TIYO SOGA'S LETTER
TO FORT HARE
1936

Directions.

To ensure clear and bold impressions, place the Tablet between a sheet of Letter Paper, on which put the Carbonic or Ink Paper (black on both sides), covering the same with a leaf of your Copying Book, and then write with the Style on the Copying-leaf, pressing rather hard.

When the Papers are arranged, they fall: 1st Copying-leaf on which you write; 2nd Carbonic-leaf; 3rd Writing-paper: and under these the Tablet.

To produce two Letters with the Copy at one operation, take two sheets of thin Writing-paper, place your Tablet in the centre, on the leaf next the Tablet lay a sheet of Semicarbonic, with the black side downwards, and on the upper leaf a sheet of Carbonic (black on both sides), then place them under a leaf of the Copying-book. When arranged, they will fall thus: 1st Copying-leaf; 2nd Carbonic leaf; 3rd the Letter; 4th Semi-carbonic-leaf, with black side downwards; 5th Second Letter; and then the Tablet.

When writing, care should be taken to place the Guard under the hand. When not writing, return the Carbonic leaf to its Book; be careful not to rub it against the Writing-Paper.

Ingwale — 22 Oct. 1862.

The
Revd A. Lonsdale &c.

Revd and dear Sir

The sermons on Sabbath the 15th June I have now time to lay before you every thing connected with the opening of our new Ingwale church. This event took place on Sabbath the 15th June last. We had four special services on the day. The first morning service was in Kafir, and was conducted by the Venerable Brownlee - the father of our Kafir Mission. He took his text from Ex xx. 24. The second service was in English, & was preached over by the Revd Wm Govan of the Free church station - Lovedale. His text was in II Tim II. 19.

The third service was in Kafir, and the Revd B. Rose of Pirie addressed us from Matth V. 9. The last service was in Dutch interpreted into Kafir. It was held in the evening. The preacher was the Revd Jas Read of Philipstown, Kat River. His text was taken from

Acts - XVI. 30. This last service was especially designed for a party of Strathtod people, formerly under the pastoral care of Mr Reid, who now form part of the Imperial Congregation. They labour at Lawgrove & Cutlers in our neighbourhood. We regularly maintain Baptism ordinances among them -

In interest - utility - eloquence, & appropriateness, the above noted services were worthy of the day, and of the distinguished gifted Brethren who conducted them, for my testimony of five years connection with Missionary Brethren of various denominations, is that there is sterling worth & sterling talent among them - It was my earnest wish and desire, that our eldest Missionary Mr Cumming, should have opened the Imperial Church - & indeed he did come to the opening of it, but unforeseen delays compelled him to allow the day that previously pleased, & the interests of his own people at Glenthorn requiring him, he was obliged to leave us, & could not come on the occasion subsequently determined upon for the opening -

Public meetings on Wednesday the 18th

Perhaps the chief interest of the opening services of the Imperial Church Glenthorn with the services of the public meetings held on Wednesday the 18th in connection with the Sacrament -

I need not trouble the Reader of this Record with extracts from the discourses on the opening day. But I think it may interest the friends of christ to know the sentiments expressed by various speakers, white & black at the services of the 18th. Of these services I am able to give from copious extracts, from the Report for a Kaffir Periodical, lately started by Missionaries.

Hospitable preparations. The opening of a place of worship, is viewed with unspeakable, and general interest by our native flock in this country. And to the praise of christ they come in crowds from all quarters of this country. They must come to hear, see, & be edified. It is a time of enthusiasm to them, as it marks the triumphant progress in their own country of the Kingdom of the Prince of peace. On this ~~occasion~~ this gathering, many of which I have personally attended & addressed, the world have often been present to my mind. "The people that sat in darkness saw a great light & to them which sat in the region and shadow of death light is sprung up" — I am sure this cannot hardly fail of being remarked, on the contemplating multitude of dark countenances, that attended the service of the opening of Imgwali Church. A altho' I came from distances of 20 - 30 - 70 miles. And in order to provide for their refreshment, our native people. & the heathen chiefs. & Counsellors of seven districts, to which our evangelists labours extend, contributed 54 slaughter animals - chiefly goats & sheep - valued about £12. to purchase coffee. & sugar & bread

We had to do this the good work. On the sabbath the ~~day~~ church was filled by native Jews - the day being unfortunately too cold & windy to enable the heathen Kaffirs & Fingoes, to come out - It was mild wither. But the 18th was emphatically a memorable day! - And here I cannot but regret the necessity which compels me to be the narrator of transactions, with which my name was so frequently mentioned. For, although, not insensible of the good opinion of the men, I feel, without affectation, I may state, that any thing said of myself in the way of complimentary praise, is especially painful - it is as painful to communicate that, to others personally.

I will however give you all that was done & said at the meeting of the 18th in the words of the Reporter for the "Isidaba".

The English meeting. "The first public meeting was in English, held in the new Church - Charles Brownlee Esq. C.C. in the chair. After a opening address by giving out the 279th Hymn (old Relig Hym BK). The Revd Richard Birt of Peelton engaged in prayer. There were present of funds & missionary Brethren - Revds J. Brownlee - J. Laing - Birt, Brockway - A. Kayser - Kropf. Rein - B. Rose - R. Rose - R. Brown, J. A. Chalmers, Captain Johnson - A. Thomson Esq - Magistrate of the day Antes - Captain Biddle, Middle Drift - John Anthope Esq - Rev Mr Fraser - Geo Blaine Esq -"

The Chairman said on rising - We have met under interesting circumstances, to commemorate the opening of this Church - This is the first

Church, which has been built by a native pastor. This is a circumstance
truly well fitted to encourage in our hearts, so that we may prosecute our
Father's work, hopefully & energetically! – Then I look around this meeting. I
see old supporters, who carried on this good work, amid many trying difficul-
ties, & amid wars, without losing hope. This day their hearts must be more
than ever lifted up. There is one here, who is the freeman of all the
Brethren present, who may well say – "Now Lord, lettest thou thy servant depart
in peace for mine eyes have seen thy salvation." And I look at another
friend, who doubtless remembers the day, when the pastor of this church was
a child to him, he may also say – "My work has not been in vain." Mr
Brownlee in the course of his remarks noticed the fact, that the Building
has been raised principally by the contributions of European Men in the
Colony, & said that they have thus been willing to do something for
their sable countrymen. – The Chairman then called on the
Secretary to read the Report of the History of the building & the
erection of the Church. – ~~I give here the Report in a separate~~
~~document~~ – The Report. (Table on hire)

After the reading of the Report the Chairman called upon, the
Honorable Justice – the Revd John Brownlee of Kingwilliamstown – to address the
meeting. On rising he said – "I have employed in Godis work & am
often called upon to be present at beginnings, and in great results. We have on

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this building. & therefore we have great reason to thank God & take courage.

"With regard to assistance from the whites, we ought to make particular notice of this. Liberal subscriptions have been given by Towns in this Colony, to aid in erecting this building. This is as it ought to be. We ought to go hand in hand, with our friends in the Colony in evangelizing this country. It should be mentioned to their credit that they aided materially to erect this building. When we see this, we may augur well of this Colony. If it is to prosper, it must be by sound doctrine & the principles of the gospel.

"It gives me great pleasure now in my declining years to witness such a scene as this. It gives me great pleasure, to follow my respected Father, Mr Brownlee. He who has so long laboured in this Country must rejoice at this work. We may now retire not despondingly when we see that in these young men, the Cause will prosper. I refer to one of the people of this Country as pastor. I rejoice that there is one so well qualified for this work. We have reason

to go forward in the work.

[illegible] must be left clearly [illegible] erected this [illegible] never had [illegible] done to do to the abi- [illegible] of the Natives, to acquire learn [illegible]. It is not to be [illegible] that many such shor[illegible] raised up. In [illegible] with Mr Krapf [illegible] Bethel Mission Station, I was informed that in his [illegible] the Berlin [illegible] offered, had been made in East [illegible]. There are now few [illegible] where the [illegible] is being made known. I have Mission Stations up to Egypt. The time is coming when the whole of Africa will be [illegible] with Missionaries.

"Here is a step in advance. We have in this building, the most commodious [illegible] in British [illegible] area. Sympathise with [illegible] in all his anxiety. [illegible] Know something [illegible] burden has been [illegible] on his shoulder [illegible] will remove [illegible] still more, to [illegible] something to remove [illegible]. The Natives want all [illegible] peace [illegible] now. [illegible]

"The debt is nothing - and I would say in giving a hint to Lyga, having finished this house, do not think of building again until you have got more flesh upon your bones". - I was received very good fellow. I was placed on a committee, who superintended the building of a very large house - a more disagreable job I never experienced - It is an easy task to hand to do with "brick & mortar" - on its completion I resolved that I would never have any thing to do with any thing of the kind - Let me give Mr Lyga an advice, about a schoolmaster, who boasted that he had all the management of the Parish - When he die alone for this were asked, he said - "I rule the children - the children rule the mothers - the mothers rule the fathers". I can finish very quickly - but it is more difficult to get on. This is a landmark of the progress of Christ - shows the fire brand of war, will never desolate the houses of God again - I congratulate you again on the completion of this church"

After a few closing remarks from the Chairman, in which he said, "It must be be a matter of interest to Lyga, to see so many Brethren here". the meeting was closed with pronouncing the Benediction - The Brethren & friends then retired to a refreshment, which Mrs Bromley Mrs Lyga, Mrs Lewino, Miss Ogilvie, Miss Bromley - the Ladies of the Conference, had provided -

The Coffee Meeting

The meeting of meetings met at mid day - The long & large

so crowded to overflowing - they filled the passages so - & yet they could not get in all who wished - all sable countenances - but at least of Ethiopia that was soon to stretch out the hands to God! - The spokesman for the Bidado, proceeds - "All were here, Chiefs - Counsellors - and subjects - presenting every variety of appearances - with various fantastic dresses." After singing & prayer in Kaffir - the Chairman - Chas. Brownlee Esq. rose up & said in Kaffir -

"This day is a marked one. We have often met under similar circumstances - but this outstrips them all - when those who are now dead were young, a stranger - a young man came, & arrived at the Dabe, but passed away (Saul Kempt). Another (Williams) arrived at the Sichotwa - laboured for two years there & died - But he had obtained a recall of his ministry - some of which are here - After that others came to the Kwalisi, bringing the same story with the former two - they also obtained witnesses for the truth they spoke, some of whom are also here this day - After them others came from far, who had many souls for their hire -

"It was a great day that, when a Counsellor of Sarhili, went to one from dead & gave him his son - It was a day marked in heaven - it was not known on earth. His teacher sent him to another, who instructed him, & took him beyond the sea, that he might return for the good of his own people - I say then this is a great day for this

house is built by the Son of that Gaika Counsellor. The seed of the word has been sown in this Country for many years. it has been sown with tears. But now we begin to see the fruits of that sowing."—

"Mr Bennie then called upon Mr Soga, to give in Kaffir the Report of the Building of the Church — which was returned as the one in English. After reading the Report. Mr Soga then said in Kaffir — "It is not for me to speak to day. There then is your house my Countrymen! — There is your house Gaika — there is your house ye men of Mbo — (Fingoes). There is the house of you & your children — for although I have built it, I must leave it, & leave it to your children!"

"Mr Bennie again rose & said — I repeat this is a great day — a day of Rejoicing! — How too — Kaffir people, can it be a day of Rejoicing when we hear the Report? — What shall we say of our shame? What shall we say to strangers? — For these two years we have only given the paltry sum of £20 — that is £40 a year! — This does not become us. We have not from the length of time £100? — Last Sabbath the Collection of the people of the Mgwali was only 8/6 within fourteen. How is this, I ask? — Is this work come for? — If we all could have given 1/- we would have given more than £1.! — Only 30 people found — 300 people were present! Such is our shame."

I may here remark, in explanation of this strikes [illegible] of our people, that the matter of the circumcised boys — then [illegible]

cleared the hands, hearts & minds of some of our people against giving to the house of God. Added the fact that there was no great cordial feeling among us, was somewhat of a damper at the time of the opening of the church. This state of matters happily is fast passing away —

"The next speaker was the Revd. A. Hoppe of Bethel (Berlin Mep. Soc) — He said in Dutch — This is a beautiful house — how delightful to sit in it — how easy to speak in it! — And yet the building of it, was not easy to elder Sigwa. People have no idea of the anxiety connected with the building of a house — & of contracting debts on account of it." He then referred to the fact that the Gospel provides for the welfare of man in time & in eternity — & illustrated this by an anecdote, which we could not understand, as he spoke in a strange language — but — After the anecdote he concluded by saying to the attentive people — "Listen to me, & I will counsel you — Do not come to me! — Come here!" He meant to tell them, that as his station, was very new, a town with customs which the attention are fond of frequenting, they should come to the Wesleyan church

The Revd Henry Kayser of Kingwilliamstown next spoke — and remarked — "See the work of God, he blesses small results! Why? There are many missionaries now — once there was only one. This is the smallest church in Kaffraria — There are three kinds, which this day, he come to us

christians to remember - (1) that our works must correspond with our words. Our works must attract others who are hearkening to christianity. We should be leaders in renouncing evil customs. The subjects of a king are chiefly what he of his spirit - as the followers of a crown are also. become likewise pusillanimous. Those who are of christ, in order to be lovely & holy. Their conduct & practice must bear a likeness to the character of their Master, Then Scoffers will be silenced - (2). This congregation is built by one of yourselves. The ministry this church is a Kaffir. You will not always to have ministers on far away. Do you not wish then that your children should follow in their footsteps? There should be three or four, who should desire to educate their children to the ministry. The are institutions for Educating them. (3) The debt have heard, it should be your effort to clear off. Till it is not your until you clear it off. Put then shoulder to the wheel - Give cattle. sheep. for to. that the debt may be wiped away, & the Church become wholly your own.

