

had laboured long and diligently in the great Mission work, and to whom the Society owed a debt of obligation which it would never be able to repay. It was remarkable that, on his return from South Africa in 1833, the intelligence was imparted to him of the death of the Rev. Richard Watson, and that, on his return this time, the mournful news was conveyed to him of the recent death of the Rev. Dr. Beecham. (Hear.) These were monitory circumstances, and taught the necessity of labouring while it was day, seeing the night approached, in which no man could work. He wished to bear in remembrance the zeal and diligence of his fathers in Christ, who had gone before, and to imitate their bright examples. He would now touch on some particulars connected with the rise and progress of the Wesleyan Missions in South Africa. The Mission in Albany, British Caffraria, and Bechuana contained elements of various kinds;—it was a Mission to the colonists as well as to the aborigines; some of the latter lived under the controul of the British Government, and others under that of their own chiefs. When the Mission was first commenced, he formed Circuits amongst the colonists, travelling over large districts, and taking long journeys, sometimes sleeping under the bushes, and assembling the congregations just where circumstances allowed; the difficulties were great, and his heart was frequently ready to break. But God was with him and blessed him; and the result was, that the British colony in the eastern provinces of South Africa, was now extensively provided with the means of grace, a large proportion of the inhabitants were under the ministerial care of the Wesleyan Missionaries, and multitudes of the rising race were being trained in their Sunday and Day-schools. (Hear.) Beneficial results had been witnessed, not merely of a spiritual nature, in that country. The wagons of the Missionaries had made the first road tracks in Caffraria; upon those tracks traders had followed; and travellers had expressed their astonishment at what they had seen there. When the Missions were commenced, there was not a person who knew a letter in the book; in fact, there was not even such a thing as a book in the whole of Caffreland;

nor had any hieroglyphic, or mark, or any method of representation of ideas been invented. They had no notion whatever of any of the great principles of religion; those living nearest the Dutch colonists had indeed obtained some very vague notions, but these had rather led them astray than to a proper knowledge of the truth. There was not a single house, except their own miserable huts, constructed from a few sticks, covered with straw, and in such as these dwelt even the chiefs. When Sir Geo. Cathcart was about to make an incursion upon one of the Caffre tribes, during the Caffre wars, he specified his intention to go to the chief kraal and date his despatches "from the capital;" but when he got there, he found it to consist of ten or twelve straw-huts, such as had been described! (Laughter.) There was not a Caffre who possessed an article of dress, when he (Mr. Shaw) arrived amongst that people, except bullocks' hides, which, after some preparation, they merely threw across their shoulders. Nor had they any implements or utensils,—there was, for instance, not a plough in the land. Such were some of the features which marked their barbarous state, when Wesleyan Missionaries went amongst them. But now, what had been wrought? The country was dotted with nine Mission villages, on which straw huts had given place to houses, built in a square form, divided into apartments, and very comfortable. As to the natives on the Mission Stations, especially on the Sabbath day, they were decently clothed; and he knew many who would not disgrace even a congregation in England. Could his hearers visit Caffreland, they would find hundreds of the natives able to read the New Testament (hear); and it was indeed a pleasant thing to see a Caffre congregation standing in devout attention during the reading of the liturgy; for even the liturgy had been translated into their language, and was used in the forenoon services, the congregation joining in the responses. But the most important results were those which were of a spiritual kind. Of course, there was not a single Christian in all Caffraria when the Missions began their operations; but, thanks to God, there were hundreds now. He was glad to say that