

schools, engaged in prayer, and read a portion of Scripture.

Mr. Vaughan, of the School at St. Andrews, read from one of the Sunday Collection hymns, 133—

"Come, children, hail the Prince of Peace," &c.,

and read part of the 4th chapter of Proverbs.

Mr. Hayles, of the Mount Carey schools, engaged in prayer, and Mr. Chambers, of the Montpellier school, gave out the 12th hymn in the Selection sung at the opening of the chapel last year :—

"Yes, we hope the day is nigh," &c.,

which was sung by the children to the tune of "Hosanna," and after the 67th Psalm was read by Mr. Chambers, and the children had sung the "Amen Chorus," in the Surrey Chapel Collection, the Rev. Mr. Burchell addressed the schools separately (the pupils standing while he spoke) with encouraging and appropriate remarks upon their conduct and the goodly number present, and stated the schools and their numbers to be thus :—

Montego Bay Day-school, 167—Infant-school, 80—Sabbath-school, 710 ; Mount Carey Day-school, 139—Infant-school, 81—Sabbath-school, 750 ; Shortwood Day-school, 65—Sabbath-school, 221 ; Bethel Hill Day-school, 75—Sabbath-school, 330 ; Montpellier Day-school, 73 ; St. Andrew's Day-school, 81—Sabbath-school, 184 ; Eden Estate Evening-school, 101 ; Bethel Hill Evening-school, 17 ; Catherine Hall Evening-school, 73 ; and Spring Garden Evening-school, 137. Making in Day-schools 600.—In Infant-schools, 161, which are also Day-schools.—In Evening-schools, 328 :—and in Sunday-schools, 2201 ; giving a total of 3290 souls, receiving moral and religious instruction, under the patronage and through the instrumentality of Mr. Burchell.

AFRICA.

DEATH OF ANDRIES STOFFLES.

Andries Stoffles was born about the year 1776 on the banks of the Bosjesman river. He was a Hottentot of Gonah tribe, which, as a distinct tribe, though once numerous, has now almost ceased to exist. The country which they inhabited is called Zuirveld, lying between the Gamtoos and the Great Fish River. From his boyhood Stoffles was a great observer, and was gifted with an excellent memory. With a naturally sound judgment he possessed an active mind and a sanguine temperament ; and consequently at an early age, he was found mingling in the fierce feuds and conflicts which, at that period, arose between the Dutch Boors and Hottentots. In one of these engagements he was severely wounded, and narrowly escaped the

loss of life. On another occasion a waggon went over his body and nearly killed him.

An event which greatly determined his future course of life was the circumstance of his being taken prisoner by the Caffres, and carried from his own country into Caffreland. There he resided for some time, learned the Caffre language, and was employed as an interpreter. In that capacity he was taken by a Caffre chief to Bethelsdorp, about the year 1810. Stoffles was then in a savage state, and arrayed in the Caffre fashion—his only clothing a dressed cow-skin thrown loosely over his shoulders, and his body smeared with grease and red ochre. When first he attended Divine worship at Bethelsdorp, he was so ignorant of its purpose and meaning, as to suppose the people had assembled to receive rations of provisions, or presents of beads or buttons. But he was soon undeceived—Divine grace speedily reached his heart, although it was some time before his mind was fully enlightened as to the way of salvation. His second attendance in the house of God has been thus characteristically described by himself :—"The preacher spoke of everything I had done in my childhood. I said to myself, 'This is very strange, surely my cousin must have gone to the missionary and told him all about me.' My cousin said 'No, I never spoke about you to the missionary. The Bible is that which tells you about your own heart.'" The conviction of sin smote immediately upon his conscience, and he was no longer the same man. True, he returned to the Caffres, and tried to be happy in his former ways—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 in heathen companionship, Stoffles returned to Bethelsdorp and again listened to the preaching of the Gospel ; but his convictions were only strengthened, and the agitation of his mind increased in proportion. Overcome by his internal conflicts, he frequently hastened from the chapel to the bush, weeping aloud. Here, it is said, he would spend hours, and even days, apart from human intercourse, praying to God for mercy, and seeking rest to his heavy laden spirit. In this state he continued two or three years, bowed down under the consciousness of guilt, beset by the terrors of self-condemnation, and unable to apply to himself the rich remedies of the Gospel of peace. But he, who hath promised not to break the bruised reed nor quench the smoking flax, at length shed 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 its bitterness was gone—he saw by