The Rev. Richard Rob of Lovedale followed. He said on rising - "It is a heavy word, that which thy a spoke - "Give Kaffir Stories Christ - Here is our house & men of - elbo. Stand in this up it, How did it affect you? How did you receive? - He said that & Sheep

human being that belongs to these parts, what ever he might be - whether he be a chief - or servant - a Mr. or not, a gentlemen or chief. That word spoke in this house & what do you think of it?. I have heard it - it made me sad. Let not one chief it from another. The house is given to you - Did your hearts give thanks? With a great thankfully your teacher said before this long meeting - "Shed is your house" So stretching I speak, - did you give thanks? - What do you say to this great gift? Look at the long roof of this house! - What did you say - when he who wrought hard in building it said - "There it is?" He told you himself that from the day the church work commenced, the hand never removed from the paper - Did your hearts sincerely give thanks? I ask this question especially to you who believe! - For this gift, you shall answer in the sight of God - If you have in truth given thanks, your deeds in the future will testify to this fact. Your deeds will be worthy & you will receive a blessing - & your children also."

"And those who believed not - did you give thanks? - Let not he who wears sunbeam clothes, look to him who paints the red clay, when I say this - God, of his love to you - though you care not for yourself - & living in the face of unbelief - gives you this house! - It is [illegible]

who may be saying, this money has been spent in vain. Despising it as you may - it is said - it is yours! - Does not your heart etir when you hear that you are cared for?. Do you receive it then & thank God for it?. I know not your answer - God know it. But we will depent saying - you have received it "

" For what purpose have you received it? - If who love God for why have yr received it?. If you have received it saying - Here we see the love wherewith God loved us - We shall serve him heed; - in order that this may append, maintain the honour of his name seen outside this house - you hypocite - why is this house given to you? - It is given you as trusty - No! - You cannot possess Gosli property. You say - it is your property - but you do not worship God in it - "

" You I coffer - I coffering - So you I ask - Stand you received it to I coff at it?. Will you I coff for ever? Do you not know that God sent you. This must end. Henceforth the word you must receive! Come & listen to it here! - "

" While the house was given you, it was said, it has debt - be give it to you debt & all - It is your debt - the whole of it - Where were you - Impoli people, that during these two years, you only paid £80. I demand of you, that the debt be decreased at once "

After Mr Ross. a Kaffir Hymn was sung & a collection made — which with the services of Sabbath. & the English meeting — amounted to £18.

The next speaker was Mangindi — an old man & he addressing — He said with warm feelings — "To day this is a beautiful thing! — You Kaffirs are lucky men! — On the sea in which I came to this land, the Fathers of these young men (young missionaries present) — were also young men. To day we received the blessing from the Lord. I came not to speak. I came to listen to you — the Gaikas. ~~[illegible]~~ The dust is nothing — To day there is rejoicing — The Teacher gladdens us this day! — Among our tribes — what tribe has got a house like this? — It is said we are — Baboons — Are Baboons erect a house! —

"Attend Hyn Gaikas — you hand still a chief (Sandilla present) — He is going away to Kuru — through death — Brandy is a murderer — help to the rescue! — I am not speaking disrespectfully! — To the rescue — by prayer & training! — Here is the blessing in this house for him — up then to the rescue — Nothing can resist us if we be united. See this day the power of the word of God. It has made the whites our friends — he has brought us the blessing —

"The wonder has made the Teacher

Note. Mr Logan, 18 Abbotsford Pl. Glasgow. acknowledging "Words of Comfort
" John Logan by Newton. pl. about 8 Drummond

Muir James Revd. Falkirk. wrote to acking. receipt of Money.

Mac Farlane - elder - wrote to - June 9th 1864 - letter thanked him for his present of Communion Wafers -

Miller - Thos. Revd - Perth - McKenzie - Channel - wrote to. February 10th 69

Yours very truly
John Ogden

17 Newton Place
Glasgow
28 March 1857

Glasgow. March. 28. 1857.

My dear Sir,

Yours of the 24th has come to hand, I now take this early opportunity of letting you know that

My dear Isabella,

I take this opportunity of sending you a few lines, that they will find you in good health.

Engwali April 1st 1858

Dear Sir

I forwarded to you some time ago, a letter enclosing a draft of £30 on you from the U. P Church, John Street Glasgow, and requested an answer per return of post with a draft for the amount to James Peddie Esqr. Edinburgh. That your reply may not have gone astray if you have not yet sent it, you will do me great favor could you find it convenient to do so on receipt of this

I am
Dear Sir
Yours respectfully
Lejo, Lagos

Mr Hall Bell Esqre
Grahamstown

P.S. Address to the care of
C. Bromilow Esqre
Stutterheim
Via Kingwilliams Town

P.S.

Emgwali April 7th 1858

Dear Sir

I beg to acknowledge the receipt of yours of last week by Dakwana - & in reply to it have to state that you not mistaken in conjecturing, "something must have been wrong to occasion the apparent coolness" of "passing twice within sight of Peelton without calling" - That something you will learn from the following - Had there been in our Station here a Mrs Kayser - for two months - as Mrs Sogwa had been three months at Peelton - Had the surprised Mrs Kayser, been on friendly terms with me as Mrs Sogwa had been on friendly terms with you - Had Mrs Kayser been on the eve of leaving my Station, as Mrs Sogwa did leave Yours - I most distinctly would have considered myself as not being friendly either with her or hers, did I not put myself even to the inconvenience of coming to give that Lady my parting friendly salutations & good wishes & on the supposition that I was not on friendly terms with her, I would have considered the step as being justified by courtesy & gentlemanly feeling - If therefore, there an apparent coolness - I am sure I was not the occasion of it - I do not wish to make amends - that be far from me - But still, I would then should do to me & mine as I would wish to do to them & theirs - Had any other missionary in whose station my family, had been for sometime been residing, allowed them to leave his place without even doing them - that easiest of all things - common civility - I would have regarded his conduct as any thing but Brotherly - That you did not see us on the day we left Peelton, I am confident, was not owing to us - We left Peelton about Sock in the morning - & I can hardly think that in the hurry & confusion of packing & loading a waggon, you could have expected us to call upon you - Moreover, we on the previous evening had called at your house, although, I think, we did not find you in - Earlier that same evening you made a hasty visit to us - & then left - with an implicit promise to return soon - That promise was not fulfilled - Your not coming to bid us good-bye - following so closely upon this infringement of a promise, how could I account otherwise than as an evidence of a want of cordiality of friendly feeling, which I could not have anticipated - in a brother Missionary - These things - I set down at once

and most naturally set down to be manifestations of any inexplicable unkindness — and as you demanded an explanation of my conduct although to hear you is purely at my option, they induced me to pass twice within sight of Peelton without calling — Brother Johnston, Shelum, has upon some point, reasons similar to mine, I do not however wish to assume the responsibility of answering for him — allow me, in conclusion to inform you — that I have written the above in the calmness of deliberate thought — with no ill-will — or ill feeling towards you —

Remain
Dear Sir
Yours &c
Lyd. Lofa

Rev'd H. Kaper
Peelton

P.S. Sgt Robinson, elder Lofa says you left his Memorial with you —

Emgwali, April 7th 1858

Revd Henry Kayser -

Dear Sir.

Yours to acknowledge the receipt of yours of last week by Dutwana, and in reply to it have to state that you were not mistaken in conjecturing "something must have been wrong to occasion the apparent coolness" of "passing twice within sight of Peelton without calling" — That something you will learn from the following — Had there been in our Station here a Mrs Kayser, residing for three months — as Mrs Logan had been three months at Peelton — Had the supposed Mrs Kayser been on friendly terms with me — as you cannot charge Mrs Logan with having been on unfriendly terms with you — Had Mrs Kayser been on the spot leading my Station as Mrs Logan did leave yours — I most distinctly would have considered myself either at liberty not being friendly with her or hers — or as altogether destitute of good feeling — did I not then put myself to the inconvenience of coming to tender that my parting friendly salutations and good wishes — & on the supposition, I may Lady not on friendly terms with her — unless I was her inveterate & irreconcilable enemy — the step I would have considered sufficiently justified by courtesy & gentlemanly feeling — If there was "apparent coolness" I am sure I was not the occasion of it — I do not wish to create enemies — or to be the cause of unpleasant feeling among Brethren — that he from me — But still I would, others should do to me & mine — as I would always wish to do to them & theirs — Had any other missionary in whose station my family had been temporarily sojourning, permitted them to leave his place, without doing them, that easiest of all things possible — common civility — I would have regarded his conduct, as any thing but brotherly — That you did not see us on the day we left Peelton in order to bid us good by" was I am equally confident not owing to our leaving Peelton, about 8 o'clk in the morning, & I can hardly think that in the hurry & confusion of packing & loading waggons, you could reasonably have expected us to call upon you — But, moreover in the afternoon of the day preceding that on which we left Peelton — Brother Johnston & I had called upon you — You then made an explicit promise of seeing us again — That promise was not fulfilled — either was another made after a hasty visit, on the evening on which Brother Johnston & his Lady arrived with me at Peelton, attended to — The unwillingness of Mr & Mrs Johnston to leave Mrs Logan & me behind with you that night, did not — whatever might be said to the contrary — at please you — Now your not coming to bid us good by, following so closely upon this infringement of two distinct promises gratuitously made, how could I account for it otherwise than as an evidence of want of cordiality of friendly feeling, which in a brother missionary, I could not have anticipated — These things I at once & most naturally set down to the manifestation of

of some very inexplicable unkindness — And as you requested an explanation, although to have given one as I have done, is purely at my option, they induced me "to pass twice within sight of Peelton without calling" — In closing this letter allow me to inform you that I have written it in the calmness of deliberate thought — without ill-will or ill-feeling towards you — And you not written, I certainly never would — Neither had we met & referred to the matter, I would frankly have told you the truth — Brother Johnston, I believe, has upon same point, ~~[illegible]~~ reasons similar to mine — I do not however wish to assume the responsibility of answering for him — suffice to say he saw your letter & that which related to him in it —

I am
Dear Sir
Yours &c
Lyd. Loga

Revd H Hayser

P.S. Just Robinson — Mrs Loga says you have the Memoirs of Leitch — the Missionary still with you — Please forward them by the first opportunity

L. L.

Emgwali, 19th 1858

Emgwali, 19th April 1858

Rev & dear Sir.

I am in receipt of two communications from you — the intimation which the last contained of the hearty manner with which our friends in Scotland responded to our appeal on behalf of the destitute Kaffirs, greatly cheered and encouraged our hearts in this place — for "God indeed can make true — but he also can bind up — He can wound but his hands can make whole" — The sympathy of this people, in whatever form it may be regarded, in circumstances such as those in which the Kaffirs are placed, is one of the ways in which God heals the wounds, which it may have seemed good to him to inflict — I regret to have to inform you, that we still look forward to another Winter of dreary suffering for the big men of Sarmoner expression is held out to the country the prospects of an abundant harvest — But alas severe drought, when the crops were in considerable height above the ground, annihilated our hopes of a plentiful harvest — Let not this announcement however paralyze the efforts of our Christian friends in Scotland — Rest indeed that their contributions will place us — even after the expense already incurred in the purchase of cattle — have been disgraced, beyond the painful necessity of repeated begging — But should that necessity painful as it is, come on — perseverance shall we not have sufficiently argued the case to those kind by simply reminding them of the words of Paul — "Be not weary in well doing, for in due season, you shall reap if you faint not" — I shall through the medium of the Missionary Record, convey our sincere thanks to the friends, who in their christian liberality, have come over to our aid — may their hearts, at no distant date, be gladdened by the intelligence, that those in whose temporal as well as spiritual welfare they have taken, so decided an interest, have — by the judgements of God, which are now abroad, been instructed to learn righteousness — To the Board also we have applied of our proposal, to afford relief to

Emprali – April – 19th 1858

Revd & dear Sir –

I am in receipt of two communications from you – The intimation contained in the last of the hearty manner in which our friends in Scotland responded to our appeals in behalf of the destitute Kaffirs greatly cheered and encouraged our hearts in this place – The medium of the missionary Record, convey our thanks to Revd. for hastening in their liberality – Come over to our aid" – to the Mission Board also, who have approved of our proposals to afford relief to the suffering Kaffirs – be pleased especially grateful – Many at no distant date, be our happiness to gladden the hearts of all these friends, by the intelligence, that those in whose temporal & spiritual welfare they have taken so kindly an interest, have, through the judgements of God now abroad in the land, been induced to learn Righteousness – "God indeed can make sore, but He also can bind up – He can wound – but His hand can make whole" – And the sympathy of this people in whatever form expressed, may I think, in circumstances such as those in which the Kaffirs are now placed, be regarded as one way in which the wiper the tears of sorrow and binder up the wounds, which it may have pleased His sovereign Will to inflict – I regret to have to inform you that we still look forward to another year of dreary suffering – In the beginning of summer cofinas rains held out to the country prospects of an abundant harvest – But along severe drought just when the crops had attained to considerable height above ground, annihilated the hopes of a plentiful harvest – Let not this announcement paralyze the efforts of our Christian friends in Scotland in behalf of this wretched country – I trust in deed that their contributions will – even after the expences already incurred in the purchase of corn, shall have been defrayed – place us beyond the painful necessity of repeated begging – But should, my dear Sir – that necessity – painful though it be – become imperative – shall we not have sufficiently argued the case to draw funds by simply reminding them of the words of the Apostle Paul – "Be not weary in well-doing – for in due season, ye shall reap – if ye faint not" –?

