife, a fact which in itself is calculated to deepen the impression of the moral eboneness of the people, and to enfeeble the hope of their speedy acceptance of the Gospel of Christ. But, on the other hand, it will be observed, that the Khoonds are chiefly a pastoral race, comparatively secluded from the world, and free from many of the vices and prejudices which abound amid the great masses of mind in India; that they are exempt from the thraldom of caste, one of the strongest barriers with which in India the Truth has to contend; that their priests exercise but little power over them, and that probably even their dreadful custom of offering human sacrifices arises, not from wanton barbarity and delight in blood, but from a deep conviction in the minds of the people, that it cannot be dispensed with, its observance being apparently regarded by them as essential to the fertility of the land, on the products of which they mainly rely for subsistence. There appears good ground to hope that people would willingly abstain from this great enormity if once convinced of its uselessness as well as its criminality. Under these circumstances, the field now before us urgently calls for the earliest efforts which can be made on its behalf, and must be regarded as peculiarly inviting to the Missionaries of Christ. Messrs. Gordon and Porter, under date 4th of August last, thus write —

“The late war in the Gommar Country (a district situated 200 miles from hence) has opened a most important and interesting field of Missionary labour, which we hope the Society will take up. The Khoonds, a people inhabiting the hilly part of that country, appear quite distinct in manners and religion from the people inhabiting the plains. They have no caste among them, nor any of the peculiar manners of the Hindus. They are barbarous and uneducated, and their superstition is of a most sanguinary kind; they offer human sacrifices, and present the blood of the victims as a libation to their goddess, the Earth, or Ceres. These people have among them an order of priests, who are not so much venerated by them as the Brahmins are by the Hindus. In reference to the Hindu ecclesiastical customs, the following is an extract of a letter which has appeared in one of the Madras papers:

“We have heard,” the brethren observe in conclusion, “it will not be long before the Directors determine upon a Mission to the Khoonds, to declare amongst those blind and debased people the unsearchable riches of Him who is Lord of the harvests, both of heaven and of earth, and on whom the children of men are alike dependent for the bread which perisheth, and that which endureth to everlasting life.”

MISSION AT BENARES.

Turn ancient citadel of the hoary but polluted priesthood of Hindooism, in which the great adversary of souls had so long held undisputed dominion, is gradually