

with a mission station such as I have superintended on former occasions in Caffreland. This restraint, however, I do not find in my experience to be so prejudicial to their religious progress as might at first be supposed. It is a kind of training that tends to bring them into more correct habits. Land is now becoming very valuable in the colony, so that natives, when they do obtain a piece to cultivate, are much more cautious how they act toward the proprietors, lest they should forfeit their right to remain on it. And even although no blame may be attached to them, still circumstances do arise to dispossess and cause them to seek places elsewhere. Of this an instance has occurred recently in connection with a portion of my flock. A farm in the neighbourhood, on which they have resided for many years, has passed into the hands of a Dutch farmer, who, like some Highland laird nearer you, has resolved to convert it all into sheep-walks. The consequence is, that Bacela, my first elder, together with a goodly number of members and inquirers, have been forced to remove and seek another place. The saying is, "It is no loss what a friend gets." Hearing that the Rev. John Chalmers was about to occupy a new station in Caffreland, Bacela, with a number following him, has been induced to go thither and settle down under his anticipated superintendence. I trust this is the Lord's doings, in order that our young friend and brother may have not only a nucleus of a church to begin with amongst the heathen, but an experienced elder of our mission to assist him. Bacela, while connected with me, has united not only sincere piety, since his baptism at Glenthorn, with great usefulness in bringing others to seek the Lord, but is a most industrious and intelligent agriculturist—features of character which make me deeply feel his loss, although, at the same time, I trust my loss is our brother's gain.

On a former occasion, I mentioned that a pleasing movement had taken place amongst the natives in awakening many from their lethargy to seek the Lord; and although there are no prostrations and screamings out, such as have taken place in other parts of the world, still there is scarcely a Sabbath in which a stranger could fail to be impressed with the efforts made by the congregation to suppress their rising emotions. When met on these occasions, I am very far from feeling that I am speaking to dry bones. There is an attention, a subdued feeling, which satisfies me that I am scattering seed on ground moistened and mellowed to receive it. I have no doubt that much of this is to be attributed to the prayer-meetings which my two elders have continued to keep up from time to time. Those persons who have been awakened to a sense of their sinful condition were directed to go to these elders, until the most hopeful, after trial, might join my own catechumen class. The larger number of these resided in Bacela's district, though not all on the same farm. Since his departure, I have met with most of these inquirers, and have added to my list twenty new names,—three from Dwesi, my second elder,—which, with the twenty one still on my list, make forty-four. Dwesi has still a number on his list. Amongst those under Bacela, there was one thing that pleased me much. Although from circumstances they had no regular teacher, yet so anxious were they to learn to read, that merely by asking assistance occasionally from neighbours who could read, about ten of the men professed themselves able to read the Testament. This is a rare thing, and peculiarly encouraging to me, and I may say humbling at the same time, when I see how God, in a manner so independent of the usual means, can thus advance his work so remarkably.

If all who have been admitted to the church at Glenthorn had still continued attached to it, the church building would have been far from accommodating them. But on account of changes taking place amongst the farmers around, there are many departures to other stations. When asking Bacela what he thought of his own removal at this time, he said, "it was no doubt of the Lord, that others might come and get the benefit which he and others had so long enjoyed." Although there is a permanent nucleus here, still the church seems like a reservoir, always pretty full; for what goes out at the one side, is soon supplied by what comes in on the other. Since the beginning of this year, or rather during its course, seven Caffres and two Hottentots have been added to the church by baptism. One of