In the purchase of corn, we had to draw upon the Treasurer of Missions – alas Cradio – the contributions, little [illegible] may be sent to us from Scotland, we have therefore to estimate

mit them, to meet those sums he drew upon him — Accordingly in a letter to Mr Peddie, I enclosed a Bill of £25 — the gift of John Henderson of Perth — and one of £30 — from the Congregation of St John's — From the Kaffrarian Association of Ladies in Glasgow we received instructions to draw £20 from the Treasurer — This Gentleman has kindly placed the £5 from our Brain, and placed to the credit of our expenses of course — In our former communications both Brother Johnston and myself informed you of the Order in which assistance had been given, to our people, & to the Kaffirs — The former, as soon as circumstances admit, will have to repay what they received either in Corn or in Money — The latter, except in cases where their own bowels weakness to do any thing, when we have gave paternal help — furnished us with poles for thatching our temporary cottages & Church — or performed any other necessary offices for us about the Station — So much then for what relates to the above matter —

Perhaps the most interesting object in this communication, which I have to report for your information, that of the Board & our interview with the Governor Sir George Grey — at King William's Town — in the month of February last — Although the establishment of our station on the Umgwali, had been sanctioned by Government still neither Brother Johnston nor myself — since coming here, felt comfortable or very secure in our possession until we had the assurance of His Excellency himself — When previous to our entering upon the field, we along with our Company, visited the Chief Commissioner of Kaffraria (Col McLean) in order to inform him of & ascertain his mind upon the step we were then about to take — then was a statement made by him to the effect, that with the exception of those who were already in there it was not the desire of Government to have Kaffirs congregated to a position within or in the vicinity of the Stations — This statement we found to be afterwards amended to a position within the Station for the Commissioner, meeting our Brother (Fingo Commissioner) some time after the Station was commenced — Said, he had heard, there was had collected a large number of people at our Station — Fortunately our Brother had been in our Station just a few days before he saw Col McLean — & satisfied him as to the non-truthfulness of the report — & for this while we exercised the caution of not accumulating people upon the Station —

Umpwalo - April 19th 1858

Rev^d and dear Sir -

I am in receipt of two communications from you - The information contained in the last of the hearty manner in which our friends in Scotland responded to our appeal in behalf of the distressed Kaffirs, greatly cheered and encouraged our hearts in this place - Through the medium of the Missionary Record, have the goodness to convey our thanks to them for having, in their liberality - "come over to our aid" - To the Mission Board also, who seconded, by approving our proposal to afford relief to the suffering Kaffirs, we feel specially grateful - Would that at no distant date it may be our happiness to gladden the hearts of all these friends by the intelligence, that those in whose temporal & spiritual welfare, they have taken so active an interest have, through the judgements of God over abroad in the land - been indeed "learn righteousness" - "God indeed can make sore" - but "the also can bind up" - "He can wound - but his hand can make whole" - and the sympathy of his people - with affliction, in whatever form inflicted, may - I think be regarded as one way in which God wipes away the tears of sinner - and binds up the wounds, which it may have pleased his sovereign Will to inflict upon the children of men - I regret to have to inform you, that we look forward still to another year of dreary suffering - be the beginning of summer, comes to an end - and the country prospects of an abundant harvest - But point rapidly recede out of the blight - severe drought when the crops had just attained to a degree of maturity - annihilated those prospects - On this account - it may be considered as a very fortunate circumstance, that there are now so few people in Kaffirland -

Let not - my dear Sir - the above announcement - paralyse the efforts of our christian friends in Scotland - in behalf of this wretched country - I would fain trust indeed that the contributions they have already given - will - even after the expense incurred in the purchase of corn, shall have been defrayed - place us beyond the painful necessity of repeated begging - But should that necessity - painful - and disagreeable though it do become imperative - shall we not be considered above entreaty & satisfactorily urged the case to these friends by simply reminding them of the words of the Apostle Paul - "Be not weary in well doing for in due season ye shall reap - if ye faint not" -

In purchasing the corn, we had to draw

upon our Peddie - your Treasurer — We will therefore have to transmit to him - any contributions that may be sent out to us by friends — Accordingly in a letter to our Peddie, I enclosed a Bill of £25 — the gift of John Henderson of Perth and one of £3 - from the Congregation of John Street — From the Glasgow - Kaffrarian association of Ladies, we received instructions to draw from our Peddie, in their name £20 — This sum, with the £5 - from Mr Fraser - is I wrote to our Peddie, to be placed to your credit of expenses of coming —

In our former communication, if I am not mistaken, we informed you, of the mode in which we had granted assistance both to our people - and the Kaffirs — The former so soon as circumstances admit, will repay, what they received - either in corn or in money — The latter except where an individual may be weak to do any thing - when we then gave gratuitous help — furnished us with grass for thatching our temporary houses & Chapels — or performed any other necessary - slight jobs about the Station — So much then for what related to the Crown meeting —

Perhaps the most interesting objects in this communication which I have to report for your information & that of the Board — is our interview with the Governor - Sir George Grey - at King Williams Town — in the month of February last — Although the establishment of our Mission in the Kaffir country had, had the sanction of Govt still neither Brother Johnston nor myself felt ourselves comfortable or secure in our possession, until we had the assurance of this Excellency himself — When previous to our coming here entering the field - we - in company with our Cummings visited the Chief Commissioner of Kaffraria - Colonel McLean — in order to inform him of - and to ascertain his mind upon the step we were then about to take - there was a statement made by him to the effect - that with the exception of the families in connection with our Mission we were not to concentrate any people at the Mission - as this would be in opposition to the policy of Government — I confess I did not at the time fully appreciate the difficulties of this prohibition — I am under the impression that then though afterward it did - the statement of the Chief Commissioner about non concentration - was not positively prohibitory — We however concluded from the first, the caution of not accumulating people upon the station — But the prohibition we felt to be a most vexatious one — It seemed to strike at the root of all missionary effort in Kaffirland, & in particular of our own efforts in this place — On the arrival therefore of this Excellency at the frontier we rode down to Kyrwin's Town — The following were the points we intended to represent to the Governor, claimed as he promised with an interview with him — To have conformed to his - our vacillations of the last year — to request liberty to enter upon any new sphere of labour — Lastly that Kuzent itself to understand more definitely the

the conditions of our establishment as a Mission at the Umpralo — Before we saw the Governor himself, we deemed it necessary to have an interview with Col McLean, intimating to him our purpose of seeing the Governor & the objects of it — We accordingly proceeded to Fort Murray — We arrived only in time to state the objects of our present visit to him — the express had just come in from Hymen's Town, announcing the arrival of the Governor, & desiring the immediate presence of Col McLean there — The prohibition of concentrating any more people upon our station, was renewed — The Commissioner also charged us to inform His Excellency of his instructions on this matter from the first — upon the confirmation of our occupation of the Umpralo little or nothing was said — & the idea of another piece of labour was negatived by the objection that there were now no inhabitants in Kaffirland — He told us however, that the Commissioner way in applying for a new place, would draw up a memorial to His Excellency — In King William's Town, we took with saddened hearts anticipating from the prohibition of the Commissioner especially future embarrassments to our Mission Station at the Umpralo —

Next morning early we were favored to any extent with an interview with the Governor — The objects of our visit to him, we enumerated as above — With regard to the first he said to our occupation of the Umpralo, there was no objection whatsoever provided it was a spot eligible for a site of one of the villages, which, His Excellency informed us he intended to establish throughout Kaffirland — & provided rather it was capable of supporting a large population — and a place where water for irrigating purposes might be laid out — If these conditions are fulfilled Govt would have McLean survey & divide into four acres lots for each family in it, on a rental of a stated sum annually — Chose McLean he formed into a village, he would not interfere with our Religious tenets — although ignorant the youth growing up in ignorance, he would establish a Government School — The water also that might be led into it he a matter of Government — So far as our knowledge went, we said in reply to His Excellency, we thought McLean would answer all the objects, he had indicated — We informed him of the Chief Commissioner's commands, in reference to the point of concentrating, or nearing at the Umpralo — & stated the difficulties in which it placed us — We asked the extent of the application of the prohibition — whether it included those cases which in the course of our missionary labours might be brought under the influence of the truth & in consequence desire to come out of heathen habits to reside on the station — His Excellency did not see the utility of a Mission Station without people — He here called in Col McLean & asked him, whether there was any political reason which might be urged as an objection to any more people being to the Umpralo —

From the reply of the Commissioner — it seemed to me, that it was his opinion, should the Station at the Umpirali be permanently established & become ultimately one of the villages, its position might be too near to the Church Mission Station of St John — on the South — to the Berlin mission Station on the North-West — and to the German Village of Stutterheim on the West — The Commissioner urged no political reasons — I may mention — that the St John Mission Station is between nine & ten miles distant from the Umpirali — the Berlin Mission Station is about two — and the Village of Stutterheim twelve miles — His Excellency then said, that if the places fulfilled the conditions, which I have already alluded, those who desired to come into the Station — might do so without hinderance —

In speaking of the other point, of permission to occupy any other field of usefulness, that may present itself to us — we informed His Excellency that just now at the Umpirali there was not sufficient work for one missionary — & that although it was suitable, we would be for some time together there, yet afterwards — it would be desirable, to carry on the wishes of the Church at Home for extending the mission, that one of us should be located in another place — We mentioned the Thomas River, as a spot, to which we had directed our attention — We also informed him that formerly the Berlin Society expressed a desire to occupy it — but their having lately established a mission in Antin's Country, seemed to leave the Thomas River ~~like~~ an open field — His Excellency then replied that we might occupy any other place we saw — provided our interests did not come into collision with the interests of other Societies — Lucis is as my imperfect sketch of our interview with the Governor — The results of it, you may be sure, sent us home, with feelings the reverse of those with which we rode to Fort Cumming & King William's Town — The Umpirali is, now our own, so far as the authorities of the Governor can make it — It may — without hinderance be enlarged in population — and further action may be taken in any other position — that may present the claims of usefulness — The Governor is already carrying on his plan of establishing villages throughout Kaffirland — etc Crabb is also allowed to be by itself — or to fix itself, where it wills — I understand that the place likely to be made the site of a village about the Thomas River — would not from the scarcity of water, be suitable for a mission station — etc that seems a drawback forms just now to do, is to watch the progress of things & use all reasonable means to obtain a footing in any deed of usefulness — etc to the villages likely to afford opportunities of usefulness — etc to the Umpirali — I have not the least fear that in process of time it will [illegible]

a large population — From what I hear after harvest & about the approach of spring the remnants of the families of our former Clarkes, who lingered in Peelton & other places when we proceeded hither, because of the advanced state of the season will come in — The number of these families I do not at present know. But added to the nearly two hundred souls including children now in the station — they will make a respectable beginning to the population, which the capabilities of the place, will ultimately be the means of collecting — The Mission Band sent us specially to the Gaika Tribes. These tribes are now for the most part dispersed by far in — & I fear it is not likely they will generally be found what they originally were in point of their nationality — But the latter compared with the former is a point of very little importance here — etc doubtless in the changes that have lately taken place in Kaffirland — are we tracing the workings of God who is the author among that people — Here the only sufficient number of people in Kaffirland for the labors of missionaries — from some of which the chiefs are called, is of little consequence — The question then is are we likely to have the same number of people that formerly resided in Kaffirland? — If we and these missionaries may probably resort where they are little Kaffirland is once more filled with its former inhabitants — If not, question mark if the greater number of the villages now being planned in Kaffirland will ever have more people than to set up schools & weekly instructions — I think the first & last they and by make high stations for the schools & weekly instructions — I think the first & last they and by a knowledge of the Lord by means of the Church — the Bantu Sections in of the Mission movement forward towards — It however, we immediately address as the Kamaskian tribes are in very unsettled & distracted state

But now — I must come to matters immediately local — Brother Johnston in his last letter to you, would inform you of our intention to erect a small temporary place of worship — The materials with which it is built are wattle & daub — The Carpenter I also of a situation which promises longer simplicity — left us to complete it as best we can — & to benefit our ourselves, work with might & main — It is all the finishing up that is now placed & painted & put in the locks to the doors — Last week we had hopes of being on it & work longer to a close — Yesterday which was commemorated the completion & the opening of it by special services — particularly of the Lord's Supper — having the two previous weeks we had the Church organized & intimated our purpose of dispensing the Sacrament on the Sabbath, we have appointed as that on which our little Church was to be opened — Some preparatory meetings with the Elders (Dutch and Native Tribe & others) we found that the converts — with the exception of two individuals, had all the time they were in Peelton, maintained a consistent profession of godliness — They are thirty six in number — the greater part had from the missionary at Peelton, certificates of membership — Together

with the mission families. about forty individuals sat down to the communion. The occasion was interesting in the highest degree & the day not soon to be forgotten by us. On the preceding Friday we held Service with the people. In the morning of the Sabbath at sunrise, we had a general prayer meeting. At ten o'clock Brother Johnston opened the special services of the day & preached my opportunely from Psalm XC-14-17. At twelve o'clk, we sat down to the communion, when after a short address I distributed the Elements. Brother Johnston then followed with another address. The whole scene was deeply solemn-devout-impressive. We concluded by singing the Hymn of Intsikana-the father of Dukwana. It was always a favorite with especially the Chumie people. elder Chalmers, I remember always concluded the services of the Communion by giving out this Hymn. I scarcely think it will ever be sung as it was then sung. Our people since the left the Chumie must have had few opportunities of singing it. The effect which it produced in our little assembly was thrilling. It must have awakened in their minds the memories of the past-no doubt some of them would be pleasant-others again, sad & melancholy in their nature. I saw many an eye bathed in tears, & many a strong frame, shaking & trembling from the intensity of mental emotion. In the Evening I preached from Ps. CXXVI-v-3. God willing I visit with us- my dear Sir- in praying earnestly for the prosperity our infant Zion. Though her beginning is small- the Lord grant that her latter end may greatly increase.

