

River. The Governor will permit missionaries to go to them, provided Sandilla and his people be willing to receive them. The document says, "The heathen Caffres, however, among whom Mr. Niven formerly established himself, are now removed to the banks of the Kei, where it is intended they should remain; and it does not appear that as yet any spiritual teachers have gone after them. The course to be pursued therefore, should Mr. Niven actuated, as no doubt he is, by religious and disinterested motives, desire to renew his pious endeavors to convert them to Christianity, he has only to make his own arrangements with the chief Sandilla, who, if willing to receive him, and make a suitable provision for his dwelling, church, school, and garden, and other similar arrangements, and Mr. Niven choose to run all risks, any bargain so entered into, on being duly reported by both parties to the chief Commissioner, will be registered by him, and both parties will be kept bound to the agreement."

4. *Interview with Sandilla and his Chief Men.*—In the beginning of December, Mr. Niven, accompanied by the Rev. Mr. Birt, the missionary of Peelton, a station of the London Missionary Society, about ten miles north from King William's Town, paid a visit to Sandilla, which is thus described:—

"Last week, Mr. Birt, accompanied me on a five days' tour of the Gaika location, for the double purpose of seeing Sandilla, and of looking out for a spot eligible for a station, should that be afterwards advised. We visited the Chief on Tuesday, at his kraal, on the Izincuka, a well constructed, compact hamlet, in a fine situation. He was much pleased to see us, and anticipated our main object by asking where my family was. On learning that they were still in Scotland, he urged their speedy return, adding, 'There is no peace so long as the teacher remains away. There is no peace! My heart is as white as this,' pointing to the ivory handle of a knife he held in his hand. His mother, Sutu, the former regent, was equally importunate. He was told that much depended on the certainty and durability of peace, and on his power to protect a missionary and the station property. Mr. Birt reminded him that the supporters of missions across the sea wanted more proofs than we did, who knew him, that he could preserve his teacher. The rough usage experienced by our party, on the way to the Chumie, and Anta's pillage of the station, when the war broke out, were adduced to show what had been done by his people, even when they knew their Chief's good feeling towards the teacher. His remarks remotely touched the matter of dealing with these persons; and one counsellor whispered aside to me, 'Sandilla sees the thing, and will look after it.' I concluded by saying that we should leave it unto Sandilla, in the meantime, to furnish the proofs of his ability to protect his teacher; that I should return to learn what these were; and that, at present, Mr. Birt and I should take a look of his country to see where there was any suitable place for a missionary to settle in. 'That is good,' said he, cordially. We addressed his counsellors, some fifty in number, who replied in friendly accents, by one of their company. We shook hands, and left. Festiri, the teacher of Struthers' school, was with us, and gratefully expressed his delight at the wide door opened for the gospel to the Gaikas. We are the first to visit this location. There is not a missionary in it. Its extent is eight hundred square miles, peopled by T'Siambies and Gealekas, as well as the Gaikas. Not one-half of the last mentioned tribe has moved into it. At the close of the crop season, that is, about March, the Gaikas, who are scattered among other tribes, are to take possession."

5. *The Converts.*—The following is the information supplied by Mr. Niven, with regard to the members of the mission, from which it will be seen that one hundred and twelve names have been got:—

"The communion lists of the three native churches have been at length gone over. The results will suffice here. Total of members ascertained, 112; 6 died; 13 fallen into sin,—twelve of these having broken the eighth commandment, the other three guilty of minor offences. They were all members of the Chumie.