

from among these there had arisen persons whom God had gifted, and who acted as local preachers, materially assisting the Missionaries by their labours. The translation of the Scriptures, also, was a notable fact. When he first went to Caffraria, he had to collect materials towards the formation of the language. Several of the early Missionaries laboured under great difficulties in this work, but the result was the production of good grammars, and the translation of the Scriptures by their joint efforts.Mr. Shaw then presented to the Chairman several native books, amongst which were the larger portion of the Scriptures in Caffre, printed at Mount Coke; a Wesleyan Hymn-book (ap-
 plause); an abridgement of the Liturgy, with the service as used in Wesleyan congregations; and a monthly periodical, in English, published for the benefit of the English congregations and of the natives who read English, edited by the Rev. John Appleyard.....These were the beginnings of what he hoped would prove a valuable literature, in the Caffre language. Since his return to Africa, in 1837, the number of church-members had increased threefold; there were now, in the entire Districts, for English and native congregations, from fifty to sixty substantial chapels, all well attended; one of these, in Graham's-town, was for the coloured Dutch-speaking part of the population. He trusted that British Christians would continue to support the Wesleyan Missionary Society, as they had previously done. The Missionaries in Caffraria had been much refreshed in spirit, from time to time, by hearing of the prayers and liberalities of the friends in England; and he trusted that they would still exercise the same spirit of generosity, and send up the same devout aspirations to God on their behalf. (Applause.).....In the course of his address, Mr. Shaw stated his opinion that it was needful to keep an army on the border for the repression of the evil-disposed and turbulent chiefs and others found among the Caffres; but while this was, in his view, absolutely requisite for the protection of the British colonists, and the preservation of the public peace, yet he was happy to report that the enlightened government of Sir George Grey was making great ef-

forts, 1 Industrial Schools, conducted on Christian principles, to Christianize and civilize the natives, and thereby gradually remove the chief causes of the frequent border wars.

"The Rev. James Calvert next spoke. He expressed his thankfulness to God for having preserved his life, and for permitting him again to see his native country. He had, on his own account, and on behalf of his brethren and their wives and children, as well as on behalf of the Christians in Feejee, to return most hearty thanks to the Committee, for their attention. When the Feejean Missionaries arrived out, they found that the supply of necessary articles which they took with them, soon became exhausted; they had, however, only to send information to the Mission House, as to their real circumstances and wants, and these were promptly supplied; and he felt it is duty to tender the authorities their best thanks. When he arrived at Lakemba, he found 150 church members; Christianity had obtained a footing in some five or six of the islands thereabouts, and at a few towns on the principal island; some of the people were truly converted to God, and knew in whom they had believed. He remembered how deeply affected he was when he read the pathetic appeal, "Pity Feejee, cannibal Feejee!" and how he wept over it as he thought of its idolatry, its polygamy, and its cannibalism. He was reminded of what Mr. Wesley had said, "Go not only to those who want you, but to those who want you most," and the thought struck him, that he should never be able to find a people who needed Christian efforts more than did the Feejeans. The result was, that he was appointed to go. And when he arrived there, he found the state of things to be just as it had been told. Cannibalism, even now, was not extinct in some parts of Feejee; it existed in its worst form still, in the parts where Missionaries had not yet commenced their work. A native local preacher, who was instructed by the late John Hunt, had told him that the Feejeans took great care, in killing, not to crush their victims. That man told him of a canoe wrecked off Vanna Levu, and that all on board had perished except one man, a chief, who was able to swim to the shore,