With the opening of our place of worship- the duties of a mission station have properly commenced. These we intimated to the people on the Sabbath as follows- We hold worship with the people-every day in the week at sunrise. On Tuesday the Session meets- after the meeting of Session I conduct in my house a class of those who are new grounds (newcomers) who may desire to be taught to read. We have on Wednesday nights a general & special prayer meeting. Afterwards we wait with the Catechumens-or to endeavor with any who may wish to be received as Catechumens- We have six or seven Inquirers. All my young people. It will no doubt in great joy to know that the Eldest boy of Dukwana-(and this I think redounds much through God, to the praise of the Nepe christian parents) & all these young people, grow steadily in grace & in the knowledge of our Lord & Saviour Jesus Christ. I conclude this

letter with the kindest remembrances to Jonathan and to the Fathers and Brethren, the members of the Mission Committee —

I remain —

Rev^d and dear Sir

Yours truly

Lizzie Soga

P.S. All things go on well with us — We are in the enjoyment of continued good health — I forgot to mention in connection with the services of the opening of our Chapels — that we were disappointed in one thing — that is the absence of Mr Cumming — We took for him to be with us — But it has been rained heavily the week he expected him, we conjectured that this may have proved an obstacle —

L. S.

Emgwali Mission Station
9th Febry 1859

Revd A. Somerville D.D

Revd and dear Doctor

Our limited sphere of labour does not present that variety of incidents which would enable us to maintain the frequency of communication expected from us, which is a guarantee to us of the interest & the sympathy of the friends of Missions.

I am however ever looking in hope to a time when through the blessing of God in our work – and the extension of our field of operation, we shall be able to present to the Church at home more regular & more satisfactory intelligence of the progress of things among us.

When we entered upon our duties in this place it was the central wish of the missionaries to extend the influence of our little church here, by the labours of native agency brought to bear steadily on the heathen in our neighbourhood. In those places which in the course of our itinerations, we find likely to form good outposts or preaching stations, it is our opinion, that it will be necessary by and by to place agents of such men as found willing to occupy them. It was with a view to this, that some time ago we ordained three of our present number of our Elders – the reasons for taking such a step we fully & distinctly stated to our Session & to the members of our church – They cordially entered into our views – At her placing before them on two different Sabbaths the Calling & the qualifications of the Eldership – & on a subsequent occasion initiating them into

Emgwali Mission Station

9th Feby. 1859

Revd. A. Somerville D.D.

Revd and dear Doctor

Our limited sphere of labour does not present that variety of incidents which would enable us to maintain the frequency of communication which I know is expected from us & which is a guarantee of the interest and the sympathy of the friends of Missions. I am however ever looking forward in hope to a time when through the blessing of God in our labours & the extension of our fields of missionary operations we shall be able to transmit to the church at home more regular & more satisfactory intelligence of the progress of things among us.

When we entered upon the duties of this station it was the natural wish of the missionaries to extend the influence of our little church here, by the labours of native agency brought to bear directly & statedly on the heathen, who were increasing in numbers in our neighbourhood. It is our opinion, that in those places, which in the course of our itinerations, we find likely to form good outposts & preaching stations, it will be necessary by and by to place agents. It was with a view to this, that some time ago, we resolved to add three to the present number of our Elders. The reasons for such a resolution, we fully stated to our Fathers & the members of the church. They both cordially assented to our views. After placing before them, our two different schemes

calling and the qualifications of the Eldership — I now adverted on occasion, initiating them into the mode in which we wanted them to record their votes — the election was proceeded with — It was observed at a singular circumstance, that by the equality of the votes for the third and the fourth of the names returned — the result showed the election to be in favor of four instead of three Elders — In every step in this matter we had earnestly by prayer sought the divine counsel & direction — Regarding therefore the voice of our little church as the voice of the Head of the church, we gladly acquiesced in the result —

On the second Sabbath of Sept. last the four additional Elders were publicly set apart & inducted into the duties of their responsible office — When reflecting upon the desirableness of an increase of our Elders the following considerations weighed very materially with me — Our four old Elders — Brownlee — Fleetwood — Stone — and Lobe — are not only now getting up in years — but in the case of Buffalo Water the three first they are encumbered by the cares of numerous families — Lobe is in a very precarious state of health — and all have long borne the brunt of our missionary warfare — They are behind none in zeal for the honor of God & the glory of their Redeemer — Yet I think it highly improbable that they would comply with any call to be employed in mission work that might involve a removal from the Kingwilliamstown — At all events, when the call is made to occupy important fields for spreading the knowledge of it, out of the eight Elders, I have no doubt that we shall find no difficulty in getting some to comply with it — I should any of these spheres of labour require the permanent residence of an ordained Missionary, the presence of one or two of these brethren associated with him, would greatly assist & encourage him —

The names of our new Elders are — Cada — formerly teacher of Newton School at the Kingwilliamstown — Pepe, long known as one of our native teachers — Both are the fruit of the Chumie ministry — Lutkani & Gobe, have long been in connexion with the Chumie station — They learned the rudiments of their christian knowledge under the Chalmers — Lutkani indeed was admitted into fellowship with the church by him — Gobe afterwards left the Chumie for Cat River, where for long

he deed the post of such interpreter to the Fingoes & Kaffers for the elders Read of Philipstown — It was believe under their ministry, that he came to the knowledge of the truth — So far as my own knowledge and observation go — our little church — not speaking of our original elders — does not present four other men possessing a more intelligent knowledge of Scriptural truth — tho in other matters there is room for improvement — I trust, their Elevation to this important office, will prove a stimulus to them, that in all things they may aim to be examples to those over whom God has made them over-seers —

In our former communications to you, allusion has been made to the District of the Thomas River which we visited shortly after our arrival in this place — In Novemb of Septr last — Mr Johnston & I — accompanied by Dikwana & Festin, made another visit to it — At the time of our first visit it had shared the fate of nearly all Kaffirland after the delusion of the prophet — had very few inhabitants — In our second visit, however, it presented a very different aspect — A portion of the tribe of Oba-Tembu (the Sons of Lyali — the Sons of Emilka) had come over to it from a district lying towards the North of the Thomas River — The Government system of concentration was found in operation here, for we found the people grouped together into small settlements — The largest of these contained 41 huts — and according to the usual mode of estimating the number of souls in a kraal by assigning five individuals to each hut — it would have about 205 souls — A goodly portion of this tribe, did not slaughter their cattle — hence this accounted for the considerable herds of fine cattle we saw among the people of the Thomas River — They nevertheless were suffering much from want — their crops having failed in the previous autumn — It was however pleasing to see, that adversity was proving a good schoolmaster to them by teaching them industrious habits — Although Septr, was the second month of sowing, marks were everywhere apparent of extensive cultivation —

The location in which we spent the first night, numbered thirty three huts & was under the superintendence of Kaka one of Oba's Counsellors — He received us kindly & knew our Tro Elders well — It was to Lyali's tribe that Elder Chalmers, & subsequently Mr Cumming labored — Kaka here for we expressed into the representations of his old teachers — This prospect has been of some day perhaps establishing a mission at the ~~Umpuali~~ Thomas River, pleased him well. In another of the settlements, I found remnants of the former inhabitants of Union Castle, who remembered Elder Chalmers, by inquiring for him —

Kaka is one of those men, who under considerable risks of life & property, refused to slaughter their Cattle — Like all who kept their wits about them, during the well-known time of Kaffir folly & infatuation, he lays considerable emphasis on his cleverness & courage — When we asked him, why he refused to comply with the command of the prophet he replied — that they — (the prophet & the chiefs) had an hy requiring us to kill our cattle before they raised our forefathers & chiefs — and cattle from the dead — This, like a sensible man, did not satisfy him — On the morning according to previous arrangements, we held service with the people of Kaka's location. Having to many of them visiting early in search of roots for food & also to water their gardens our audience was small consisting only of thirty one persons.

Kaka had two wives — he exercised the authority of a husband over them — His fear in our presence he did not take pains to conceal — Not long after our service, he broke out into a violent rage against one of them, who had offended him by her talk — From some of the expressions that escaped his lips, it was easy to see, that in these hard times — he found the number inconveniently large for one man to support — He concluded his long tirade against her by saying — She must instantly inquire, for the inclination & the belief of reducing their number — not mine — In point of fact, the customs of his country, left

have no other alternative than that of keeping his wives — as he is a man of importance, it is likely that his wives were daughters of men of equal importance in their tribe — then in those hard times his abandoning of them, to escape the charge of insulting these men, his honesty would required to make good be clear — decisive proof —

Our travelling tour extended over three days during which time we had opportunities of unfolding the message of life to men, who then, spiritually as well as physically were in very destitute circumstances indeed — they heard us willingly — It was our intention to visit the Thomas River regularly once a month, & also as soon as circumstances permitted, with the sanction of the Mission Board, to set in permanent operation a native agency — We found it an inviting field of missionary labour — Brethren, the Brethren of the Berlin Missionary Society, were stimulated by our visit to adopt measures for taking possession of the field without delay — they considered themselves having a prior claim to it — We did not dispute it — Our claims were pretty nearly equal —

In the Cape of Good Hope the district of the Countiff, lying towards the North — and East — of the Tembrooks, will by the sanction of Government, be formed into fingoe & Kaffir locations — Then opportunity will then present itself of extending our missionary influence, if the Board would sanction it new stations might be formed in these districts — I do not think there would be any difficulty in securing the consent of Government — We are looking forward with pleasure to the time when our young friends Messrs Chalmers will come to recruit our missionary staff — These further locations would open up very interesting spheres of usefulness to them — I trust the Board of Missions will keep in view the subject of these

future settlements — they will prove important openings for our missionary enterprise — In our subsequent communications we shall have occasion to refer to them — from all accounts they will be densely populated —

I have nothing of any special interest to place before you, regarding the station here — All things go on satisfactorily as yet — Our Sabbath services are still well attended — We have sometimes a few pagans — headed by their Chief — Mlakumbulo — from the Tyolobi — six miles to the east of the temporals —

With the exception of one or two cases the members of our Church are steady in their profession of the truth — since we came here, three young persons joined our Class of Inquirers — One backslider has been restored to Church fellowship — & three are now penitents seeking to be restored —

Report on the Mograli Mission

The Mission Station at the Mograli, (under the superviscon of the Revd. Messrs. Johnston and Logan) was commenced in October 1857. It is therefore not more than eighteen months in existence. On its commencement it was joined by 80 individuals (including Young and Old) in connection with the former Stations of the United Presbyterian Church of Scotland. The Census taken not long ago by Charles Brownlee Esqre will show that the population of the Station is now considerably increased - the persons composing it being all of the Kaffir race.

Institutions of the Station

Industrial Institution. Owing to the recent origin of the Station there is as yet no Industrial institution properly so called. We have however an incipient Sewing School, with about 50 Scholars under the superintendence of a qualified female native Agent.

Educational Institutions — There is a week day School in connection with the Station. It numbers on the Roll 100 Children, with an average attendance of 80 — The School is conducted by two male Native teachers — The work in which they are engaged, as well as the progress of the children under instruction may be indicated by specifying the number of Scholars in each class — beginning from the highest to the lowest —

In the most advanced Class there are 8 Scholars — These are instructed in the English Testament — Rudiments — Shorter Catechism — and English Kaffir Extracts — [illegible] 80 individuals (including young

In the second Class there are 4 — and they read in the English Testament — Simple lessons — English — and in Kaffir Extracts —

In the Third Class there are four — 4 — and they read in the Kaffir Testament — In the Fourth Class there are 5 — & they read in the Kaffir Extracts — There are 13 Scholars for Rules —

— Institutions of the Station —

Industrial Institutions — Owing to the recent [illegible] of the Station there is as yet no Industrial [illegible] properly so called. We have however an [illegible] Sewing School with about 50 Scholars [illegible] superintendence of a qualified female [illegible]

Umpwali Mission Station
6th February 1860

Revd and dear Doctor.

I have much pleasure in transmitting to you, and the Board of Missions the last year's Report of the state of matters relating to this Station. But before I come to what is chiefly missionary work, I must strive to convey to you at least some general idea of the Umpwali Station itself, more especially as it appears both in formation & I have neglected to do this in our former communications.

The chief merit of the country about our Umpwali lies not so much in the beauty & variety of its natural scenery, as in its adaptedness to the wants and necessities both of man and beast. The station is formed nearly on all sides by bare hills of no great elevation, and having a general resemblance to one another. It is only when the eye is directed towards the S.E. that these hills do not confine the view; you can then see as far as fifteen miles off. When you face the north, the vision passes between two hills quite near the station, and is intercepted by another hill from which the Bolo stream partly takes its rise. This hill is almost the only thing near the Station that gives a fine relief to the eye. The rounded shape is near the summit fringed with fine forest wood. West you see no further than two miles. East no further than two or three and a half.

On coming to the Station from the N.E. N.W. you ascend behind the hill, when on the Station intercepts your view on this direction. On coming to the top of the hill the Station is seen two miles down on a wide valley that slopes down to the Umpwali stream.

stream. From the hill you descend for ten minutes & then cross a burn, that joins the Umpwali below the station - the rise on which the station is built lies between the Umpwali, and this burn - Crossing the burn you ascend gently, till on a level with the station - and the first thing that meets the eye is the house of our native Teacher Pepe, after passed to the opposite side of the road leading to the station - then the church come next into view with the huts near it - About Pepe's house the ground falls, then it rises again, into an elevation, which when viewed from the surrounding eminences has the appearance of a very gradually sloping hill with the Umpwali washing its base towards the South. On this rise or elevation stands our white washed church, a conspicuous object - announcing its glorious design to all who come within sight of the Umpwali station - & who have the curiosity to ask what - whose house it is - should the Spectator on this our Mount Zion, some pretending edifice, it will not be easy in this part of the country at least, to find another place of worship, that will rival its claims to pictures queness of aspect - Immediately below the church are clustered twenty one native huts - & then three or four stone cots from the church - and down the slope is my small cottage. The ground of the slope on which the church - the honeys the people & my own stand, is more elevated than that on which Mr Johnston's house stood - In going to the church we both had to ascend - the ascent from Mr Johnston's house being more steep, than that from mine - Mr J's house stands near the Umpwali, on a fine piece of land formed by a bend of the river - On this piece of land we laid out some of our people's gardens - just now they are covered with the promising crops of Indian Corn - Kaffir corn.

