

faith the "Lamb slain from the foundation of the world"—the burden of sin passed away—his eye glistened, and his mouth was filled with joy, for the blood of Christ had imparted peace to his soul.

Turned from darkness to light, Stoffles at once testified of the grace of God to those around him, manifesting the utmost anxiety for the salvation of his fellow-men. His conversation, 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 ever 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 conversation a magistrate, residing at a distance from Betheldorp, applied for a few men to assist in the public works. Stoffles volunteered to go, but no sooner arrived in the locality than he began to preach to the Hottentots and slaves with great effect. There was much weeping, and it was said that he would "drive the people mad." He was forbidden to preach; but Stoffles said he could not hold his tongue, and he was consequently sent to prison. But the prisoners were numerous, and Stoffles began preaching to them with similar effects; so the only alternative was to release him, and send him back to Betheldorp. He ever considered it an honor to have been in prison for the work of his Saviour.

When the missionaries for Latakoo arrived in Africa, Stoffles accompanied 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 Latakoo mission, and remained there four years. To the missionaries who placed the fullest confidence in him, he rendered essential service. Stoffles had such a knowledge of the native character, that the brethren could always beneficially consult him. He travelled with the missionaries to all the towns and villages of the Bechuanas and Corannas—he conducted the Rev. J. Campbell on his second journey to Africa, to Kurrechane; and the Rev. Mr. Miles, through Caffraria to the Tambookie country; he likewise travelled much with the Rev. Dr. Phillips.

He felt keenly the degraded condition of his people as having lost their hereditary lands, their property, and their freedom; and his mind was constantly engaged in considering the means in which it could be improved. When the Hottentots gained their civil liberties, his joy was extreme; and when Government offered them land at Kat River, he was one of the first to accept the offer.

His services, in reference to the spiritual concerns of the people of Kat River, were also highly important. Until a missionary came to that part of Africa, Stoffles, with the assistance of other pious natives, conducted the services on the Sabbath and every evening in the week.

In February, 1836, Stoffles embarked for England with the Rev. Dr. Phillips, Mr. Read, Jr., and Jan Tzatzoe, the Caffre chief, and arrived in London on the 14th of May. He wished to exert himself in England on behalf of his nation; to see, he said, the people by whom the Gospel had been sent to his country; and to express his gratitude to them for the inestimable blessing. These objects he affected, but not to the extent to which he desired. Before the Aborigines' 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 missions in various parts of the kingdom, his animated and eloquent addresses, joined with his fervent, unaffected piety, afforded the highest interest and the most hallowed delight. But in October 1836, his health began rapidly to decline, owing to the hostile influence of the climate, and causes before referred to, and it was recommended that he should leave England immediately. On the 7th of November he embarked for Africa with the Rev. J. Read, Jr., 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, 1838.

In his dying hours, his mind was calm and resigned. He had never, he said, enjoyed more of the presence of God his 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 Stoffles will be lamented by multitudes of the natives, both within and beyond the colony; the people of Kat 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 fruits of righteousness.