The small town to which I made allusion above comes close to my house - then on the opposite side the ground forms another slope on which with the gardens below, stands another part of the station consisting of sixteen native huts - John is at the head is the chief man in it - and to the main station it is near enough to enable the people in it to come to the morning worship in the Church.

Across the Umpwali - and ten or fifteen

or fifteen minutes walk from my house is another part of the station on the lowest elevation of a hill close to the station on the A.E. and E.A.E. — This part consists of thirteen huts — with Festin as the principal man — Near Pepe's house are four huts — which as the station increases by the space between Pepe's house and the station will eventually be merged into it.

Standing on the rise on which the church is built & looking S.S.W. the Umfuali is seen in two streams winding its way to its mountain sources seven miles off. Ten or fifteen minutes walk from the church & near where the two arms of the Umfuali unite, the ground forms another pretty eliptic — there stands a fourth part of our station consisting of eleven huts. The late Kotiza is the leading man here. I may here state that in the month of December last we had, by order of the Chief Commissioner of Kaffraria — ~~[illegible]~~ Major Brownlee our Magistrate and at my application — pointed out the boundaries of a grant of land for the station to the extent of nearly five thousand English acres — all the stations in Kaffraria have had similar grants given to them — and altho we have not yet got the limits of the land fixed by a Surveyor or received the Government deed of grant — yet is it understood that the four or five thousand acres are reliably bona fide Mission property of the Mission — I may receive or reject any person desiring of living within the limits of this grant according as I am pleased with him or not. Unless such grants had been made to Mission Stations, they would have been forced to the necessity of purchasing the lands on which they are built, as the practice hint of the Settled Kaffraria has been pressed out into forms bought or given in Government grants. What idea of the station you may have formed from the description of it given

you will be the best to determine. All that I can say is — I have done my best —

I must now come to that which forms the point of the greatest interest in foreign missions — viz the progress of the Gospel in the conversion of sinners — and the increase of the members of the body of Christ. During the past year, while Mr Johnston was still in the field, there was made an addition to the church of five persons — two young men and three young women — the first fruits of the Mission — But that in my opinion, which forms an index of good being done — & the blessing of God, in any Mission station is the state of the Inquirers' class — I am happy to say that during the months of July — August — December — & January 1865 — fifteen persons have joined this class — Five of these are Males — three grown up — & two young men — The rest are females chiefly young women. I regret however to say that one of the young men has since been suspended through improper conduct — He has expressed penitence & with tears confessed his sin — But I deem it prudent not soon to readmit him to the class — till I am thoroughly satisfied with him — I must refer more particularly to the case of one of the grown up men — in my journal I made reference to him thus — Dec 1 — 1859 — "I cannot but this day, which has filled my heart with joy & gratitude to God — One of the most influential & confidential men of Mr Bromlee the Native Commissioner, has this day expressed a desire to join my class of Inquirers — How regularly he attended our Sabbath services! — coming generally to the station on the afternoon of Saturday & staying over to Monday — With what manifest interest did he listen to the word preached! — I had long cherished hopes of him — His conversation with me most striking — Among other things he said — "It is long since my heart became subdued — Mine is the shame, that I did not before this come forward to give myself to the Lord — All the Kafirs in the station where I now fill (— He is Counsellor & adviser to Mr Bromlee in Kaffirs affairs)

to take part in the duties connected with it, my mind is always drawn away - Since I heard God's word two things I have noticed viz - that the language - (opinion - view - doctrine) of it is different from the language of the world - and that the language (- opinion - view - doctrine) of the world is different from that of the word of God" - I understood Setku (for that is his name) to mean that he has, since he heard the word of God found out that light hath no fellowship with darkness - and that darkness repels the light -

Dec - 3 - 1859 - "For the first time Setku joined my class of inquirers - When I told Mr Brownlee - now with us to collect the hut tax - from the people, - that Setku is now one of my inquirers - he said that Setku had informed him of his intention to come forward - Mr Brownlee added - "He has counted the cost" - and - "It is long since indeed anyone of his influence made a profession of the truth" - I cannot but wonder at the goodness of God to us all & this cause in the case of this man - I trust that it may be the means not only of rousing our own energies in this good cause - but also of drawing many to follow his noble example - When I told one of my elders about Setku's having come forward to the one of us - his first utterance was - "The Lord's name be praised!" "

Setku in this conversation I had with him first of all, asked my opinion with regard to the situation he held - I told him that he knew Mr Brownlee under whom he held it was a good man - that he does not require us when we come to serve him to abandon

our estimations if there be nothing morally objectionable in them — but in short it is in discharging the duties of them — as in the light given on for his Glory that the excellencies of the man character are brought out — He can at once the truth of the remark & was quite satisfied — He is naturally an man of fine judgement & discharge his duties — der Bromley informed with strict impartiality — It is very pleasant to enter into conversation with a Native — May the Lord carry on what he has begun in Ceylon & give him grace be stand-fast & unmoveable in the profession of the truth which he has made —

The entire number now in my inquirers' Class is thirty — I am not without hopes that some may join us ere-there are evidences of a good work going on among the young people — I trust it is genuine & from God — There is undoubtedly more seriousness among them — Three of the young women who lately joined the Class, came among our people, through stress of the Cafes Kaffir famine — I trust that they are of the other sheep which Jesus the good Shepherd no doubt had — Sheep which Jesus the good Shepherd no doubt had — Sheep among the Kaffirs — whom he is now gathering into the folds of the Church on earth — It is really delightful to see these young people, so lately sunk in the ignorance of heathenism, coming forward to show their desire of forsaking sin & serving Christ — The invariable answer of these and others when asked why they have come to the Mission-ary & are sad often I am sure touches me — "It is our sins" — from an awakened truly to the awfulness of his transgressions against God, cannot but feel sad — This is one of the characteristics of Repentance — Pray these young people, may be truly converted to God

sincere — We have now a goodly number of the Kaffirs driven hither by famine & other causes — that agreed work begin generally among them — Cornishe the interesting woman of whom I wrote now reads her Testament — Yes still as eager to learn as ever — She still comes home for her lessons — Her husband — if I am not deceived, is mentally unhappy — He has not as yet followed his wife's example —

Besides the additions above referred to, the number of church members has been increased by accessions from other stations — "Lord's day — Imgwali — Decr 18 — 59 — The quarterly communion was held this day — about seventy persons by the ordinance — sixty seven of whom were natives — It was a fine Sabbath — & I hope a delightful communion & the Lord's presence with his people — Preached — forenoon — Heb 12 — 1-2 — Communion address Ephes 2 — 1 Cor X — 16 — & in the evening preached from Matt 28 — 5-6. Miss Bromley for the first time partook of the emblems of our salvation — Two backsliders readmitted" — The state of the church is upon the whole satisfactory — I am long remembered not I have any bad case of discipline pending — The individual is a young married man — He has been for some months working in King William's Town — where I was informed by one of the elders he had an illicit intercourse with some female there — This sin, it is melancholy to state is the bane of our churches in this land — The young man's family is here — His wife is one of my candidates — I am afraid he will not soon come home — He do not put now know where he is —

I must now refer to the attendance on the means of grace. The daily, weekly, & monthly meetings being attended by the Native people. I may pass them by simply stating that they are still satisfactorily attended. The services of the Sabbath call for more particular notice from their giving opportunity to the heathen around to attend.

"Forgive also Lord's day — Sept 4th 1859 — A very crowded house both morning and afternoon — a good number of heathen fingoes & Kaffirs present — It was an interesting and encouraging sight — Our chapel is too small — Their attending post mortem — in number is a good omen of their attending in summer when they are merry & have plenty" — "Lord's day — Sept 11 1859 — Another splendid day in attendance — No room at all — some had to stand outside — a good company of young people from the Fingoes this miles off — It was altogether a happy — profitable encouraging day — The communion was also celebrated this day being postponed from July in order that our Heathen this evening may join with us in the ordinance the Sabbath before leaves" — Lord's day — Nov 6th 1859 — Fine day — large houses — in both the church though now enlarged, is already too small to take in all who come when the day is good — This was really a delightful day — Preached Psalm 119 — 105 — forenoon — English Acts II — 1 — 4 — afternoon — Job — 7 — 16 —

I must quote two of the extracts — Entry is

Lord's day — December 3rd 1859 — A beautiful day — Witnessed a fine sight of a company of people — some clothed — & some in their blankets — making their way towards the house of God from the Bots — & head of the Cacadu & Kwanxe — The house was crowded to excess & some could not get in with all the evening of

I must now refer to the attendance on the means of grace — The daily weekly morning & other prayer meetings being attended chiefly by the Station people — I may pass them by — simply stating that they are quite satisfactorily attended — The services of the Sabbath call for more particular notice — from their giving opportunity to the heathen around to attend —

— "Imgwali — Lord's day — Sept. 4th — 1859 — A very crowded house both morning and afternoon — a good number of heathen fingoes & Kaffirs present — It was an interesting and encouraging sight — Our chapel is too small — Their attending just now — in winter is a good omen of their attending in summer — when they are merry & have plenty" — "Lord's day — Sept. 16 — 1859 — Another splendid day in attendance — No rain at all — some had wet and outside — a good company of young people from the Fingoes two miles off — It was altogether a happy — joyful encouraging day — The communion was also celebrated this day — was postponed from July in order that the Kaffir Chief who is leaving may join with us in the ordinance the Sabbath before he leaves" — Lord's day — Nov. 6th 1859 — Fine day — large house — In fact the church though now enlarged, is already too small to take in all who come when the day is good — This was really a delightful day — Preached Psalm — 119 — 105 — forenoon — English Acts II — 1 — 4 — Afternoon — Job — 7 — 16 —

I must give two other extracts — Imgwali Lord's day — December 3rd 1859 — A beautiful day — Witnessed a fine sight of a company of people — some clothed — some in their blankets — making their way towards the house of God from the Bolo — head of the Cloeng Cwana — The house was crowded to excess & some could not get in with all the economy of

of Room I could make. The necessity for a more commodious place of worship
now arose — Mr Bowker made a good remark in reference to the matter
viz. that had we a larger place of worship more people would be induced to attend
— whereas if they are careless & indifferent to religion the extent of accommodation
in the church would be an excuse for not coming ".

Lord's day February 5 - 1860 — this interesting subject of
being the first Sabbath of the year. There now was usually large attendance
of Red fingers from the Cytolanes — nine or ten miles out — from the Kylebis —
from the Umpwali below us — The services solemn — First Kobi Dwane
preached — from Ezr. 28-16 — English Psalm 90-9 — The third service
was sacramental [redacted] — fourth thanksgiving — and yet very
afflictory — The season for a few weeks past has been very dry — fears
are beginning to be entertained about the prospects of harvest — It was well that
the heathen Pagans were present to see service — They happened to come from
the districts that locally were guilty of great wickedness — to obtain rain
as they vainly imagined — It happens that the men belonging to these districts
collected their hordes together — a whole day was spent by them in shooting
a large species of a very useful — harmless bird of the Berzzard tribe —
but not mistaken — They succeeded in obtaining one of them — and all these
stones being tied round each of their necks — were sent in deep waters — This was their
cruel device to obtain rain — But these heathens are not ignorant of the
living God — They know Him — and acknowledge his power and
goodness when we speak of Him — Jesus very much by Jehovah power
Lord we are ashamed to venture into thy presence — and ask again — Thy
Lord we are ashamed to venture into thy presence — and ask again — Thy
had chastisement long before this — We cried to Thee then — Thou hearest
our cry — Thou sentest us rain abundantly — But no sooner did it cease to
us too much than we began to speak & to complain unadvisedly about
the big weather of the falling — Now we are again before Thee about
rain — Lord, here thy sons troublesome things than we are ! "

For introducing the subject about attendance
on the means of grace on the Lord's day — Shall another
than the one of Reporting upon the progress of the work
— Rather we shall entirely end by — Extracts from
this Report —

of room I could make. The necessity for a more commodious place of worship is now obvious — Mr Bromley made a good remark in reference to this matter viz - that had we larger place of worship more people would be induced to attend — whereas if they are careless & indifferent to religion the want of more accommodation in the church would be an excuse for not coming."

Lord's day - February - 1 - 1860 — An interesting Sabbath as being the first Sabbath of the year. Had a more than usually large attendance of the Fingoes from the Zitsilana - nine or ten miles east - from the Tyolobi - & from the Longwali below us — The services solemn — First Kettle Drum - preached - from Ser. 28-16 — English Psalm 90 - 9 — The third service was devotional [redacted] partly thanksgiving - and partly supplicatory — The season for a few weeks past has been very dry - & we are beginning to be anxious about the prospects of harvest — It was well that the heathen Fingoes were present in the service — They happened to come from the districts that lately were guilty of great inhumanity — to obtain rain as they vainly imagined — It happens that the men belonging to these districts collected in their hordes together - & whole day was spent by them in chasing along species of a very useful - harmless Bird of the Berg Zoo tribe - & most mischievous — They succeeded in obtaining six of them - and all these stones being tied each of them - were sank in deep waters — This was their cruel device to obtain rain — But these heathen are not ignorant of the living God — the Lord — They know Him - and acknowledge his power and goodness when we speak of Him — Turn very much by Lord's mercy "Lord we are ashamed to venture into thy presence - and ask again — We had thought nothing before this me — We cried to Him then - Thou hast our cry - Thou hast sent rain abundantly - But no sooner did it come to us so much than we began to speak & to complain unadvisedly about the frequency of its falling — Now we are again before Thee about rain — Lord, Here Thy more troublesome beings than we are!"

For introducing the subject about attendance on the means of grace on the Lord's day - I know another reason than the one of Reporting upon the progress of the work among — that reason I shall state by and by - towards the close of this Report —

The state of the Kaffirs around us is just now very interesting — the
Kaffirs — my own countrymen — are generally still excited and manifest
only outward respect for the Word — Sandilli swayed too much
by evil advisers, was afraid, was retrograding towards the old Kaffir
habits, the destruction of which, the recent national calamities — threatened
& partially effected — By a sudden impulse — one of the characteristics
of a vacant mind — he has again begun to take an interest in the Station
& to attend the Sabbath services — He lately of his own free will — without my
having made the least movement in the matter — sent forward — seven miles
me of it placed under my charge his favorite daughter Victoria — the true
princess Royal of Kaffirland — She is a girl of very pleasing appearance —
— exceedingly mild — and gentle in disposition — eleven years old — &
rather delicate — She came accompanied by a companion — whom
I was obliged to take in also for the sake of her royal companion —
I was equally pleased also with her appearance — Victoria
being a great favorite at home — I hear, it will require some tact to
reconcile her to our habits & restraints — However I have great hopes
from her mild & modest demeanour — The Father wrote her to learn — he
said — They have been now about a fortnight with us — and at
yet they seem contented — are at school — & taught to sew by Mrs
Sagwa — Sandilli also told me that he had sent for another
of his boys to bring him to me likewise — This boy is younger brother
to the boy under the charge of the Bishop of Cape Town — Of him
I wrote some time ago to the young people of our Groom's Church — saying I
would ask Sandilli to give him to me along with his baby brother Bisset —
He never gave me a decided answer — though I asked him more than
once — until the day he told me he had sent for him — Bisset
his son, has been with me now for two years nearly — is making
an apt scholar — & may the young people see all many by that
will induce them to love the Station — & the word of God, which we
they are very taught to know — and to love — Sandilli

will be led to see the unhappiness of his own condition — Mr Brownlee, his Assistant Commissioner, had last month, in his place an interesting meeting with the Kaffirs — and Fingoes under his superintendence — Mr Brownlee had never before met them together — & he visited the place their common council — Sandilli was at the head of the Kaffirs — & sensonable advice was especially given in reference to his public conduct — In concluding his speech, in which he thanked Mr Brownlee for all he had said & done for him — he then addressed the meeting — & speaking to his people about the truthfulness of the reproaches that had been made regarding the necessity of changing their dresses & manner of life — "down therefore all of you upon your knees — pray — and be all converted" — He was serious at any rate for the time being —

With regard to these interesting young people of Sandilli — I solicit — my dear Doctor Somerville, your aid and that of the other friends of Christ for the means of supporting them — Their Father is so poor, that he cannot afford to give a single cow for their use — My own means will not allow me to do much for them — Billet is supported by a friend in Glasgow — The young people of Mr Brownlee's congregation, no doubt will support their own boy — But Victoria & her companion need a patron — and a friend —

Besides Sandilli, there is another young Kaffir chief, who takes an interest in the station, & who regularly — when well — attends our Sabbath services — This is Tyno — the son of Tyali — the son of Gaika — & nephew to Sandilli — He has a good division of the Gaika tribe under him before the Umhlakaza delusion — He is an exceedingly amiable young man — May God incline his heart to what is good — that he may seek — and find an interest in the great Salvation — He is surrounded by some very bad men — his counsellors — & doubtless they will use their influence to dissuade him from becoming "a — Believer" — a matter which some of the heathen view with horror — and regard as equivalent to worse than witchcraft for any thing we know —

But perhaps my greatest source of encouragement in labouring among the heathen is from the Fingoes. With few exceptions there is a decided willingness to hear the word which is truly delightful. The largest number of the heathen who attend the sabbath services are Fingoes. In itinerating among my countrymen the Kaffirs one requires to assume a degree of courage by at once going personally from hut to hut - knocking at the reluctant inmates. If you don't do this, you need often have to wait long for an audience. I have found this generally not necessary among the Fingoes. By simply chanting with headman of the kraal and ask him to gather his children together - that is the people of his kraal - this is done readily. I have seen the headman merely going round the hate & collect the people. My first visit to the Izitolana a small tributary of the Kabousi river twelve miles from this. I have then briefly noted down - "Nov. 16-1859" Visited for the first time the Izitolana. Headman refusing meeting with the people. Never saw greater willingness to listen to the word. The people - chiefly men - left their pandens & came to them". On this occasion the chief of the district - at Kala - a respectable man has not at home. Left word that I would come round soon. This I did. I was pleased with an incident, insignificant perhaps in itself but at any rate in circulating the feelings of the new to the Missionaries. I found - this he welcome heartily - that in anticipation of my visit he had ordered a new axe he had better pretensions than things - there poor at Kala, to construct some smith's clerkly work in a rude form legged stool. When I came the Carpenter - whose only tool consisted of the assy blunt axe - had not completed the job. Nevertheless at Kala handed me his stool. I sat down on it & thanked him for so some or more of my being welcome & my message. He has resented Christ under his charge. For some time back my own itinerating has been interrupted by the sickness of all my boys. An epidemic has been prevailing among the boys. What a loss through it the Mission has been centuries we lost for any actual service - for [illegible] come. But the Elders & Deacons and Teachers and Lay [illegible]

regularly on the Sabbath — & meet with the people the Broad Kaffir
whom for the purpose — They meet with great and cheering encouragement —
Shaw written Mr. about Outstations & Festivals — Cases that subsequently
to employ in consequence of the necessity for more elevating employ —
Shaw gives him no hope — Shaw letter to Mr. Turner of
Tamoons, where congregation prepared to support a native teacher at the commencement of the Mission — There were no people there — and the matter had to be left in
abeyance — By the chief say No — I request Mr. Rennie to authorize me to employ him —

Most of the Fingoes of whom I am writing manifest a pleasing respect for the Sabbath — They abstain from work — Kindly Mr. Baker says
Men plume themselves upon their observance of the "great day" as it is called both by them and the Kaffirs — It is being alone that both these people have come to associate the blessing of rain with the Sabbath. Whatever way it may be explained rain has been observed to fall more frequently towards the Sabbath than towards the beginning of the week —
Iwan Oliphant last long ago to inquire about this notion of the Natives & he said in confirmation of the same thing — that while he & another friend were riding on a Saturday which happened to be a fine day — his friend asked a Kaffir who was accompanying if he thought it would rain — the latter replied — "It is Sabbath (i Cawa) to morrow — it may rain" — The Natives believe that if rain will fall at all during drought it will be on the Sabbath — These remarks of course apply to those Natives who know something of the gospel —

But though there is thus much in the general, yet very few to chiefly among the heathen, there is not a little to prove the truth the state of the heathen. Everywhere must offer to view frequently less of the bright — than of the dark side of the picture — In the month of October Iwas one day out at the Amaxa about eight miles towards the East — The day was delightfully [illegible] having on the preceding day [illegible] provided over the neighbourhood for a season. Though salutary than destructive — accompanied [illegible] place with hail & thunder — Iwas under the impression [illegible]

disposed for field work, behoved find remedy any delay at home.
Long astonishment however on descending to the kraal below there was
not visible a single person on the premises, actuated apparently like
breaded the kraal they were all at home — Cow herding wif they should
be at home — doing nothing else — "Why what is matter Gonga?" the
chieftain of the kraal — Why are you not at work on such a fine
day & with such a fine yesterday's rain? — Would it be believed?
Superstition had once more been at work — that same superstition —
which in the recent disasters among them, one wd have thought would
present itself to all as a hideous — hateful monster — Now it was
in a kraal which had mercifully escaped from the rain — doing the
selfsame work again in deluding the people themselves willing to
be thus deluded — which after all is the most astounding thing —
It appears the belief of the people that to work in the garden
and immediately after a thunderstorm exposes the future crops to the danger
of destruction by hail storms of proves that morning just as the people were
making preparations to go to their gardens — some had already gone & had begun to
work — rooted out this superstitious falsehood — at the loudest pitch of his voice —
declaring that for any good that it will do them — they might as well
allow the birds whom they were scaring away to eat up their gardens — for they
would certainly reaping nothing — if they worked after thunder — For lungs who had
but lately made a very narrow escape from famine — this was too much — they abandoned
the idea of work at once — & those who unwittingly had already been at it flung
their spades & hoes aside & rushed home — I must be confessed that it would
have required a more enlightened faith than had these poor people — lately famished — to
have received a superstition that went to directly to attack their stomachs —
— it took the ground from beneath their feet — I never felt more in dismant —
— They would not tell me the name of the prophet from whom this idiot pro —
ceeded — the whole of the district did not work that day — When we should
to hit the Kaffirs and Fingoes of the delusion of Umlikaza — are
wanted that & that any they had in the least the respect of intellectuality
would ever come within the range of their belief —
have learned to believe from this confusion idiotic a delusion — Some

higher power than human reason, must come to their aid in unmasking
Satan from the shackles of infernal delusion. That power is in the
Gospel which is the power of God to salvation through faith in the Redeemer
Jesus — May their blood-washed people believe the heavenly message — and be saved —

The Schools continue to give us great satisfaction — The
number of scholars in the Roll is 120 — The attendance fluctuates
a good deal from the circumstance of the older children being often
required to assist their parents — The average daily attendance
according to which I counted the Aids was — in May 60 & 70
in June 70 & 80 — in July 50 & 60 & 70 — in Aug. not 60 & 70 —
in Sept. 70 & 80 — October was a mere — in short no record
was kept in Nov. — Now the attendance on the
Sabbath School has generally been always larger than
on Daily School — Last Nov. both the School one day
full — The Sewing School has been interrupted by the
indisposition of Mat Maqa — and the inability of others among
at present to render her assistance — The more ad-
vanced scholars are the Kaffir Read the Kaffir Testa-
ment & do most in English Chambers Rudiments &
the English Testament — In Arithmetic the most advanced
scholars are in Ship of Division — and one in Reduction —
The elder boys I design to teach the scholars together
Geography — I have nine Maps on which to de-
monstrate the origin of the Christian Churches in the
Church — We are very crowded in respect of
Schools & Books of the Elementary Kind — such as
Primers — Simple Lesson Books — Simple Spelling
Simple Geography Books & Shorter Catechisms —

hom's School is up - but not completed - I shall however soon be
report that the machinery is fully set at work - The greatest
drawback on this Station is the want of a mechanic - that also
prolongs building work is often the want of a Carpenter -

This Report is now already too long to be further lengthened
by any further details of our Missionary work - I shall - by & by, willing
reserve for a separate communication - the subject of School attendance
& the subject of a more commodious place of worship - which are a
part of this Report - I thought to have also to say something more
particulars about it towards the close - But to these subjects
are greatly important - With regard to the former the difficulty
now is no longer the want of a population - I gave you an idea of
the population about us in my last letter to you - When Mr Brownlee
took the Centre of the Station alone last December - the population
of persons connected with the Station amounted to nine hundred
hundred souls - Since then have applications from the families
& have already come in besides these - Around us too the
population is increasing - There should be a school for the Etyole-
mi, & lower down the Imperali - another for the Gwinkas &
Gitolana - another the Etyowa & Umki - & another for
the Elonci - About the church - the necessity for it is increasing -
- There is interesting matter relating to this subject - which as
I cannot here do justice to - I must not even introduce it - I write
from the subject of my next letter - If I am to be addressed by
another Missionary would the Board not authorize me to the Thomas
River - to report on the population ? - The Parent Society have
entirely given up the Kaffir - of occupying - & I
without exaggeration am inclining - to believe
second Station - I have been striving to give
idea of the relative position - appearance & number - by a map which

but I have found it easier to write about it – than actually to do it – But I have another thing that will stand me nearly in as good stead if I fail with the map – I have got a friend gentleman, to take a sketch of the Wesleyan Station in two views – also Laing of the Free church leaves this country for Scotland this month – Br. Ego to this establishment will be with him before he leaves for Scotland – I shall send the views of the Station & the map – sketch if I succeed in it by him & these two will reach home safely – If he does not go since death or sickness prevents this – Through the portage will be ready –

Now – now – my dear Doctor Lomerville – I close – I think you that I am well – though keeping the anniversary Meeting sore throat – & that my family is well – I am alone now in the good work here – But I feel neither to tire – nor discourage – Surely the Lord made me more to feel this loving kindness in my soul – How would I teach transgressors his ways & sinners should be converted unto thee –

With kindest regard I to you – & to all the members of the Mission Committee –

Remain – my dear Doctor

Most faithfully

Yours, Ego

Rev. A. Lomerville D.D.
Edinburgh –

Imperial Wesleyan Station
8 June - 1860

Revd Andw Somerville M.A.

My dear Brother -

My last communication to you relative to the building of another place of worship for this Station - and also to what we have been doing & proposed still to do in the way of aiding in this desirable object - The Mission Board I hope have favorably considered my proposal - I mean to do nothing important in building the Church, unless they sanction it - while my want of experience in undertakings of that nature would make me submit every portion of my doings to their consideration -

The present communication has mainly to show the intentions - and success of further efforts made in behalf of the proposed Church - In my letter I stated that I saw my way clear to the raising of £150 by the £50 or which form the probable cost of the Church - I now have the pleasure of intimating to you, that the Lord has more than realized my expectations - and thus I trust - gave tacit of approval of the action submitted to the Board - In the success of our efforts I have felt an encouragement to go on in this work in this land of much discouragement which I never before felt - The Christian people in [illegible] Church - Grahams Town - have raised and Bond two days - a cordial invitation & pecuniary for a collection in aid of the Church - and Mr Hamilton this day

pledged me at least £50 – According to previous arrangement I preached twice on the second Sabbath of April – morning – & evening – & in the interval of the day addressed the children of the Sabbath School – On the following Monday Mr Stretton & I went out to solicit aid from the christian friends of all Evangelical denominations interested in the spreading Christ – The entire result of my efforts in Grahamstown – including collections & subscriptions amounted to £118 – 10 – 0 –

In the letter referred to I think I also stated that I had been requested to supply for a few Sabbaths the pulpit of the Independent – presbyterian church in Port Elizabeth – & that I promised to some future & more convenient time to comply with the request and also that I asked the christian friends in that church to give me a collection in lieu of some million – From Grahamstown therefore I continued my journey to this Bay – & supplied the pulpit two Sabbaths – In the service of the last Sabbath collections were made for the temporal church – & during the intermediate week under George Kemp – Son of J. H. Kemp – Esq – an old friend of mine – called with me on Sunday most likely to aid us – in the work of Christ among the heathen – The result in Port Elizabeth – between collections & subscriptions was £204 – 10 –

In this Colonial visit I realized a sum of £323 – for the temporal church – the interest being included – This – my dear Sir – I trust will be considered by no means a bad or not gratifying – & the value of it both in Grahamstown & Port Elizabeth was enhanced by the cheerful & cordial & the gentlemanly feeling with the friends in every temple – I reported to my Superior – I came home with a grateful heart – & now offer this memento of mercy in his hands – to whom alone from him – for to him

along at risk of water — the plough — and the spade — therefore in this matter is to his name — Then to this moment a most pleasant recollection of my late visit to the Colony still lingers in my mind — and may the Lord send — to make Christian people in the Colony who have so greatly encouraged us in our work — extend — a free sympathy — by his enriching blessing — When we descend to names — for things on the surface of some may wear the aspect of unkindness — but in Madam Lowe — I am pleased to bear testimony — I visited Port Elizabeth — Mr Kemp — & Mrs Lowe — with Mr & Mrs Jones — ~~and~~ ~~especially~~ Mr Mc Donnie — most warmly welcomed my cause — The Misses Kemp — ~~to the~~ & Lowe — especially exhibited — the former by his noble counsel — & the latter by personal influence & personal sacrifice —

In Algoa Bay — the young people of the Lettsbitt school displayed great practising spirit of an interest in the cause of God — Thus I send the Lettsbitt school children by request may of them started up to their feet as soon as they saw me & clinched out their little hands towards me with pennies — threepenny bits — sixpences, shillings &c — This was as they said — "to buy books for poor abroad" I have not received a letter from her Donnie — the Rev Mr Winter meeting a school on the Port Elizabeth Commercial Road for £2-10 — the united offerings of the young people from Cape Town — The contributions of the children on the Lettsbitt which I refer left with him — at time and those who wished have something — but were not at the time prepared — On the Lettsbitt after I left a general collection in the Lettsbitt school was made & the £2-10 is the amount which the children had ~~made~~ raised for Church — This then added to the sums already [illegible] pence to as the result of my visit to [illegible]

£ - s - d
325 - 10 - 0 -
37 - 8 - 0 - By monthly contributions & the donations
362 - 0 - 0 -

The above is the amount we have succeeded in raising for the Protestant Church — I am expecting some to receive from Sir George Kemp — the details of the contributions at Port Elizabeth — when I get them I shall transmit the list containing the names of subscribers & the list for Graham's Town — I think it will be time to open other funds & commence posting to the friends at home the details of the contributions in the Record —

I have received the matter to communicate to you — When I went in Feb last to see the Lord having up the Free Church previous to his leaving for Scotland I passed the ruins of Uitenhage — & found that the stones of the walls of the church — still in a good state of preservation — were being used to construct a building which some one was erecting near the site of what was once the Mission house — I felt I had no authority from the Board on the matter except that of an Agent, & felt it upon myself to enquire into the report of appropriation which this people had — I deemed it right that the Society should receive something for the materials of the church which were lost — On enquiry I found that Mr Pegler discharged Goldwin, had bought the church on which the ruins of the station stood — that the ruins had been included in the sale — that a valuation of £25 had been put on them — that these £25 were the value for the ruins which owned the station — whenever it should apply for them — that Mr Pegler was to pay these £25 to the Lord's Fund the Cost & the Society — The Resident magistrate

Reserve whom along with Mr Pfeiffer referred the matter to the Chief Commissioner & I also wrote to him about it. The enclosed communications are the result. The money has not yet been handed over to me — I have written after Rigno — & will probably hear from him soon. As the Rev seems to have no doubts about getting it I shall acquit the Wesleyan Office Board of any wrong & should do without it. Were the Board willing that a church should be built upon the Imperial Lands I would submit that the £25 — or so from part of what the Board may supplement to the Church — & that they be lodged in the Bishop's Kaffrarian Bank & where the Vestry the Church money is secured with an interest of ten per cent. I note Rigno that a grant of land has been given to the Station — As it is not surveyed it would be necessary before erecting any useful buildings to get the first due of grant — for this I intend to call upon the Chief Commissioner — I have no doubts about getting it —

I may also state that I intend shortly sending £15 on the Society for making a kind of shed for the waggons & the horses — Most valuable horses lately — Which might have been saved had I in the Bay Fore Country a kind of a shelter for it — The waggons without one will not be of service long —

After frequent unavoidable delays the foundation stone of the Mission Church at the Kpwali, was this day laid by the British Commissioner - Charles Bowles Esq - There was present a goodly number of spectators & persons interested in the building.

The service of the ceremony was opened by the Lord & commenced with the singing of the great Hymn of the first Notable Kaffir Convert - Umfikelani - then followed the reading of the 122nd Psalm - after which was offered up a form of written Kaffir prayer appropriate to the occasion - Following this Log was read out - and exhibited to the people two inscriptions - on separate sheets of William paper - one in English - and the other in Kaffir - bearing a historical bearing on the laying of the foundation stone of the Church - The one in English inscription contained - in addition, a List of the names of eight present Church officebearers - ninety five members - and thirty Catechumens - the sheet in Kaffir, in addition to the inscription which was a translation of the English - had the written form of prayer offered up on the occasion - The [illegible]

with the coins of present currency – of which more than the value was collected on the spot – have placed within a small leaden box for the reception of which a niche was made in the stone underlaying the one of the foundations –

After depositing the box & its contents with the niche the Bromley proceeded with the ceremony of laying the foundation stone in the usual way – He then immediately followed up the ceremony with an address to the spectators – who viewed the entire proceedings with much apparent interest – Mr Bromley founded his remarks upon the truth that the actions of good men survive their authors – and he practically applied the truth to the building of the Umpondle Church – Every other address – touching the liberality of contributing steadily towards the good work was delivered by two of the leading Elders of the Church – The service was then closed by the singing of Arthur's Hymn & the pronouncing of the benediction –

The following is the English inscription already alluded to above –

"On the Year of our Lord Jesus Christ 1861 – this 23rd day of May – in the 25th year of the reign of the May Sovereign Queen Victoria – Eleven months after the first Visit of Her Royal Highness Prince Alfred – the Excellency Sir George Grey being Governor of the Cape of Good Hope with its dependencies – Colonel Dalton being Lieutenant Governor of British Kaffraria – Charles Bromley being Chief of the Gaika Tribes – and Landili being head & king of those tribes – this stone was laid by Mr Bromley as a token of his love to the Umpondli mission & the churches of the Presbyterian Church of Ireland – The Revd Andrew Lemmon D.D.

Grahamstown 29th Nov. 1861

Rev. A. Lonsdale D.D.

My dear Sir -

In your Christian Work and experience have no doubt often come before you illustrating the great Bible truth of the necessity of godliness - such occurrences have not seldom cheered our missionary experience when heathen christians - The following may perhaps interest the Readers of the Record - It proof of the Reality of godliness is more of a negative than of a positive character -

On my way to Glenthorn to collect money for our churches - we were descending by a steep mountain one of the smaller roads by which the Kaffirs resort in - to the Wesleyan Road over African high Plains - or Karoos - leaving at the base of the mountains - my ear caught the sound of a bible or of reading - yet I saw not none - But it made a peculiar impression on the mind which caused me to pull both the reins of the horse at once - noticed also that a party of travelling Kaffirs on a low ledge opposite the one on which I was stood were unerringly the sound - One stretch at from the rest to overlook the karoo - I saw what the matter was - - When the horse stood still

Emgwali Mission Station

19th December 1861

The
Revd. A Somerville DD

My dear Sir

In your christian Scotland occurrences have no doubt come before you, illustrating the great value of bible societies. Such occurrences have not seldom crowded our chequered missionary experiences in these heathen lands. The following case may interest the readers of the Missionary Records - and proves that the aim is a glorious one which to the heathen brings - bereft of all comfort in the hour of need - holds forth the gladdening light & hope & consolations of the gospel of the blessed God -

On my way to Glenthorn in the month of September to collect funds for our New Church - I was in company - with an aged Kafir, descending a steep mountain - one of the Amatole range from which the Keiskamma River has its source - As we approached one of our African huts close adjoining from the base of the mountain, my ears caught the sound of a piteous wailing - yet I was not aware - But it made a painful impression on the mind which caused me to pull back the reins of the horse at once - I noticed also that the sound directed a party of travelling Kafirs on the ridge immediately opposite the one on which we stood - [illegible] struck out suddenly from the rest to overlook the kloof [illegible] the matter was - When we had hastened & the sleeping [illegible]

side of the dandies - into the hard pains of the dandies hope on my
thirty African trade - had ceased, there was no longer any mistake as to
the nature of the sound - It was the sound of a human voice in bitter
mortal lamentation down in the ravine - Probably the poor fellow had
fallen - it was a man - his blanket being partly about his shoulders
- his person & his right hand was resting on the brown of his head &
his head itself reclined to the one side - His attitude, indeed, & the un-
derstood must be seen - to be duly appreciated - that grief made depositions
of spirit - The man was sitting alone - Utter loneliness & meaning
of which the friendly streams was wont to catch - were ~~[illegible]~~ with -
mingled with his strong cries - He notes down the steep into the
direction of a travel not for off -

He manifested grief & sorrow & spoke this poor humanity
of mind & deed & action - in his well-called "tale of woe" - Dante with emo-
tion & tenderness of my mind - There was a fellow being not far from me - (and
shamefully) - yes a poor countryman of my own - with a tender tone - lamented
& pleading - the fell flow of tears the future - Dread for a few time -
his voice the tones of a man of the mournful & pity & sorrow the tender
spirit -

When I came to his side at his tree - I found he was a tender
fragile - with a face the thoughts strongly for sympathizing with him -
He found another man standing by him and gently pushing him towards the
sympathetic terms he said to him - "Oh do go home" - "stay out in this place"
His reply came afloat of "tear me" - "leave me alone" - Losing his affection
emotions & strongly bears that such way - & entreated for him
to his friends - to his very tender tone - "Heal gently with him -
leave him alone as he lays" - And I defy any man to

[illegible] of humanity about him, those stands that bonds of Nature & more
especially which he entertained for this unhappy man. When the cause of
his misfortune was explained — Mr Turell's letter informed me that did come
from Kimmo, whereas that this letter from a person connected lately, & he
explained, the reflect intimately upon Nature —

Feeling as I did, I have no intention whatever of giving — I asked
in a strong yet anxious voice — What is the matter now — his recent illness too much
— "The matter is his priest" — What priest? cried I — I have written to
without time of one another, he has been his children & their mother — and thus
all that time has elapsed since they died, he cannot pray to them & will not
be comforted" — I endeavoured merely to mean solatium — addressing him
of my sympathy & disinterestedness in coming out of my way upon the cause
of his grief — I added — "And you — my dear friend — Praising God all are thus
time — this day you would have been comforted in your loss — for you would have
known that it was his hand that has taken you — and taken from you —
your children & their mother — You would have known that then in
such afflictions he is kind & permits them for our good — that indeed
comforted you — & dries your tears — & then you would have been cheered by
the blessed words the "Work" holds out — very of another & whether earthly
friends are found for when they die — & when we die we shall
also go — & there meet with our friends who will then happy for
ever" — Do you know any thing of God? — "etc — my father con-
tinued Lord Kildare replied — If I knew him indeed as I do know
from Scripture this day — he has to allow me to forget my children
& my wife — Perhaps you know my wife — the daughter of Lord Kilmarnock
my late lordship — she was my only wife — she died [illegible]
long after her children — I understand that they have [illegible]
but I know no body — I was something by them [illegible]

[illegible] any longer here — Do you know (he exclaimed) why you [illegible] in this place? — Lest I trust them — I came to sup at the [illegible] purposely — I did it because we have chatted among [illegible] spirit to cause sorrow at the grave of a friend, it will [illegible] which he follows — I will go after them if I dare."

In his impressive language he spoke much more to impressive than I have here translated — All the time tears of sorrow were flowing down his dark cheeks — His language & the earnestness of his manner — this highly-felt grief — anger & sorrow — left a startled one — From such a man I did not expect such sensibility of feeling — nor such noble ideas concerning his misfortune — I should have been inclined to look on it as a fortitude bordering on, if not, stoicism — I was not aware that such a man would have been thus — Patience without feeling for him from his last of heart — I have not added one word to the strong expressions of his last lamentation — I found it very difficult to follow the exclamations he uttered — & rendered the English thus — I have left his sentiment complete — The impression of that man's sad — words I cannot easily be obliterated from my mind — I understood that Mr Davis intended to visit the Chief Sotshangana this day — in a new light the spirit of the Christian Revelation — like one of Macedonian — when he said concerning those who had fallen asleep — "Lord — they were to know not — as others who had no hope"

When I communicated the above incident to the Rev Mr Greenstreet — a pious & devoted Missionary of the Church of England — whose station is about five miles from the Kraal of Kisman — he stated that this man's wife died he came to the Station — ordered a coffin for her & paid for it —

On the evening of October the third I & Chalmers had Miss Gibson married to this country — I had the pleasure

it will work which our Lord's action – do you know (to children) why we think we are in this place – that I invited them – Jesus stood at the door – Listen particularly – I think it seems as Jesus actually among us, that if anyone knocks through at the door of a friend, it will not belong until to friendship – I will go up to him if I come –

In the following language he which our Lord is
[illegible] Jesus Christ – all the time living of
[illegible] knocking among his world children – this language is
[illegible] – the
[illegible] – these words convey [illegible] & other
[illegible] are – these words convey [illegible] – [illegible]
of friendship – [illegible] words [illegible] the [illegible] – [illegible]
[illegible] – [illegible] – [illegible]
[illegible] – I [illegible] – [illegible] – I
[illegible] – [illegible] – [illegible]
[illegible] – [illegible] – [illegible]
[illegible] – [illegible] – [illegible]

of meeting them in Graham's Town where they warmly received & hospitably entertained by our friends Mr & Mrs Johnston — Mr Chalmers & Miss Gillie are now at the Inyali & have entered upon the duties — Mr Chalmers will remain with his mother in law at the Chimie until our preparations for his accommodation are completed — I cannot tell you how I feel for him now accepting his strength & manhood — The Sabbath the 30th Nov. Mr Chalmers by ~~[illegible]~~ offering the communion — had meeting for receiving into Church fellowship — They were the fruits from labours among the heathen — The day was a memorable one — & all our Elders were present — It was difficult to know whether we would have any such Sabbaths — Mr Chalmers received a hearty welcome from the remnant of his father's flock — who participated in the sad mournings of their departed Leader — The following week accompanying my C. Brother & his Rev R. Rose of the Free Church — we visited the Pirie Reserve & inspected more carefully the spot selected for our next station — & we have all agreed as to its suitableness & future promise — But it will be nothing without a Master comes — & as Mr Chalmers in his letter has stated his wishes & the conditions upon which we promise to bring the matter out & with no expense to the Mission Board — Should we nothing more than that we extract the Board to take the matter into their consideration — fresh details on the subject of our mission — The first thing which Mr Chalmers & I will require immediately to do is to [illegible]

a waggon road to the Thomas River & make the drifts down the fountain of which Cattens will have to be erected — this is the only possible approach by waggon from New Strathbrow — & there being no other we are compelled to have to the money and labour bound it — Mr Bromley — of his own will has at times made him bound the opening up of the road — When it is made it will likely become a high way to the country beyond the Kei — I have advised Mr Chalmers to delay starting up the Thomas River — until after the opening of our new church which will be early in January — We shall then best decide as to what ought to be done — & what measures bearing on our common work — Those who are confident in judge think that Mr Chalmers would be able to attend the interest of the Thomas River — Now my family willing it would be no sacrifice for me to exchange with Mr Chalmers — I say this advisedly for I have deliberately considered it — My heart lies at the Mpondo — the Lord has somewhat owned my poor labours in it — & given me a place in the hearts of the people — it remains for us to see if the exchange be to Mr Chalmers & I would fain in this matter of health — I would gladly go to the Thomas River & leave our Mpondo Brethren here — whether he may be to take up the new field — or carry the work of our Missionary at the Mpondo — in short I feel I shall have a faithful fellow-labourer — and a friend — We both need greatly the balmy air of Somerset the bracing air of the top of Mileise — Some — My dear Sir

Yours truly — Tyo. Lage

Emgwali - Mission Station -
11th March - 1862

Revd A. Somerville - D.D.

Dear Sir -

My annual Report for the past year will embrace little that is interesting of novel - I shall consequently make it very brief - The point of time at which I write finds us still in our old way of slow - but I hope onward progress.

To our people the year 1861 is like its predecessor, one of painful reminiscences. My Registry of deaths shows that no less than eight grown up people have died during the year - In our small community the breach is too great not to be severely felt - The frequent deaths during the last year creates not a little consternation among the people - while they give to the heathen an unfavourable opinion as to the healthiness of the place -

Seven of the persons who died were professed members of the church - nearly all of them departed in the hope of a glorious immortality - But the interest of their happy deaths centres in that of the death of the Aged Veteran Edward Jonas - He was, as to age nearly fourscore - & emphatically he was a son of the old Simeon stamp - His lingering decline made him weary to be free & be at rest - He often said, that

way to the heavenly country had he travelled on foot he would long ago have reached it. It was also one of his favorite remarks that "Affliction was like a cleansing soap". The eighth person who died (a woman) found the Saviour "able to save to the uttermost all that come unto God by Him".

Death has thus during the year taken away some from among our members. But God in his grace & mercy has also during the year filled up the gap. It is very interesting reflection that while some of our Sabbath Scholars leave us & enter into the fellowship of the Church Heaven. Others come in & enter into the fellowship of the Church on earth.

"One family we dwell in Him,
One Church above, beneath,
Though now divided by the stream
The narrow stream of death"

Nine persons throughout the year have been received into church membership. All of them belong to the station or mission school say they are all connected with the station. Some of them belong to Gothering Harris School. We have had also eight certificates of dismission from other native congregations in the Colony. The present actual number of our members is 98.

We have had Sunday long today two cases of backsliding during the year. Both are under penalty of church fellowship. A third case has [illegible]

any suspension –

The Converts of my class of enquirers had also been a chequered one during the year – I found him obliged to cut off two members of the class for grand moral offences – One has been removed by death – another withdrew himself from the class & went back to heathenism – & a third has removed to another Christian station. I have now on the Roll 29 – During the year 13 have come forward as enquirers – God is filling up past now the holes of others about to confess Christ –

My Elders & Deacons – Native – & Lay, have been enabled throughout the year to continue their work of itinerating without interruption – We can have not as yet been gladdened by any good results of their labours – Yet we are confident that the gospel by them has been faithfully preached – My own personal itineration, has during the year, been somewhat interfered with by this Chapel – The first is our new church, which has taken much of my time – & the other is my horse was cut off by horse sickness – & the one I got after, he came lame in consequence of a long ride – & died on tour – The heathens attendance on Sabbaths, though fluctuating, has been upon the whole very good during the year – When our church is finished we shall have abundant room for urging those that are near to attend the services of the Lord's day regularly –

The schools maintain nearly the number of last year – But in the outlying districts of the station – the

Miss Ogilvie's health improved are important changes — All the girls are entirely under her management to the number of 70 — The boys — 50 in number — are still under the care of Peter Thomas — The two schools are crowded, or detrained home in our old schools — Miss Miss Ogilvie seems to be like it would have been easy to find a more active — diligent & deeply devoted labourer — I sincerely thank the Gl's for Ladies for bringing that her who a fellow-labourer — Her true efforts are well appreciated by her pupils — Miss Ogilvie also aides in the Kaffir school — which is attended by middle & scholars — pupils consisting of adults as well as children — This is efficiently conducted by my good old friend Jonas

Johnsonian school is still under the management of Philip Rotse — It has declined to about 30 scholars at present — owing to the irregularity of attendance on the part of Raffir children — It is encouraging our high work to keep up morals in the schools among the heathen — But those who attend more have made excellent progress since the opening of the school —

But the most important of all the events of the past year, is the arrival of the Revd J. Chalmers — his lady — & Miss Ogilvie — to the latter I have already referred — For four months Mr Chalmers has been a fellow-labourer — both in the station & out of it — We made two journeys to the Thomas River — for the purpose of finding a suitable locality for our second station — We have yet come to no conclusion about the proper place — but our third journey, which will be soon, determines this in all probability — In both the journeys we were accompanied by that miserable band of our [illegible]

Brownlee Esq – the Gaika Commissioner – which Brownlee wrote to Mr Chalmers – & my Esq. is beyond all praise – I am sorry that the letter you once told me, you had written him, he never received –

Mr Chalmers has probably written to you himself about the two things above referred to – They furnished frequent opportunities for preaching to the Kafirs – Mr Chalmers preaches in the Kafir better than he is aware of – Though a little rusty in the language as may be expected, there is no hesitancy – he is fluent – forcible & interesting – & I trust some – in any little time, he will be one of our best Kafir preachers – I am truly grateful that he is a fellow-labourer – It shall be my aim to do my utmost to help him & to cooperate with him in the difficulties & trials of his young missionary career – I feel also thankful that in his lady – he has an excellent helpmate – Mrs C. is (as) a good Christian – possessing qualities – that will enable her to fulfill well the duties that belong to a missionary's wife – I shall do my best in all cooperating with them in the work of my New Church –

Regarding the Church – I shall in this Report say nothing – for the reason that, it is to be opened on the second Sabbath of April – I am bound to answer your last letter specially – ~~in relation to the Church~~ This the Church is particularly spoken of – & I shall defer any remarks with entire reply to your letter – till the (or) next month –

I think I have entered in this report

every thing I had to say – And now in closing – I beg to remind you that accumulations are frequently attended with incredible difficulties – disarrangements – & trouble – I hold up our hands & hearts & pray God – & sympathy – (and aid) –

Yours

My dear Sir

With remembrances to the Directors of our Institution & Brewer –

I Am truly & respectfully

Your – Loyal

Rev. N. Lomaxo }

Emjwakeni Mission Station 8th Sept 1864

The Revd A Somerville D.D.

My dear Sir.

I beg to acknowledge the receipt of your communications of 1st Apl and 4th June. They both contained three points to which I now return answers — viz — the School House — My Annual Report for the last year — and the labours of the Itinerating Elders.

Lieber Mutter 6. Juni 1871

Allerliebste Mama.

Deine liebenswürdige Letztere Postkarte vom 2 Juni d. J. hat mich sehr gefreut. Es freut mich, daß Du Dich wohl befindest.

Herzlichstes Dank für Deine liebe Aufmunterung bei Gelegenheit meiner Prüfung. Es war mir eine wirkliche Freude, Deine Glückwünsche zu empfangen.

Durch Deine Mahnung, meine Fähigkeiten nicht zu sehr anzustrengen, mich Deiner Pflege zu erfreuen, bin ich Dir, liebste Mama, sehr dankbar. Es ist mir eine Freude, Dich wieder gesund zu wissen.

Mit Liebe und Dankbarkeit grüßt Dich Dein Dich innig liebender Sohn.

my work - I shall some day apply to the Board for means to establish a School among them. [illegible] The Kaffirs are by nature fond of the education of their children. [illegible] There are 50 [illegible] more than 30 children. The Colonists, in [illegible] Kaffirs may be allowed to settle among them. I shall also act among them, & [illegible] my [illegible] with the [illegible]

The School has maintained its state of efficiency & [illegible] the arrival of Miss O. the pies was separated from the [illegible] until this change. She has 30 [illegible] Kaffirs among them, by devoted [illegible] in her work. Miss O. [illegible] Up to this date - for she [illegible] her labours have been interrupted by illness & she has confined her [illegible] all that time. [illegible] Mr Heathcote [illegible] in the [illegible] - with Minister of [illegible] Kaffirs College in the Wilderness of the Kafirs in the East, [illegible] conducted by Pepo, a native Zulu - a native Elder, & very solid man - His roll contains 60 scholars, & the average attendance has been lately 40-50.

The Lovedale School is superintended by [illegible] John Ross & Mr [illegible] assisted by all the boys, & [illegible]

+ Eighty young people of the state of both sexes —
of the [illegible] of School — It is with thoughts of [illegible]. any [illegible] School —

The largest ~~[illegible]~~ is that at the Bolo [illegible]
+ [illegible] physical
— the [illegible] direct of Philip Kote — ~~It is attended~~ attended by 30 young people
of the place. ~~The [illegible] [illegible] this~~ [illegible] done [illegible] among them — ~~It has~~ he has [illegible]
young men who ~~attend~~ belong to Canonical Class for that St. [illegible] able friend [illegible]
A. T. for [illegible] — [illegible] [illegible] worth in filling the children
of heathen [illegible] regularly to attend. The parents devoted to their [illegible], & [illegible]
my letter for the instruction of the children, do not urge [illegible] [illegible]

The Elders — D. & F. & E. have [illegible] regularly [illegible]
[illegible] in [illegible] work is on the Sabbath when by [illegible] [illegible]
have as yet been attended by no other [illegible] results, than that of full [illegible]
& attention [illegible] — [illegible] [illegible] that [illegible] [illegible] for two months [illegible]
When the weather permits it is [illegible] [illegible] for [illegible] [illegible] [illegible] on the
Heathen
[illegible] [illegible], [illegible] & [illegible] in the [illegible] — It is [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
for [illegible] to [illegible] [illegible] [illegible] for [illegible] [illegible] [illegible]
in [illegible] while with a [illegible] [illegible] congregation — [illegible] [illegible]
on Sabbath the [illegible] God. The Bolo [illegible] [illegible] to the service of
the living God. — Mrs [illegible] [illegible] [illegible] been enabled to [illegible] two Kafir [illegible]
in English on the [illegible]. [illegible] [illegible] attended me [illegible] while [illegible] [illegible]
then alternately went [illegible] Bolo [illegible] [illegible] in [illegible] to take the
last Kafir service. We acted in this ~~way~~ also in ref. to [illegible] [illegible]
the work. Notwithstanding all that has occurred in our [illegible] [illegible]

to cast our tents down & to cover our souls with gloom. I do no reason to be sorry
or to be dissatisfied with my work. I am only alas - often dissatisfied with
myself. But I do earnestly beseech the Lord to bless me in my soul to prevent
every unfaithfulness in this work, & to do graciously all that has happened
this year, with the inspiration & purity. Still the honour of that name who is above
every name, may be more exclusively ~~for~~ adorned - in more earnest proclamation
of the truth ~~the heathen~~ among heathen people & to the heathen

Amen.

This is not ~~and~~ part of my letter. My health is just good enough to be able to return work to-day, as I intend on Saturday & to set out the out stations during the week. I have long wished to hear the decision of the Board, on the subject of a grant for a house - I am hoping to hear that perhaps you have forgotten to write me on that matter, thinking that you have written. I have not yet heard from you whether or not the B. gave or refused the grant. I dread to face another winter in my present house. The draught of which I wrote you, has been succeeded by rain which leaves it in a damp & wet state. I am sure will do my constitution no good - I love Mont & am

affectionately of the Lord's flock, who is just working away into the Kraals.

Yours truly

J. Lewis